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THE KALENDER OF SHEPHERDES

VOL. I.

Only 300 copies of this edition are printed, of which this is No.

THE KALENDER OF SHEPHERDES

THE EDITION OF PARIS 1503 IN PHOTOGRAPHIC FACSIMILE
A FAITHFUL REPRINT OF R. PYNSON'S EDITION OF
LONDON 1506. EDITED WITH A CRITICAL
INTRODUCTION AND GLOSSARY

By H. OSKAR SOMMER, PH.D.



VOL. I.
PROLEGOMENA

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PREFACE.

MY Spenser studies first drew my attention to the curious book which I now bring before the public, and from which the poet borrowed the title of his cycle of eclogues, "The Shepheardes Calender." Different editions of the work passed through my hands whilst occupied in searching various public and private libraries for the purpose of my edition of "Le Morte Darthur," and I thus gradually accumulated a mass of material which deserved to be put on permanent record, and I determined upon recalling from oblivion a work which for more than two centuries was a great favourite of our forefathers.

I have fully explained the principles and method of my edition in the Prolegomena forming Vol. I. There only remains to me the agreeable duty of thanking all those (no small number) who have contributed towards the completion of this present work.

My warmest thanks are due to His Grace the late Duke of Devonshire, and to the President, T. Herbert Warren, Esq., and the Fellows of Magdalen College, Oxford, for the loan of their copies; "The Kalendayr of Shyppars," from the library at Chatsworth; the edition of 1506, by Wynkyn de Worde, from Oxford. I am deeply beholden to the Right Honourable Lord Charles Bruce for much valuable and detailed information from the Althorp Library; to the late Rev. S. S. Lewis, Librarian and Fellow of Corpus Christi College, Cambridge, for a collation of the edition of 1559, in the library of his college; to Alfred Huth, Esq., London, and to Frederick Locker Lampson, Esq., Rowfant, Sussex, for allowing the examination of their copies of Julyan Notary's edition; and to W. Christie Miller, Esq., of Britwell Court, Buckinghamshire, for the loan of four copies

of "The Kalender of Shepherdes," which Mr. R. E. Graves, of the British Museum, kindly brought to London for me.

I am also greatly obliged to the authorities of the British Museum for allowing the edition of 1503 to be photographed at the Museum, and in particular to Dr. Richard Garnett, Keeper of the Printed Books, for the great interest he has always taken in my work. I am further beholden to Mr. Henry Bradley, President of the Philological Society, for various valuable suggestions, and to my friend E. Gordon Duff, Esq., who liberally placed at my disposal his careful bibliographical collections and notes, and who kindly made several inquiries for me at Oxford and Cambridge ; to the librarians E. S. Shuckburgh, Esq., of Emmanuel College, Cambridge, and Henry Parkinson, Esq., of St. Mary's Seminary, Oscot, Birmingham, for valuable information. I finally express my obligations to the authorities of the "Bibliothèque Nationale," Paris, the Bodleian, Lambeth Palace, and Cambridge University libraries, for the facilities afforded me.

H. OSKAR SOMMER.

LONDON, *January*, 1892.

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I. LE COMPOST ET KALENDRIER DES BERGIERS.

AS far as is known, "Le Compost et kalendrier des bergiers" was anonymously published for the first time on April the 18th, 1493, printed by Guiot Marchant, at Paris. Nothing whatever is known of its author or compiler, but there is little or no doubt, to judge from the tone of the whole book, that it was written by a member of the Church of Rome in the interest of his church, and for the benefit of mankind. From the words "Nouvellement refait et autrement compose que nestoit par auant. Du quel sont adioustez plusieurs nouuelletes," &c., which occur in the title of the edition of 1493, we may well suppose, that there was either in MS. or in print an edition previous to this date; all efforts, however, to trace such an original edition have proved fruitless, and so long as there is no discovery made to the contrary, we must consider the edition of the 18th of April, 1493, the *editio princeps*.

There are two perfect copies of this first edition known. The first is "vélin No. 518" of the Bibliothèque Nationale, Paris, the other is described as No. 466 in the Catalogue of the famous library of Ambroise Firmin-Didot. Brunet,¹ it appears, describes a third imperfect copy in his "Manuel," &c.

¹ Jaques-Charles Brunet, *Manuel du libraire et de l'amateur de livres*, etc. Paris, 1860-65. 8°.

"Compost (cy est le) et Kalèdrier des bergiers nouvellement refait et autrement compose que nestoit par auant. . . . *Finit le compost et kalendrier des bergiers imprime a Paris par Guiot Marchant. . . . lan. M.CCCC. iiiixx et xiii le xviii^e iour d'auril*, in-fol. goth. de 90ff. signat. A-N, fig. en bois, &c.

"Edition la plus ancienne que nous connaissons de cet ouvrage. C'est pour en avoir mal lu la date que nous l'avons indiquée dans nos précédentes édit., sous l'année 1488. Depuis, nous avons vu un exemplaire d'une édition qui pourrait bien être la

The copy on vellum in the Bibliothèque Nationale is one of the finest books ever produced. The vellum on which it is printed is $8\frac{3}{4}$ inches broad, and $13\frac{1}{4}$ inches high. It contains sixty-six most skilfully executed miniatures. Every page containing a miniature is printed within a broad border, consisting of red, blue, gold and brown bands embellished with floral designs. Lines which are not wholly occupied by printing are filled up with flourishes. The volume begins with sheet "b," containing a day-calendar for the twelve months, and tables for finding the golden and dominical numbers. After sheet "b," which consists of eight leaves, follows sheet "A" also in eights. The recto of A is actually the title-page, it contains line by line the following title:

"LE KALĒDRIER des bergiers

nouvellemēt fait. Du quel sont adioustez plusieurs nouuelletes come ceulx qui le verront pourrōt cōgnoistre. Et enseigne les iours/ heures/ et minutes des lunes nouvelles/ et des eclipses de souleil et de lune/ la piēce salutoire des Bergiers que chascun doit sauoir. Leur compost et Kalendrier sur la main en francois et latin: tel quilz parlēt entre eulx: Larbre des vices. Larbre des vertus et la tour de sapiēce figuree; ensemble la phisique et regime de sante diceulx Bergiers, quest nothomye/ flebothomye/ Leur astrologie des signes estoilles et planetes; et phizonomye. Et plusieurs choses exquisies et difficiles a congnoistre. Lequel compost et kalenrier touchāt les lunes et eclipses est appropriēe comme doit estre le climat de france au jugement et congnoissance des Bergiers."

The first line and the two first words of the second line are written in deep blue ink and considerably larger than the other matter. Below the last line, immediately followed by a coloured coat of arms

même que celle-ci, mais dans lequel la fin manquait; nous y avons trouvé au recto du 5^e f. du cah. A, cette date: 'L'an de ce presēt cōpost et kalendrier 7 q̄l a este fait cōmēce auoir cours le p̄mier iour de iāuier est M.CCCC. iiiixx et xiii.'

"Et au 8^e f. le commencement du Calendrier pour les années Mil. iiii. C. iiiixx a Mil. V. C. et xii."

of the kings of France (Charles VIII). A, verso is a blank; A₂ recto contains below a miniature representing an author at his desk: "¶ Prologue de lacteur qui a mis le cōpost et kalēdrier des bergiers en forme de liure comme il est." This prologue occupies also A₂ verso. On the recto of A₃ is a miniature representing four shepherds in conversation, similar to woodcut No. 3,¹ and below: "¶ Cy parle le bergier et fait vng prologue cōtenant la diuision de son compost et kalendrier," etc. After sheet A follows sheet c in sixes. The signatures then run on alphabetically to N₅: b, A, F, G, H in eights; c, D, E, I, K, L, M, N in sixes. Between G₈ and H₁ is inserted a folding leaf bearing no signature; its recto is fully occupied by "la tour de sapience"² whereas one half of its verso is used for printing. The text ends on N₅ recto, and immediately following a device of Anthoine Verard painted in blue. N₆ is a blank. Even the inexperienced eye will detect erasures on both sides of the painted device of Verard. Comparing my collation of the edition of July 18th, 1493, and Brunet's description of a copy of April 18th, with that copy, I began to suspect, that the vellum copy might possibly be an impression of the first edition. I carefully examined the miniatures, and found that, though the artist had frequently taken great liberties, their size and position showed that they were painted over woodcuts. I now endeavoured to decipher the traces of the effaced printed lines on both sides of Verard's device. Partly conjecturing, partly really reading, I soon deciphered under very favourable light³ on the left-hand side of Verard's device:

¹ See *infra*, the chapter of "The Woodcuts."

² This "tour de sapience" is not reproduced in any of the English editions, probably for the sake of avoiding the awkward folding-leaf. I have come across a similar design with the same text in Latin, in MS. Arundel 83, British Museum, fol. 5, contains: "Iohannis Metensis Turris Sapientiae sive speculum theologiae cum expositione praemissa." There is further a single leaf from a block-book (about 1460) in the British Museum (C. 28. e. 2. 79), with the inscription: "Turris sapientiae legatur ab inferiori ascēdendo p seriem brārū alphabeti." This leaf is reproduced in photographic facsimile by S. Leigh Sotheby in his "Principia Typographica." London, 1858, 4°, vol. ii., p. 164.

³ See my letters to "The Academy" from Paris, Aug. 9th, 1890, and from London, Aug. 23rd, 1890.

“ Finit le compost et ka
par Guiot marchant de
le college de nauarre
dauril ”;

and on the right-hand side:

“ e a Paris
rt derriere
viii. iour.”

By the help of the colophons of the editions of July 18th, 1493, and January 7th, 1496, I guessed at the words covered by the painted device of Verard, and subsequently conjectured the following lines:

“ Finit le compost et kalendrier des bergiers Imprime a Paris
par Guiot marchant demourant au champ gaillart derriere
le college de nauarre Lan M.CCCC. iiiixx te Le xviii. iour Dauril.”

Then I tested the volume by comparing it with the description Brunet gives of a copy of the edition of April 18th, 1493.¹ I found on A₅ recto, “ Lan de ce presēt cōpost et Kalendrier ⁊ q̄l a este fait et cōmēce auoir cours le p̄mier iour de iāuier est Mcccc. iiiii. et xiii ” with exactly the same abbreviations as described by Brunet; I further found that the table of eclipses on C₁ commenced as Brunet describes. There was no longer any doubt that the vellum copy of the Bibliothèque Nationale is but an impression on vellum of Guiot Marchant's edition of April 18th, 1493. It only remained to account for the strange fact that sheet b preceded sheet a and was marked with a small letter, whereas all the other signatures were capitals. This was easily done. Sheet B, on account of the red and black type, did not come out well in the first impression, and was replaced by a sheet b from the edition printed on July 18th the same year, by Guiot Marchant.

My conjectures with regard to this volume were a week after confirmed in the British Museum. I found in a “ Catalogue des Livres Précieux, Manuscrits et Imprimés, Faisant partie de La Bibliothèque de M. Ambroise Firmin-Didot Paris, Mai, 1879,” under No. 466 the description of a perfect copy of Guiot Marchant's first edition.² In

¹ See my letters referred to on the preceding page.

² This copy is now in the Brooke Library, Armitage Bridge House, near Huddersfield. See Catalogue. London, 1891. 2 vols. 8vo.

this copy sheet B occupies its right place; the volume commences with sheet A, the title on A recto runs thus:

“Icy est le compost et kalēdrier

des Bergiers Nouuellement refait et autrement compose que nestoit par auant Ou ¹ quel sont adioustez plusieurs nouuelletes cōme ceulx qui le verront pourrōt cōgnoistre. Et enseigne des iours/ heures/ et minutes,” etc., etc., and exactly as the title quoted *supra*, p. 12, in the vellum copy. This at once explained why the first six words were written in blue ink in the vellum copy. Verard’s artist had effaced the first two, and a half of the third line, and replaced them by the words:

Le Kalēdrier des bergiers nouuellemēt fait Du ¹ quel, etc.

Below the title the copy on paper contains Guiot Marchant’s large device. It is clear now that below the painted coat of arms of the French kings in the vellum copy is concealed Guiot Marchant’s device. The colophon on N₅ recto is described as running:

“Finit le compost et kalendrier des bergiers Imprime a Paris par Guiot marchand demourant au champ gaillart derriere le college de nauarre Lan : M.cccc.iiiixx et xiii. Le xviii iour Dauril.” ²

All the other details of the description in the Catalogue, such as: folio, Black letter; 90 ff; Sig. A to N, agree with the vellum copy.

“Le Compost” was printed for the second time by Guy Marchant only three months later, on July the 18th. The only known copy of this edition is No. 10,535 of the Grenville Collection, British Museum, belonging formerly to the Duke of Roxburghe, whose coat of arms is still on the covers of the volume.

This second impression is, with very slight typographical differences, exactly the same as the first one.

The volume commences with a in eights. On a recto is the title beginning with an ornamental wood initial “I” seven inches ³ long:

¹ “Du” is evidently the right spelling. The D, in black letter type, so much resembling O, has induced the compiler of the catalogue to mistake it.

² A part of the word “Dauril” is covered by the stamp of the “Bibliothèque Nationale,” this is why I was unable to see that the “D” was a capital.

³ It is remarkable that Brunet has entirely overlooked this “I” here as well as in some other editions.

"I cy est le compost et kalendrier des bergiers nouuellement reffait et autremēt compose que nestoit par auant au quel sont adioustez plusieurs choses nouuelles comme ceulx qui le verront pourront congnoistre. etc."

The wording being exactly the same as in the April edition, only the lines are differently arranged; a_i verso is a blank; on a_{ii} recto is the "Prologue de lacteur" etc.; below, the woodcut representing the author; on a_{iii} recto "Cy parle le bergier vng prologue" etc.; below, a woodcut representing four shepherds in conversation. The volume is arranged in eights and sixes. a, b, f, g, h, m in eights; c, d, e, i, k, l, in sixes. Between g₈ and h₁ is a folding leaf, containing on its recto "la tour de sapience", half of its verso is printed upon, and it is marked h. The volume finishes on m₈ recto, the colophon runs thus:

¶ Finit le compost et kalendrier des bergiers imprime a paris par Guiot marchant demourant a la fleur de lis en la rue Saint iaques. Lan de grace Mil CCCC iiiixx et xiii. : Le xviii iour de iuillet "

The verso of m₈ is occupied by Guiot Marchant's device, as it is on the title-page of the April edition.

For the third time Guiot Marchant printed the "Compost" in 1496. The only known copy of this edition is in the Bibliothèque Nationale. It is a verbatim reprint of the editions of 1493, up to m₇ recto of the July edition 1493, which corresponds to its n₁ recto, after that are about twelve pages added. The title on a₁ recto runs thus:

"Icy est le compost et kalēdrier des bergiers nouuellement et autremēt cōpose que nestoit par auant." etc. etc.

"Et se vendent lesdis kalendriers en la rue saint iaques en lenseigne du leon dargēt pres les maturins."

The volume is arranged in eights and sixes from a to n; a, b, f, g, h, n in eights; c, d, e, i, k, l, m in sixes. The copy in the Bibliothèque Nationale lacks leaves l₂, m₃ and m₄, and n₁. There is a folding leaf marked h before h₁. The text finishes on n₈ verso, the colophon runs thus:

“Finist le compost et kalēdrier des bergiers. Imprime a Paris par Guiot Marchant demourāt au champ Gaillart derriere le college de Nauarre Lan M.cccc.iiiixx et xvi. Le vii iour de Januier.”

For the fourth time Guiot Marchant printed the “Compost” in 1497.¹ I have not been able to see a copy of this edition, and must depend for description of it on Brunet and the Catalogue of A. Firmin-Didot’s library, who possessed the only copy known of this edition, which was, however, deficient of six leaves containing the day-calendar of the twelve months. The title on a₁ recto is this:

“Icy est le compost et kalēdrier

des bergiers: nouuellement et autremēt compose que nestoit par auant: ou quel sont etr . . . Leql cōpost et kalendrier touchāt les lunes et eclipses est appropriē cōme doit pour le climatz de France au iugemēt et cōgnoissance des bergiers.”

The colophon runs thus:

“Finit le compost et kalendrier des bergiers. Imprime a Paris par maistre Guy Marchant: demourant au champ Gaillart: derriere le college de Nauarre. Lan M.CCCC.iiiixx.xvii. Le xvi. iour de septēbre.”

In the year 1500,² Guiot Marchant printed the “Compost” for

¹ In 1499 appeared in Paris also a “Compost et Kalendrier des bergeres,” containing besides some other matter several parts from the “Compost,” and the famous “Dans macabre.” I have seen two copies of this book, which are, save the title-page and colophon, exactly alike throughout. The one has on its title-page a woodcut representing “Prestre Jehan,” and is printed by Guiot Marchant, as can be seen from the colophon: “Finist le kalendrier des bergeres Imprime a paris Par Guy Marchāt Maistre es ars ou lieu susdit Le xvii iour dooust Mil. cccc. iiiixx.xix.” The other edition has Jehan Petit’s device in the place of Prestre Jehan’s portrait, and its colophon runs thus: “Imprime a Paris en lostel de Beauregart en la rue Clopin à lenseigne du roi prestre Jehan.” There is no date given. The book seems not to have had the same success as the “Compost,” and has not been reprinted. The editions of 1499 are of extreme rarity.

² Brunet in his “Manuel” mentions another edition printed 1500 at Paris, but I have not been able to see it. He describes it thus: “Cy est enseigne et demonstre le kalendrier et compost des bergiers, auquel sont adjoustez plusieurs nouvelles augmentations et corrections . . . Imprime a Paris . . . par Gaspard Philippe (1500). 4°. Black letter. A to R iii. Woodcuts.”

the fifth and last time. I have seen copies of this edition in the British Museum (532. g. 1), and in the Bodleian Library, Oxford (Douce 161). The title on a_1 recto commences with the same wood initial "I" of seven inches' length noticed in the July edition 1493; above the title, surrounded by ornaments, is Guiot Marchant's device differing a little from the one noticed at the end of the July edition, but bearing the same motto: "Fides Ficit."

"Icy est le compost et kalēdrier

des bergiers nouvellement et autremēt compose que nestoit par auant. Du quel sont adioustez plusieurs nouuelletes/ comme ceux", etc.

The volume is arranged from a to n in eights and sixes: a, b, f, g, h, n in eights; c, d, e, i, k, l, m in sixes. There is a double folding leaf marked h_1 before h_1 , exactly as in the before described editions. The copy, it appears, is a verbatim reprint of the edition of 1497. The text finishes on n_8 verso with the colophon:

"Finist le compost et Kalendrier des bergiers. Imprime a Paris par Maistre Guy Marchant demourāt en beauregard derriere Le college de Nauarre. Lan Mil. vc. Le .x. iour de Septembre."

At the same time as these editions in Paris, there were in 1497 and 1500 two editions published at Geneva. Copies of both editions are in the Bibliothèque Nationale. Brunet failed to recognise that both editions are, save small differences in the arrangement of type, exactly alike, because he did not collate the copy of 1497, and did not therefore notice that it lacks three leaves.

The copy of the edition of 1497 commences with sheet a. On a_1 recto is the title-page, in arrangement exactly like that of the English edition, printed at Paris, 1503, reproduced in facsimile. "Le kalendrier des bergiers," in large ornamental letters forming a wooden block. Below follows the table of contents, headed by the words:

"Ensuyt ce q^e tient ce present kalendrier des bergiers.

Premier est le prologue de lacteur qui a redige ce dit liure par escript.

Aps est autre plogue du grāt bergier.

Le kalendrier des festes de lan au q^l sont signes les heures et minutes des nouuelles lunes.

Tables des festes mobiles: Table pour congnoistre chūn iour en quel signe la lune est.

Figures des eclipses de lune ⁊ de soleil ⁊ les iours heures ⁊ minutes.
 Larbre, ⁊ branches des vices
 Les peines denfer, le luire du salut de lame
 Lanothomye du corps humain
 Lart de fleubothomye des veines
 Le regime de sante du corps humain.
 Lastrologie des bergiers
 Des quatre cōplexions
 Les iugemens de phizonomye
 La diuision des eages
 Les ditz des oyseaulx
 Les meditations sur la passion
 Dictiez et epithaphes des mortz
 Loraizon q̄ bergiers font a ñre dame
 Et plusieurs autres choses."

The volume is arranged a to o in eights and sixes; a, b, o, in eights, c, d, e, f, etc., in sixes.

Finishes on o₇ verso, o₈ being entirely blank.

The colophon consists of three words: "Imprime a genesue."

No date is mentioned, but to conclude from several passages in the book it was doubtless printed in 1497. The device of the printer, which is on the verso of o₇ by the side of the colophon, is that of Jean Bellot.

The copy of the Bibliothèque Nationale lacks leaves a₁, a₅, and c₄. Brunet consequently states that it has 86 pages, whereas it ought to have 89, like the following edition.

The second edition, printed at Geneva, came out in 1500. It is a faithful reprint of the edition just described, and differs only in very slight points in the arrangement of the type. The title on a₁ recto is exactly the same, and the signatures are also a, b, o, in eights; c, d, e, f, etc., in sixes. The volume ends in o₇ verso, o₈ being a blank. The colophon here has a date added to it: "Imprime a genesue. Mil. v. c." This copy Brunet correctly states to have 89 leaves.

Thus "Le Compost," etc., was already printed eight times between 1493 and 1500; six times at Paris, twice at Geneva.

The next edition I have come across bears the date 1502, and was printed at Lyon. I have seen the copy of the Bibliothèque Nationale. The title on a₁ recto runs thus, all words in italics being printed in red

ink. "*Le kalendrier des bergiers ¶ Sensuyt ce que contient ce present kalendrier des bergiers avec plusieurs additions nouuellement adioustees.*" It is followed by a table of contents which is printed in lines alternately black and red. The volume is arranged in eights from a to m, and finishes on m₇ verso with the following colophon:

"¶ Cy finist le grant kalendrier des bergiers avec plusieurs nouuelles additions. Imprime a lyon sur le rosne par Claude nourry le .xxi. iour de decembre. Lan Mil cinq cens & deux pour Iaques huguetan librayre cytoyen au dit lyon."

The verso of m₈ contains the printer's device, and below the words:

"On en trouuera a lyon en la rue merchiere a la maison de Iaques huguetā. Et a paris en la rue saint Iaques en lenseigne nostre dame deuant saint Benoist a la boutique dudit huguetan."

The next edition which I have seen is printed 1505 (?), at Rouen. A copy of it is at the British Museum.

The title on A₁ is this:

"Cy est enseigne & demonstre le kalendrier & compost des bergiers auquel sont adioustez plusieurs nouuelles augmētacions & corrections tout autrement quil nestoit par auant." Below is the printer's device with the name "Raulin Gaultier" on it, and the words, "On les vêt a rouen chez . raulin gaultier demourāt au dit lieu en la rue de grant pont pres le fardeau."

This edition bears no date.

Brunet mentions an edition of the 30th of June 1508 by Claude Nourry.

An edition of Lyon, 1510, is described in "Catalogue des Livres Précieux, etc. de M. Ambroise Firmin-Didot, Paris, Mai 1879, No. 423," viz.:

"Le grāt Kalēdrier|| Des bergiers nou||uellement imprime a Lyon. Ordonne|| a la verite auquel|| sōt plusieurs aug||mētations & correctio||ns nouuellemēt|| adioustees aultre||ment quil nestoit|| par auant. . . ."

"Finit a Lyon 1510 Dauril le 8."—Quarto, Black-letter, 96 fol.

Brunet mentions an edition, Troyes, 1510, and describes it thus :

"Le Grand Kalendrier et compost des bergiers, avec leur Astrologie et autres choses proufitables. *Troyes* : Nicolas le Rouge. 1510. Small folio. Black Letter. Woodcuts. (Catalogue Gaignet, No. 1038)."

Further : "Le Kalendrier des Bergiers. Lyon, Cl. Nourry 1513." Small folio, Black Letter, woodcuts.

"Le compost et kalendrier des bergiers auquel sont adjoustees plusieurs augmentations et histoires curieuses. Paris, Guil. Nyverd. (No date.) Quarto, Black Letter and Woodcuts."

"Le Grand Kalendier (*sic*) et compost des bergiers compose par le bergier de la grand montaigne. Auquel sont adiestez plusieurs nouvelles figures et tables."

At the end : "Nouvellement imprime a Paris par la veufue feu Iehan Trepperel et Iehan jehannot Imprimeur et libraire de luniversite de paris. Demourant en la rue neufue nostre dame a lenseigne de lescu de France." Quarto, black letter, woodcuts, no date. The almanac, however, commences with 1516.

In the British Museum is the copy of an edition printed at Paris, 1523. The title on A₁ runs thus :

"*Sensuyt¹ le grant kalendrier et compost des bergiers compose par le Bergier de la grât montaigne/ leq̃l traicte touchât les cours des planettes pour congnoistre enquel disposition sera lannee/ Pareillement pour congnoistre les festes mobiles/ la lettre dominicale/ et le nombre dor/ la propriete de tous hommes et femmes selon les cours des corps celestes/ soubz lesq̃lz ilz sont nez/ et plusieurs autres nouvelles figures et tables lesq̃lles sont tres vtilles a toutes gens tant pour le salut des corps que des ames/ Ainsi que pourrez veoir cy apres.*" (Woodcut.)

"*¶ On les vend a Paris par Phelippes le Noir a la rue saint Jacques A lenseigne de la rose blanche couronnee.*"

The colophon on B₄ verso runs :

"*¶ Cy finist le Compost et kalendrier des bergiers tout aultrement etc. etc. Lan mil .v. cēs .xxiii. le dernier iour de Iuillet.*"

¹ All words printed in italics in this title are red in the original.

Then follows the number "xvii", and below, the printer's device with the motto: "Son bon plaisir"—"C'est mon desir"—"De dieu servir"—"Pour acquérir". The volume is in quarto, and printed in black letter, containing many woodcuts.

Another edition, printed at Lyon, 1524, is mentioned in "Catalogue de la Bibliothèque de M. N. de Yéminez, Paris, 1867. 8°. N°. 959."

"Le grant Kalendrier & cōpost des Bergers avecq||leur Astrologie. Et plus||ieurs aultres choses. Imprime nouvellement a Lyon."

"Cy finist le kalendrier et compost des bergiers. Imprime a Lyon par Claude nourry Lan Mccccxxiiij. le xvi. iour de Ianuier." Quarto, 78 leaves, signatures a to k in eights; a has only 6 leaves. Woodcuts. Black letter.

The next edition of which I have seen copies is that printed at Troyes in 1529. There are two copies of it at the Bibliothèque Nationale, one at the British Museum. The title, in red letters, runs thus:

"Le grant kalendrier & cōpost des . Bergiers avecq leur . Astrologie. Et plusieurs aultres choses. Imprime nouvellemāt a Troyes par . Nicolas le Rouge." [Woodcut No. 3.] The volume is arranged from A to o in sixes, except c in eights, n and o in fours. The colophon on o₄ verso in this:

"Cy finist le Calendrier et compost des bergiers. Imprime a Troys par Nicolas le Rouge. Imprimeur et Libraire. Demourant en la grāt rue a lēseigne de Denise Lan. M.CCCCC.xxix. Auant Pasques. Le . xvi . de Ianuier."

In 1541 "Le Compost," etc., was again printed at Troyes; a copy of this edition is at the Bibliothèque Nationale. The title on A₁ runs

"*Le¹ grand Calēdrier et compost des Bergers/ avec leur astrologie. Et plusieurs aultres sciences salutaires tant pour les ames que pour la sante des corps.*"

Then follows woodcut No. 3 and below:

¹ Words printed in this title in italics are red in the original.

“¶ Nouuellement imprime a *Troyes* chez Iehan Lecoq : demourant deuant Nostre dame. 1541.”¹

The volume is arranged A to O in sixes, except D, in fours. There is no red used in the book. The colophon is on O₆ recto :

“Cy fine le Kalendrier & compost de Bergers : Nouuellement imprime a *Troyes*/ chez Iehan Lecoq.”

On O₆ verso is a printer's device, and below the words :

“¶ Imprime a *Troyes* chez Iehan
Lecoq : Imprimeur et Libraire de-
mourant deuant Nostre dame.”

This edition is remarkable as it contains a great many woodcuts which I have noticed in no other edition; *e.g.* every month is preceded by a large woodcut² descriptive of man's occupations in it. The pictures of the twelve apostles on G₅ are entirely different from the ones used in the other editions.

In 1551 another edition was printed at Lyon, a copy of it is at the British Museum. Its title on A₁ is the following :

“*Le grand calendrier et compost des bergiers : cōpose par le bergier de la grand montaigne. Auquel sont adiousteez plusieurs nouvelles figures et tables/ lesquelles sont bien vtilles a toutes gens. Ainsi que pourres veoir cy apres en ce present liure.*”³

After this follows a small woodcut and the table of contents. The colophon on L₄ recto runs thus :

“sc Cy fine le grand Calendrier des Bergiers/ diligem-
ment reueu et corrige etc. etc.
¶ Imprime a Lyon/ par Iehan/ Canterel/ en la
mayson de feu Barnabe Chaussard/ pres
nostre dame de Consort. en Lan

¹ There is an undated edition in the Britwell Library described thus : “Le Grand Calendrier et Compost des Bergers. A *Troyes*, chez Iean A. Garnier. 4to. Woodcuts.”

² These woodcuts also occur in the “Compost et Kalendrier des Bergeres,” mentioned on p. 17, note 1.

³ There is a copy of this volume in the Huth library. See Catalogue, vol. iv.

Mil cinq cens . l j. Le
 xxvij. iour du
 moys
 Daoust.
 1551."

The following lines are subjoined :

"¶ Ce Calendrier des Bergiers amplement
 Contient doctrines que il faict bon scauoir
 Lentendement enrichist largement.
 Doctrine vault par trop mieux que autre auoir
 Quiconques donc acquerir promptement
 Science veult/ ce liure doibt auoir."

The verso of L₄ is occupied by a woodcut descriptive of the "Life and Passion of Christ."

The next edition (Quarto and Black Letter) is that of Paris, 1569. There is a copy of it at British Museum. Title on A₁ recto runs thus :

"*Le grand Kalendrier & Compost des Bergers/ cōpose par le Berger de la grande montaigne Auquel sont adioustez plusieurs nouuelles Figures & Tables/ lesquelles sont fort vtils a toutes gens ainsi que pourrez veoir cy apres.*" xxvi. C.

And below a coarsely executed woodcut :

"A P A R I S.

Pour la vefue de Iean Bonfons/ demeurant en la
 rue neuue nostre Dame/ a lenseigne saint Nicolas."

The Colophon runs :

"¶ Cy finist le compost
 & Kalendrier des Ber-
 gers. Tout autrement compose & corrige quil nestoit
 parauant. etc. Nou-
 uellement Imprime a Paris/ pour
 le vefue Iean Bonfons/ de-
 meurant en la rue neuue

nostre Dame/ a len-
seigne Sainct
Nicolas.
xxvi. Ca''

Another edition came out in 1580 at Paris (Quarto, Roman type and Black Letter mixed). Title on A₁ is this:

"Le grand *Kalendrier* & Compost des Bergers, compose par le *Berger de la grand Montaigne*. Auquel sont adioustez plusieurs nouuelles Tables & Figures/ dont vous trouuerez la declaration en la page suivante" (Woodcut No. 3).

A Paris / chez Nicolas Bonfons/ demeurant en la rue neuue nostre Dame/ a l'enseigne saint Nicolas.

Colophon on dd₄:

"Cy finist le grand Calendrier & Compost des Bergers/ diligemment reueu & corrige de nouveau," etc. Compare the edition of 1551.

A date is mentioned neither on the title-page nor in the colophon, but it is stated on B_{iii} verso:

"Sensuiuent les Eclipses du Soleil & de la Lune qui se feront en xxx ans, commençant in ceste annee 1580 iusques en l'an 1605."

In the British Museum is further a 4to edition in Roman type printed in 1589 at Paris. The title on A₁ is this:

"Le grand *Calendrier* & Compost des *Bergers* composé par le *Berger de la grand Montaigne*. Auquel sont adioustez plusieurs nouuelles Tables & Figures dont vous trouuerez la declaration en la page suivante."

[Woodcut.]

A P A R I S

Par Nicolas Bonfons, demeurant en la rue neuue nostre Dame,
à l'Enseigne Sainct Nicolas."

No colophon except, "Fin du Calendrier des Bergers."

Brunet mentions besides some editions without date:

"Le Grand Kalendrier et compost des bergiers: cōpose par le

bergier de la grand montaigne.—*Imprime a Lyon par Iehan Cauteret, en la maison de feu Barnabe Chaussard en lan 1551.*" Small folio. Woodcuts.

"Le Grand Calendrier et composte des Bergers, composé par le Berger de la Grand-Montagne, fort utile et profitable à gens de tous états, reformé selon le calendrier de N. S. Père le Pape Grégoire XIII, nouuellement reueu et corrigé et mis en meilleur ordre que toutes les précédentes impressions. Le contenu se voit en la page suivante. Lyon, chez Lovys Odin, en rue Turpin, au Quarré verd à la Licorne gerbée" (1633). 4to. 120 pp.

"Another edition par Iean Oudot at Troyes, 1672."

Finally there are two editions of the beginning of the eighteenth century at the British Museum, both printed at Troyes:

"Le grand Calendrier et Compost des Bergers. Compose par le Berger de la grand montagne, avec le compost naturel reformé selon le retranchement des dix jours, par le pape Grégoire III. Ensemble la maniere comme se doit gouverner le Berger pour empêcher qu'aucun Sorciers ne fassent mourir leurs froupeaux, avec toutes choses necessaires pour se regler en leur art." [Woodcut.] "A Troyes, Chez Jacques Ridot, ruë du Temple. Avec Permission." Roman type. 4to. 1705.

Another edition with exactly the same title, but: "A Troyes, Chez Pierre Garnier, Imprimeur-Libraire, rue du Temple. 1729."

II. THE VARIOUS EDITIONS OF "THE KALENDER OF SHEPHERDES."

THE first edition of an English translation of "Le Compost et Kalendrier des bergiers," described in the preceding chapter, with some omissions, additions, and slight alterations, was printed and published, 1503, at Paris. There is neither a printer's nor a publisher's name attached to the book, and the type in which the greater part of the book is printed has not been traced in any other book of that age.

There are only two copies extant of this first English edition printed abroad. The one belonging originally to the Duke of Roxburghe was bought in 1810 for £180 for the library of the Duke of Devonshire, and is now one of the treasures of Chatsworth. It is from this copy that the photographs are taken for the reproduction in facsimile in vol. ii. The other copy, imperfect, is at Althorp in the famous library of Earl Spencer. A fragment of two leaves is in the Douce-Fragments, Bodleian Library, Oxford.

The Chatsworth copy is in a very good state of preservation; it is bound in dark red morocco, and bears in the centre of each cover the coat of arms of the Duke of Roxburghe, and at an equal distance from it and the four edges are stamped four crowned D's upon the covers, representing the name of the present owner. On a₁ recto the volume has the following title in ornamental letters, evidently forming one wood block:

"The kalendayr of shyppars."

Below this, in smaller type, follows a table of contents, occupying twenty-five lines, and commencing thus:

"¶ Followys thys that contenys thys present kalendayr of the shyppars wyth syndry addycyons new adiowstyt.

"Fyrst ys the prolog of the actwr qwych ys redryssyt the sayd book be wryt.

"After ys oon other prolog of the gret shyppart," etc. etc.

Folio a_1 having probably been injured on the margins, has been trimmed, and mounted on another leaf of paper; the edges of the mounted square are marked by two parallel lines in ink, which running along its four sides, form a sort of frame. As this frame is a later addition, very likely at the time when the volume was bound for the Duke of Roxburghe, I have not reproduced it in the photographic facsimile. On a_1 verso is woodcut No. 1₁, representing an author dedicating his work to some patron. On a_2 recto below woodcut No. 2¹ is the Prologue commencing "Oon shyppart kepāt hys sheyp in the feyldys qwyche was not clerk et had no vnderstandyng of wryttys," etc., to the end of a_2 verso. On a_3 recto below woodcut No. 3 follows:

"¶ Heyr says the shyppart be oon prologe contenant the dyuysyon of hys compot and kalendayr."

The third chapter begins on a_4 verso² with these headlines:

"¶ They shoold vnderstond the cōpot & kalendayr of shyppars."

The volume is arranged from a to m in eights. It finishes on m_7 verso, with the following colophon:

"Heyr endyfh the kalendar of shyppars translatyt of franch ī englysh to the lowyng of almyghty god & of hys gloryows mother mary and of the holy cowrt of hywyn prentyt ī parys the .xxiii. day of iuyng oon thow-sand CCCCC. & .iii."

The Althorp copy lacks out of the ninety-six, no less than sixteen leaves, viz. a_1 , a_3 ; g_1 , g_3 ; h_1 to h_8 ; m_1 , m_2 , m_7 , and m_8 . As at present bound, it commences with a_2 and finishes with l_8 , the folios m_3 , m_4 , m_5 , and m_6 being by mistake inserted after g_7 , instead of at the end of the volume.

The Chatsworth copy finishing with m_7 and the Althorp copy with

¹ These numbers refer to the ones given to the various woodcuts in the chapter devoted to them. See *infra*.

² The first four lines on sig. a_4 , recto and verso are at the end somewhat effaced in the original.

m_6 , it is impossible to say if m_8 was originally a blank, or contained some printer's device. It is, however, more than probable that m_8 recto or verso was occupied by a printer's device, and very likely that of Anthoine Verard. I came across another book printed in 1503 at Paris only two months before "The kalendayr of shyppars," on the 30th day of May, viz.: "The traytte of god lyuyng and good Deyng," being a translation of "Le liure intitule lart de bien viure: et de bien mourir etcet⁹."¹ The conclusion of this book is this:

¹ The volume entitled: "¶ Le liure intitule lart de bien mourir," from which this book was translated, was for the first time published in 1492 by Anthoine Verard. Through the kindness of Dr. Garnett, I have had the chance of seeing a copy of this original edition in private hands. The volume consists really of three different parts, two of which are marked by different signatures, viz., a to k in eights; i has only six leaves; l_{10} , m_8 , n_6 , o_6 , p_8 , q_6 , r_8 ; then follows A A to T T in eights; but E E has only six leaves, T T, however, ten. The volume finishes on T T₁₀ recto with the following colophon: "Cy finist le liure de bien viure Imprime a paris le xv iour de decēbre mil. cccc. nonāte & deux / pour anthoine verard libraire demourant sur le pont nostre Dame a lymage saint iehan leuantgeliste / ou au palais au prezaier pillier deuāt la chapelle ou on chante la messe de messrs les presidēs." Verard's device occurs on r_6 recto, but not at the end of the volume. The second edition of the book came out in 1493, entitled, on a_1 "Le liure intitule lart de bien viure: et de bien mourir. etc et⁹." followed by Verard's device. The volume is arranged: a, b, c, d, f, g, h in eights; e in sixes; i has ten leaves; k to y in eights; s has only six leaves. The British Museum copy lacks the signatures z and q; after that follows aa, bb, cc in eights. On cc, verso is the following colophon: "Cy finist le liure ititule lart De bien viure et bien mourir en soy contenant plusieurs traictiez et enseignemēs tres utilitez et profitables a tous bons et vrays catholiques qui esperent & attendant a auoir la gloire eternelle de paradis. Cest assauoir

Loraison dominicale. Les Dix cōmandemēs De la loy Les douze articles De la foy Les sept sacremēs de saīcte eglise. Laguillon de crainte diuine. Les peines denfer et de purgatoire. Les .xv. figures Laduenement de antechrist. Les ioyes de paradis. Lequel a este imprime a paris le .xii. iour De feurier Mil. cccc. xxxx. et xiii." c c_8 was probably a blank.

Of the English translation, printed 1503 at Paris by Verard, three copies are extant, one perfect in Emmanuel College, Cambridge, one deficient of signatures a, b, c and i_8 in the British Museum (C. 27. d. 25), and a third I do not know where at present. The book is arranged from a to x, y, z, & in sixes; a a to gg in sixes; h h and ii in eights. The title on a_1 resto is: "¶ The book intytuled the art|| of good lyuyng & good deying." on i_8 verso is Verard's device. On i_8 recto contains a woodcut representing a king and a queen with folded hands, as in prayer, looking over a battlement at St. George charging the dragon. In the corner is a figure leading a lamb, and pointing to the English

“ Et thys suffyceys of the ioys of paradys & consequently of al the traytte the qwyche as beyn translatyt in parys the xiii. of May of franch in englysh oon thowsand .v. hondreth et .iiij. years prayant the reyddars that yt playsyt them that they vold mend the fawlt^l of the traslator & to pray for the saowllys of the actor trāslator and that he wold fynaly bryng them in the gloyr et ioy aboue sayd and al other good crystyn men. Amen.”

“ Heyr endyth the traytte of good lyuyng and good Deyng et of paynys of hel et the paynys of purgatoyr the traytte of the cummyng of ante cryst the .xv. syngys goyng afor the iugemēt general of god the ioyes of paradys and the iugement general imprentyt in parys the .xxx. Day of the mowneth of May.”

From a comparison of these lines with the text of “ The kalendayr of shyppars ” it is obvious that both texts have the same linguistic peculiarities, the same characteristic spelling in common. Taking further in consideration that the one appeared in May, the other in June of the same year, that both contain the same woodcuts, and that the same ornamental wood initials are used in both, and finally that the small type used inside some of the woodcuts is the same, and the text of the Lord’s prayer¹ being in every detail alike, we cannot doubt that both texts are translated by the same man ; and very likely that the edition of “ The kalendayr of the shyppars ” is either printed by or for Anthoine Verard in 1503 at Paris.

Both books, however, printed at Paris in 1503, seem to have had no success in England, and this is not wonderful at all when one looks at the extraordinary language in which they are written.

In 1506 was printed by Rycharde Pynson in London the second English edition.² It is like the Paris edition printed in quarto, contains throughout the same woodcuts, and a great many of the same ornamental wood initials. The Paris edition is referred to in the Preface in such terms :

“ Here before tyme thys boke was prynted In parys In to corrupte englysshe and nat by no englysshe man wherfore these bokes that were brought Into Englande no man coude vnderstande,” etc. Compare vol. iii. p. 9.

There is as yet only one copy known to exist of this edition, and royal arms as they were from Henry V. to Elizabeth, i.e., three Leopards and three fleur-de-lys quarters.

¹ Compare woodcut No. 15 on e, verso.

that is No. 10,246 of the Grenville Collection, British Museum ; the statement of several bibliographers that a second copy is at Althorp proved to be erroneous.

The Grenville copy, which is faithfully reproduced in the third volume of the present edition, is greatly deficient, lacking twenty leaves, which had to be supplied from the edition of 1508. The remainder of the leaves, about four fifths of the whole book, are covered on both sides with tracing paper, in order to stop the tooth of time from further destruction. The volume commences on A₁ recto with a title-page :

“ Here begynneth the Kalender of Shepherdes.”

The first *n* in the word “begynneth” is battered and only half visible. Below this title, surrounded by ornamental designs, is woodcut No. 2. On A₁ verso is woodcut No. 1. On A₂ recto is the above quoted preface of the printer : “ Here before tyme,” &c. A₂ verso is wholly occupied by the table of contents. On A₃ recto is a prologue beginning :

“ Here before tyme there was a shepherde kepynge his shepe in the felde,” &c.

On A₃ verso, below woodcut No. 3, we read :

“ ¶ Here begynneth the maister Shepherde.”

The volume is arranged A, B, C, D to O in sixes ; lacking are B₁₋₆, C₁₋₆, I_{3, 4, 5, 6}, K₁₋₃, and N₆. The folios marked in the Grenville copy by minute pencil figures, I₄, I₅, I₆, are K_{4, 5, 6}, and there is not a single leaf missing between I₆ and L₁, as was supposed by the Right Honourable Mr. Grenville or by his binder. The volume finishes on O₆ verso, with the following colophon :

“ ¶ Here endeth the kalender of shepardys/ drawn out of Frenche into Eng||lysshe in the honoure of Ihesu cryste and his blessyd mother mary and|| alle the sayntes of heuen Imprynted at London in flete strete at the sygne of the|| George by Rycharde Pynson the dat of oure lorde a. M. CCCCC. and. vj.”

Below follows Rychard Pynson's device.

The third English edition was printed in 1508 at London by

Wynkyn de Worde in 8°. The woodcuts in this edition are much smaller, and greatly inferior to those used in the preceding editions. There is only one copy of this edition extant in the Library of Magdalen College, Oxford.

Sig. I recto is the title-page :

“ ¶ The kalender of shepherdes.”

On a label in the form of a ribbon folded back on both ends. Below are, side by side, copies of woodcuts No. 47 on l₁ verso, and No. 49 on l₂ verso. On the verso follows :

“ The prologue of the translatoure,”

with a figure of a man as represented in woodcut No. 53, on l_{iii} verso. As this prologue contains some important remarks about the translator of the third edition, I have copied it in full, it runs thus :

“ I Callynge to my remembraunce how in antyquyte the famous
poetes fayned many meruaylous fables/ whose fruytfull moraly-
tees do yet remayne to our perfyte doctryne. Also noble hystoryogra-
phes them cotydyally endeuoyned by dylygēt laboure to regyster in
5 the hie courte of fame y^e chylualrous actes of many an excellent
and worthy conqueroure/ by whose scriptions theyr infallyble renowne
to vs is apparaunte/ too the exemplyfycacyon and grete encoura-
gēge of euery hardy and gentyll herte. Semblaby the entellygy-
ble & prudent phylozophers dyde wryte and make many senten-
10 cyous bokes grounded on reason/ wysdome/ cunnēge and hyghe
auctoryte. Amonge all other now of late a wyse phyloze-
pher made and compyled in the frensshe language a goodly bo-
ke named the shepherdes kalender deuyde in many wonderfull
maters both poetycall/ phylozophycall/ and theologycall. ¶ Not
15 lōge tyme passed I beyng in my chambre where as were
many pamfletes and bokes whiche in auoydynge ydlenes
moder of all vyces I ententyfly behelde/ thynkyng to passe
the longe wynters nyght/ and sodeynly there came to my
hand one of the sayd bokes of the shepherdes kalender
20 in rude and scottyshe language/ whiche I redde/ and
perceyuyng the mater to be ryght compendyous/ & remem-
bryng howe the people desyre to here and se newe thynges I
shewed the sayd boke vnto my worshypful mayster Wynkyn
de worde/ at whose commaundement and Instygacyon I
25 Roberte Coplande haue me applyed dyrectly to trāslate it out of

frensshe agayne in to our maternall tonge after the capacitye of myne vnderstandynge accordynge to myne Auctoure. Besechyng the reders thereof yf there be ony defaute by them founde therin/ intellygyble to correct it after theyr scyences/ in pardonyng myne ygnoraunce. And yf the translacyon be pleasaunt to 30 theyr myndes I humbly requyre them to thanke god therof and to praye hym for me that I perseuer in doying some good werkes to his honoure and reuerence. And I shall praye for them that they may come to the euerlastynge glory Vnto the whiche brynge vs the fader/ the sone/ and the 35 holy ghost. Amen."

The prologue ends on Sig. ii. recto. Then follows below what is intended to be a reproduction of woodcut No. 3 :

"¶ The arte/ scyence/ and practyke of the grete kalender of shepherdes by example ryght fertile and prouffitable vnto all people/ and easy to be vnderstande by mannes wytte with dyuers addycions newly adiuusted. And fyrst a table."

The verso of Sig. ii. is occupied by "the table of of this present boke."

On Sig. iii., below a very poor reproduction of woodcut No. 2, follows :

"¶ The prologue of thaucture that put this boke in wrytȳge."

This prologue ends on sig. iiii recto and is followed by "a nother prologue of a mayster shepeherde," and runs on to the end of sig. vi recto. On sig. vi verso follows :

"How one ought to vnderstande the compost and kalender of shepeherdes."

After signatures i to vi follows A in fours, B and C in eights, D in fours, E in eights, and then alternately F, G, H, etc., to v in fours and eights, v having eight leaves. The copy of Magdalen College lacks entirely : C₁, F₂, F₇, G₁, and G₄, partly B₈, E₈, O₈, and V₁.

On v₇ verso is added in this edition the following poem :

¶ Lenuoy of the translatour.

- O lytell boke god haue the in his guyde
 Vnto my maysters with good prouydence
 Besechynge them/ not for to set asyde
 5 Thy termes rude of vndepured eloquence
 But to trye out the fourme of thy sentence
 whiche vnto them I submyt to correct
 And thy defautes plenary to abiect

 And thy lectoures praye thou/ with mode humyle
 10 On the to loke/ with all theyr dylygence
 And yf by them ony mysse be espyde
 It to amende after theyr sapyence
 Without regarde of ony grete neclygence
 With ygnoraunce moost inwardly effect
 15 But in theyr myndes thy fruytfulnes coniect

 Where they shall fynde how they may well prouyde
 Helthe for theyr soules/ and bodely defence
 By seruyng god/ and dyet at each tyde
 With the cours of sterres after shepherdes sence
 20 The sygnes seuen/ with the heuenly corpolence
 And afterwarde how they ben borne subject
 Vnder .xii. sygnes/ as god hath them dyrect

 By destenyng vnto them fast alyde
 To good or yll by theyr benyuolence
 25 The yll they may leue and let fro them slyde
 And the good ensue by wyse influence
 And fynally they may rede in presence
 Of regyons ten/ and of theyr fatall sect
 As peruers people from our beleue deiect.

The volume finishes on v₈ recto, with the following colophon :

“¶ Thus endeth the kalender of Shepherdes newly translat||ed out of frensshe in to Englysshe. Emprynted at London|| in y^e Fletestrete at the sygne of the Sonne by Wynkyn de|| Worde in the yere of our lorde. M.CCCCC. viii. the .viii. day of December. The. xxiiii. yere of our moost redoubted|| & naturall lorde Kynge Henry the seuēth.”

The verso of v₈ is wholly occupied by Wynkyn de Worde's

device. From this edition I have supplied the deficiencies of R. Pynson's.

The next and fourth known English edition was printed by Iulyan Notary about 1518.¹ I determined this date, as I shall show later on.

Notary's edition is of extreme rarity; in fact, there is no perfect copy of it extant. Three copies, with smaller or greater deficiencies, are found in the libraries of Alfred Huth, Esq., London, F. Locker Lampson, Esq., Rowfant, Sussex, and in the Bodleian at Oxford (Auct. Q.Q. supra ii. 30). I have been able to examine all three, as both gentlemen kindly allowed me the collation of their copies.

If quite complete, Notary's edition consists of 104 folios, arranged from A to N in eights. The title "The Kalender of Shepardes" above a woodcut, representing a shepherd gazing at the starry sky, while a wolf tears his sheep, is on A₁ recto, the colophon on N₈ verso. The edition is peculiarly marked through the appearance of a Tudor-rose on the rectos of ff. B₂; G₁ and ₈, T₅ and M₄; and on the verso of G₄. This rose is of the size of a shilling, is sometimes printed in red, sometimes black, and contains in the centre a Roman M, above it a sign resembling an A, and below it an asterisk. In sheet B the first, second, fifth, sixth, seventh and eighth leaves are printed in red and black, not only, as generally occurs in other editions, on the pages containing the day-calendars, but also on pages of the text, headings, and prominent words are in red. In sheet C only the first, the second and the eighth leaves show red.

The copy in the Huth Library is the most perfect of the three copies. It lacks only nine folios, viz., M₈ and N₁₋₈, besides the right-hand side corner of the bottom of fol. I₆.

The title on A₁ recto is this:

"¶ Here begynneth the Kalender of Shepardes."

It is followed by woodcut No. 2, surrounded by ornamental designs. On A₁ verso is a woodcut representing an author at his desk, but smaller and different from No. 1, this one being used later on N₁ recto.

¹ In a letter published in "The Academy," of December 19th, 1890, I gave an account of Iulyan Notarie's edition, of its date, its descriptions by bibliographers, etc.

On A_{ii} recto follows exactly the same prologue as in Pynson's edition. "Here before tyme this Boke was printed," &c. A₂ verso and the whole of A₃ are occupied by a table of contents, the whole matter of the "Kalender" being divided into lxi. chapters.

On A_{iiii} recto, A_{iiii} verso, and A₅ recto and verso occur some paragraphs which are printed in the edition of 1506 at the end of the volume in a somewhat altered form.

On A_{iiii} recto:

“¶ The arte scyence/ and practyke of the great Kalendar of Shepardes by example ryght fertile & profytable vnto all maner of people/ and easy to be/ vnderstande by mannes wytte/ with dyuerse addycyons newly aduisted therto as hereafter foloweth.

“¶ A great questyon asked bytwene the shepardes touchynge the sterres/ and answeare made to the same.”

Follow two woodcuts side by side, the left hand one similar to No. 47, the right hand one the same as No. 49. Then follows:

THE Shepardes in a mornynge before the daye beyng in the felde/ behelde the fyrmament that was fyxed full of sterres/ one ymonge the other sayd to his felowe. I demaunde of the/ how many sterres be on y^e xii

[On A_{iiii} verso]

partyes of the zodyacke/ that is vnder one sygne onely. The other Sheparde answered & sayd. Let be founde a pyece of Lande in a playne coultre/ as vpon the playne of Sallysbury/ & that the sayd pyece of lande be .xl. myle longe/ & xxiiii. myle brode. After y^t let take great longe nayles w^t great brode heedes/ as the nayles ben that be made for cartte wheles/ as many as shall suffyse for
 10 the sayd pyece of lande. And let the sayd nayles be stycked vn to the heedes in the sayd pyece of Lande foure fyngers brode one from the other/ tyll that the pyece of lande be couered ouer from one syde to the other/ I say that there be as many sterres conteyned vnder one sygne, onely/ as there shulde be nayles stycked in the foresayd pyece of lande/ and there is as many vnder eche of the
 15 other/ & to the equypolent by the other places of the fyrmament. ¶ The firste Sheparde demaunded/ howe wyll thou proue it. ¶ The seconde answered and sayd that no man is bounden ne holden to proue thyngs vnpossyble/ and that it ought to suffyse for Shepardes as touchynge this mater/ to byleue simply without to enquire ouer moche/ of that theyr precesours Shepardes haue sayde before.

Then follow by the side of a woodcut with the inscription "Husbandry," representing a peasant ploughing with two oxen, while a boy whips them, these lines:

"¶ Thus endeth y^e Astrolagy of Sheparden / w^t the knowlege that they haue of the sterres / and planettes / and mouynges of the skyes.

¶ And hereafter foloweth the sayinge of the Sheparden to the Plowman."

On A₅ recto:

¶ Howe plowmen shuld do.

"Peers¹ go thou to plowe/ and take with y^e thy wyfe
Delue and drawe/ sowe barley whete and rye
Of one make .x. this is a parfyte lyfe
15 As sayth Arystotyle/ in his philosophy
Thou nede not to studye/ to knowe astrology
For if the wether/ be nat to thy plesaunce
Thanke euer god/ of his deuyne ordenaunce."

Compare the edition 1508, fol. S_{iii} r.

"¶ Thus endeth the plowman."

20

"¶ The auctour.

"¶ In² the ende of this boke
Who so lyst for to loke
Therin shall he se
A balade that sayth this
25 He that many bokes redys
Cunynge shall he be.
Wysdome is soone caught
In many leys it is sought
And some doth it fynde
30 But sleuth y^t no boke bought

¹ The "P" is an ornamental wood initial of nine lines height.

² By the side of these lines is a small cut representing a monk working at a desk.

For reason takes no thought
 His thyrste comes behynde
 And many one dothe say
 That clerkes ne tell may
 35 What shall be fall
 They that this do reporte
 Be of the peuysshe sorte
 That lytell good can at all
 They knowe y^t drike doth slake y^e thurste
 40 And whan theyr iyes is full of duste
 Yet may they syt and shaell peson
 For clerks shewe them bokes of cūnyge
 They bidde them lay them vp a sonīge
 Vnto another season”

On A₅ verso :

45 “ And if we speke of astronomye
 They wyll saye it is a greate ley
 For they can no other reason
 But all that knoweth good and better
 As gentyll men that loueth swete and swetter
 50 Wysdome with theym is nat geason.”

“ ¶ The prologue of the Auctoure that put this boke in wrytynge.”

Woodcut No. 2.

Now follows the prologue, partly as in Pynson's, partly as in Wynkyn de Worde's ed. 1508, but longer than either of them, consisting of 54 lines, and covering the lower part of A₅ verso, A₆ recto, and the upper part of A₆ verso.¹ Then follows, as in Pynson's edition: “ ¶ Here after foloweth another Prologue of the mayster

¹ ll. 1-6 on A₅ v.; 7-48 on A₆ recto; 49-54 on A₆ v. :

AS here before tyme there was a Sheparde kepynge Shepe in the
 felde/ whiche was no clerke ne had no vnderstandige of y^e lette-
 rall sence/ nor of no maner of scripture nor wrytynge/ but of his
 naturall wytte & vnderstādige sayd. How be it y^t lyuynge & dyen-
 5 ge be all at y^e pleasure of almyghty god. Yet mā may lyue by y^e cou-
 rse of natur .lxxii. yer or more. this was his reasō. And he saith as moche tyme
 as a man hath to growe in beaute/ length/ bredeth/ and strength. So moche
 tyme hath he to waxe olde/ and feble/ to his ende: But the terme to growe in
 beaute/ hyghte/ and strengthe/ is .xxxvi. yere/ and the terme to waxe olde/ fe-
 10 ble/ and weyke/ and tourne to the erthwarde/ whiche is in all togyder .lxxii.
 yere/ that he ought to lyue after the course of nature. And they that dy befor

Sheparde," etc., preceded by woodcut, No. 3. The text follows partly Pynson's, partly Wynkyn de Worde's version.

this tyme/ often it is by vyolence and outrage done to theyr complecciō and nature. But they that lyue aboute this tyme is by a good regyment and ensygnementes/ after the whiche a man hath gouerned hymself. To this purpose of lyuyng and dyenge/ the sayd Sheparde sayth that the thyng that we de- 15 syre moste in this worlde is to lyue longe/ and the thyng that we moste fere is to dye pore/ thus he traunayled his vnderstandyng/ and made great dylygence to knowe and to do thynges possyble and requysyte for to lyue longe/ hole and ioyously/ whiche this present compost and kalender of Shepardes shewyng and techyng. ¶ Wherfoer we wyll shewe you of the bodyes cele- 20 styall/ and of theyr nature and moeuynge/ and this present boke is named the compost/ for it comprehendeth fully all the compost/ & more for the dayes houres/ and moments/ and the newe moones/ and the eclyps of the sonne & the moone/ and the sygnes that the moone is in euery daye/ & this boke was made for them that be no Clerkes to bryng them to great vnderstandyng. 25 ¶ He sayd also, y^t the desyre to lyue longe was in his soule/ the whiche alwaye lasteth/ wherfore he wolde that his desyre were accomplysshed after his deth as afore. He sayd syth the soule dyeth nat/ in her is the desyre to lyue longe: it shuld be an infallyble payne/ nat to lyue after dethe as afore/ for he that lyueth nat after his corporall deth shall nat haue that/ that he hathe desyred; 30 that is to wytte to lyue longe/ and shuld abyde in eternall payne if his desyre were nat accomplysshed. So concluded the sayd Sheparde necessary thynges for hym/ and other to knowe and do that whiche appertayned to lyue after dethe as before. And trouthe it is that he that whiche lyueth/ but the lyfe of this worlde onely and thoughe he lyued an hondred yere he lyued not propre- 35 ly longe/ but he shuld lyue longe/ that y^e ende of this present lyfe shulde begyn the lyfe eternall/ that is to say y^e lyfe euerlastyng in heuen. So a man ought to perfourme his lyfe in this worlde corporally/ that they may lyue spirituallly without ende: For as he sayd one shall lyue euerlastyngly without dyenge and whan he hath the perdurable lyfe & shall be parfyte. ¶ And also by this 40 poynte and none otherwyse shall be accomplysshed the desyre of longe lyuynge in this worlde. The foresayd Sheparde also knowleged/ that the lyfe of this worlde was soone past & gone. wherfore this sheparde thought y^t .lxxii. yeres/ here in this vale of wretched mysery/ is but a lytell & a small terme of lyfe/ to the lyfe euerlastyng/ the whiche neuer shall haue endyng. And ther- 45 for he sayth he that offeryth hym selfe/ here to lyue vertuously in this worlde After this lyfe/ he shall receyue the swete lyfe/ that is sure & lasteth euer without ende. For thoughe a man lyued here a .C. yere and more/ it is but a lyttell terme to the lyfe to come. Therfore sayth this Sheparde. I wyll lyue soberly with these small temporall gooddes that Ihesu hath lente me/ and euer to 50 exyle the desyre of worldly ryches and worldly worshyp. For they that labour for it/ & haue loue to theyr goodes; And vayne worshyppes. Of it departeth man fro the heuenly treasure. It shetteth mānes herte that god may not entre. And byldeth man a place of no reste in the lowe lande of darkenes.

The table of the eclipses of the sun and the moon on C_5 recto begins with the year M.v.clxxxxvii., evidently a misprint for 1497, and ends on C_7 recto with M.v.clii.

On C_7 recto are six additional lines which are not in Wynkyn de Worde's 1508 after "But suche eelyps appereth not to vs Shepardes:"

"No meruayle that mannes mynde be mutable
 And wyll ye knowe/ wherefore and why
 For he is made/ of thynges variable
 As of hote/ colde/ moyste/ and dry
 5 The wyt is lyght/ it passeth lyghtly
 And sythe we be made/ of .iiii. chaungeable
 Howe. shuld man/ be stedfast and stable."

The balade "❧ A remembraunce of the vnstablnesse of the wordle" on F_2 recto and verso (Pynson's edition) is not in Notary's edition.

By the side of the sayings of Lazarus are woodcuts; the left hand one with the inscription "lazarus," the right hand one either "enuy," "wrathe," "Couerdyse," "Glotony," etc.

Previous to the Latin verses on H_1 in Pynson's, are printed 32 lines in Notary's on F_8 verso and G_1 recto :

"God gyue me ryght/ that I ones myght
 Come to the porte of pease
 10 Myne exchaunge make/ and retourne take
 That myne enemyes me not sease
 One me folowed/ wolde me haue swallowed
 In the gulfe daungerous
 With worldly glose/ he doth me tose

[G_1 recto.]

15 Amonge the waues peryllous
 On rases holowe/ some do me folowe
 Ennemyes me to take
 A grete nombre/ to smyte me vnder
 I doubte I shall not scape.
 20 The fende with wo/ the worlde also
 My flesshe doth me trouble
 In wake and slepe/ to me they crepe
 This encreaseth my sorowe double
 They bydde nat spare/ but bye theyr ware

- 25 As all worldly vanyte.
 They say hope amonge/ for to lyue longe
 Thus do they combre me
 The worlde doth smyle/ me to begyle
 And so doth the other two
- 30 Nowe muste I seke/ some me to kepe.
 To saue me fro my fo
 I haue founde one/ euen god alone
 I nede none other ayde
 That by his right ¹ put them to flyght.
- 35 And made them all afrayde.
 He spakè to me/ full curteysly
 And profered me full fayre.
 If I do well/ with hym to dwell
 In heuen to be his heyre.

The lines which occur on H₂ recto in Pynson's edition are omitted by Wynkyn de Worde and Notary in their editions.

The paragraph preceding the woodcuts representing the trees of vertues and of sins is slightly different in Notary's edition from that of the preceding editions.

The copy in the Rowfant Library ² was hitherto supposed to be quite perfect, two leaves (N₇ and ₈) having been supplied by facsimiles. This statement proved, as I discovered on a closer examination, to be wrong. Besides the two leaves in facsimile, the copy contains ten leaves from two later editions, viz., M₅, ₆, ₇, from the edition of 1556 (the only known copy of this edition is at the Lambeth Library), and M₈, N₁₋₆, from the edition of 1559 (there are two copies known of this edition—one in the Britwell Library, the other in the Parker

¹ Wynkyn de Worde has here "myght."

² The Rowfant Library, Catalogue of the Printed Books, Manuscripts, etc., collected by F. Locker Lampson. London, 1886, 8vo., p. 115.

"A-N in eights."

"Title with woodcut of shepherd gazing on the heavens, while a wolf devours his sheep, and on verso of a student resting after work, A₁; Prologue A₂ recto; Table A₂ verso and A₃. Illustrated throughout with curious woodcuts, apparently of German origin. (!)

"A similar edition by the same printer, from the only known copy of which also the last figure of the date has been cut off is very fully described by Dibdin in "Typ. Ant." vol. ii. This copy appears to belong to the same edition as that described by Haslewood in Sir Egerton Brydges's 'Cens. Literaria.'

"From the Fuller-Russell Library."

Collection, Corpus Christi College, Cambridge, MS. 169 iii).¹ I am inclined to believe that ff. H_4 and H_5 are supplied from another copy of Notary's edition, as the paper is noticeably thinner than the rest of the book, but this is not an absolutely binding proof. I am surprised that this forgery has hitherto escaped the attention of those who examined the copy, especially when I consider the somewhat ambiguous remark in the Fuller Russell Sale-Catalogue² "with all faults."³ From this copy I gathered my account of the last portion of Notary's volume: On M_{iiii} are inserted the lines headed "¶ Of an assaute agaynst a Snayle." They occur in the edition of 1508, but I doubt that they already made part of the edition of 1506; the respective leaves are missing in the Grenville copy. (Compare vol. iii. p. 172.) On N_7 recto are added some proverbs;⁴ they occupy also the verso of N_7 . As these two leaves are, as above stated, supplied from a much later edition than Notary's, I have thought it more natural to quote them from the following edition, *i.e.*, Wynkyn de Worde's of

¹ The editions of 1556 and 1559 are reprinted page by page from Notary's edition; but the type and, if not this, the more modern orthography must at a first glance convince an expert of their later date.

² Sale-Catalogue of the Library of J. Fuller Russell, Esq., July 1st, 1885. No. 1078 Shepard's Kalender Prose and verse black letter, numerous woodcuts, the last two leaves marvellously facsimiled by Harris, sold therefore with all faults, green morocco, gilt edges by Lewis, small folio. Julyan Notary 1510.

* * * Specimens of the printing by Julyan Notary are extremely rare.

³ I am, however, told that books containing facsimiles are always marked in the sale-catalogues "with all faults."

⁴ The table of contents in the genuine part of the copy points out that these proverbs really formed part of the text in this edition:

¶ To knowe the fortunes and destenyges of men borne vnder the .xii. sygnes after Ptholomeus prynce of astronomye. Cāp. lii.

¶ Also foloweth the .xii. monethes with the pcyctures of the .xii. sygnes/ that shewth the fortune of men and women that be borne vnder them/ so that they knowe in what moneth and day they were borne. Ca. liii.

¶ Also here telleth of the .x. cristen Nacions/ that is to say/ To shewe the certayne poyntes that moch hethen people do byleue of our fayth/ but nat in all and therefore we begynne firste with our fayth. Ca. liiii.

¶ Also foloweth a few prouerbes. Ca. lv.

¶ The Auctours Balade. Capitulo lvi.

¶ Also a good drynke for the pestylence/ which is nat Shepherdes.

¶ Thus endeth the table of this present boke.

¶ Addycyons.

1528. N₈ recto and a part of the verso are occupied by five stanzas, the last of which is the same as in Pynson's edition.

The copy in the Bodleian Library is still more deficient. It lacks no less than eighteen folios, viz., A₁ and 8; E₄, 5, 8; F₂, 7; G₂₋₈; T₄₋₅; N₇₋₈, including title-page and colophon.

By taking the Huth copy, adding to it folios M₈ and N₁₋₆ from the Bodleian copy, and photographs from the two leaves facsimiled in the Rowfant copy, it would be possible to make up a perfect book.

The colophon on N₈ verso (facsimile) in the Rowfant copy runs thus:

*"Imprinted in Powles chyrch yarde at the sygne of the thre
Kynges by Julyan Notary the yere of our lorde a. M.CCCCC. &."*

A third line is missing, thus leaving the date incomplete. From a comparison with quotations of this colophon, by Haslewood, in Sir Egerton Brydges "*Censura Literaria*" (vol. iii. p. 27), and Dibdin in his "*Typographical Antiquities*," the portion marked in italics in the above colophon seems to have been missing on the leaf from which the facsimile is derived. Dibdin, in the second volume of "*Typographical Antiquities*" (1812), devotes a considerable space to the description of various editions of "*The Kalendar*," etc.; but his statements are, except those about the edition of 1503, all wrong. On page 526 he says:

"There is no edition of this work extant with the name of Pynson subjoined as the printer of it. It is only from internal evidence that the present and subsequent impressions are arranged in the order in which they are described."

As the catalogue of the Grenville Collection points out, there is a copy of Pynson's edition extant, with the name plainly and legibly attached to it. What Dibdin describes on pp. 526-34 is not Pynson's nor Notary's, but the edition of 1556. It appears he had never seen a copy of Pynson's. On pp. 590-603, where Dibdin pretends to give a detailed account of Julyan Notary's edition, a very strange confusion has taken place, in fact, he mixes two editions. To judge by the fragment of the colophon:

“ . . . oles chyrch yarde at the sygne of the thre . . .
 . . . otary the yere of our lorde a.M.CCCCC. & . . . ”

he had really seen a copy of Notary's impression, most likely the one now at Rowfant ; but his description following is that of a much later edition, as is proved by the appearance of Roman type in the facsimile page (p. 594), and by the first date on the table of eclipses: “M. d. l. x.” From the copious specimens Dibdin gives as illustrations, I have been enabled to ascertain that he describes the edition of 1560 (?) in the British Museum (C. 27. K. 6).

Haslewood, in the “*Censura Literaria*,” gives a description of a copy of Notary's edition ; but it is not thorough and detailed enough for the purposes of the critical bibliographer.

The determination of the date of Notary's edition has caused various bibliographers great difficulties and led them to wrong conjectures.¹ In the catalogue of the Bodleian Library Notary's edition is ascribed to Pynson, and dated 1497, very probably from the table of the eclipses of the sun and the moon. Hazlitt dates it 1510. As there is no copy of “*The Kalender of Shepardes*” extant with a complete date, we are left to conjecture it.

From books of Julyan Notary's press that have come down to us, containing colophons with genuine dates, we know that Notary settled first in 1496 at St. Thomas the Apostle,² about 1498 in King Street, Westminster ;³ before 1503 he had moved thence to St. Clement's parish, and established himself “without Temple Bar,” at the sign of “The

¹ Compare Th. Warton's “*History of English Poetry*,” ed. W. C. Hazlitt, 1871, vol. iii., p. 155 ; also Dibdin's “*Typographical Antiquities*,” W. C. Hazlitt's “*Bibliographical Collections and Notes*,” third series, Lond. 1887, 8vo., p. 231 ; and finally B. Quaritch's Catalogue, 1886, p. 115, etc.

² See the article, “A new English XVth Century Printer,” by E. Gordon Duff in No. 3 of “*The Library*,” 1890 :—

The two books, printed at St. Thomas the Apostle, are :

(a) “*Quæstiones Alberti de modo significandi*.” 4to. Printed by J. H., J. B., and Julian Notary at the sign of St. Thomas the Apostle. London, 1496. There is a copy of this book in the Bodleian Library, and two leaves in the Bagford Fragments.

(b) “*Horæ ad usum Sarum*.” 8vo. Printed by the same and at the same place. A fragment of four leaves (r₁, r₂, r₇ and r₈) in the Bodleian Library.

³ See “*Missale secundum vsum Sarum*” (1498) ; “*The Book of Devotions*” (1500).

Three Kings.”¹ About 1515 he removed to St. Paul’s Churchyard. The first book we possess with a genuine date from this last address is “The Cronicles of England, with the fruit of the times.” The colophon of this book runs line by line thus :

“ Enprynted at Londō in powlys chyrche
 yarde at the west dore of powlys
 besyde my lorde of London
 palays by me Julyan
 Notary.

In the yere of oure lorde god. M.CCCCC. xv.”

There are two books in the University Library, Cambridge, from Julyan Notary’s press, bearing the date 1516, and printed in St. Paul’s Churchyard at the sign of St. Mark,² viz., Robert Whittington’s “De Metris” and “De Octo Partibus Orationis.” The colophon of the former runs thus :

“Explicit whyttintoni editio nuper impressa
 Londoñper Julianum Notari impressorem cō-
 morante iuxta sancti Pauli sub interfignis san-
 cti Marci. Anno dñi. M.CCCCC. xvi. xxiii. mē-
 sis Julii.”

The colophon of the latter :

“Explicit libellus octo partiū Roberti whittintoni lich-
 feldiensis Artiū magistri Londini ipressus per me Julianu
 notary commorāte circa templū Sancti pauli sub itersignis
 scti Marci. Anno. dñi. M.ccccc. xvi. xxvii mēsis Augusti.”

The “Life of St. Barbara” has the following colophon :

“Here endeth the lyfe of saynt Barbara
 Inprinted in London by me Julyn
 Notary dwellynge in Paules chirche
 yarde at the weste dore besyde my lorde
 of londons palayse/ at the sygne of the
 thre kynges Anno post virgineum
 partum . M.ccccc. xviii
 Viue memor .lethi.”

¹ “The Golden Legend” (1503); Herolt’s “Sermones Discipuli, &c.” (1510).

² I owe the information concerning the two books in the Cambridge University Library to Mr. E. Gordon Duff.

It is impossible to fix the exact date of the removal to St. Paul's Churchyard; it probably took place very near 1515. Another question is, whether "the sign of St. Mark" and "the sign of the three kings" were attached to the same house. The colophons of the "Cronicle" and "Barbara" speak strongly in favour of this hypothesis. Both state "in St. Paul's Churchyard at the west door beside my lord of London's palace," but while the former does not mention any sign, the latter gives that of "The Three Kings."

According to this, Notary must in 1515 have had no sign at all, or the "sign of St. Mark," because his books from 1516 have it; in 1518 that of "the three kings." A third possibility is that he had two houses in St. Paul's Churchyard, and first lived "at the sign of St. Mark," and thence removed to the sign "of the three kings."

I am inclined to believe—of course, it is only a conjecture—that he removed to a house in St. Paul's Churchyard which had the sign of St. Mark.¹ In the first two years he adopted this new sign; but afterwards, perhaps for commercial reasons, he replaced it again by his old emblem "of the three kings," as it is not very likely that he should have found three houses with the same sign, however common "the three kings" may have been.

The last book I have come across with this place and sign named in it is the "Life of Erasmus" (1520). Its colophon runs thus:

"¶ Here endeth the life of saynt Erasmus. Imprynted at London in Powles chyrchyarde at the sygne of the. iii. kynges by my Julyan Notary . a . M.CCCCC. and xx."

We may, therefore, fairly date the edition of "The Kalender of Shepardes," by J. Notary, "about 1518," which will certainly not be far from the exact year.

The fifth edition of "The Kalender of Shepherdes" was printed in 1528 by Wynkyn de Worde. There are, as far as is known, two copies extant of this edition; one perfect in the library of Wakefield Christie-Miller, Esq., at Britwell Court, and the other (imperfect) in the

¹ In "The History of the Signboards, from the Earliest Times to the Present Day" (London, 1867, 4to, by Messrs. T. Larwood and J. C. Hotten) occur various passages that seem to confirm my supposition. Compare, *e.g.*, 6, and p. 7: "No wonder, then, that a sign was considered an heirloom, and descended from father to son like the coat of arms of the nobility," and some other passages.

Bodleian Library, Oxford (Douce κ. 97). The following description of the book and the quotations are drawn from the Britwell copy, which was accessible for me through the kindness of Mr. R. E. Graves of the British Museum.

A₁ recto is the title-page of the volume; it is exactly like that of Wynkyn de Worde's edition of 1508, bearing on a ribbon-like label the inscription:

"The kalēder of shepeherdes."

and below the two shepherds, but they have here exchanged their places. On A₁ verso is a small reproduction of woodcut No. 1, representing an author in his study at a desk with his book and writing implements. On A_{ii} recto follows: "Here begynneth the prologue," but strange to say, what follows is not the prologue as described to be in the edition of 1508 (compare p. 32), but a reprint of R. Pynson's prologue: "Here before tyme this boke was prynted in Parys," etc., as in Notary's edition. The verso of A_{ii} and the whole of A_{iii} and A_{iiii} are taken up by the table of contents. On A₅ recto is the paragraph headed: "A grete questyon bytwene two shepherdes," etc., described in Notary's edition. On A₅ verso "How Plowmen sholde do." On A₆ recto occurs the same woodcut as described to be on A₁ verso, with three additional ornaments on its right and left sides. On A₆ verso occur the lines beginning: "In the ende of this boke," etc. On A₇ recto follows: "The prologue of the auctour y^t put this boke in wrytynge."

The volume is arranged in eights and fours alternately from A to Y. A part of E₁ and the whole of S₁ are missing in the Britwell copy. The copy in the Douce Collection lacks both title-page and colophon, *i.e.*, A₁ and Y₆, and also I₃, T₆, and Y₁₋₅.

In this edition the proverbs already alluded to in Notary's edition occur on Y₃ and Y₄. As this is the first time that I found them genuine in any of the editions of the "Kalender," I have quoted them from this edition:

"These ¹ prouerbs be good to merke
Whiche shalle followe here in this boke
Be thou neuer so greate a clerke
Dysdayne not on them to loke.

¹ The initial letter "T" has the height of four lines.

- 5 ¶ The fyrste is/ man be content
 As god hathe sende the in degre
 Eche man maye not haue lande and rent
 It were not conuenyente so to be.
- ¶ If thou haue not worldely goodes at wyll
 10 Therfore care nothyng by the rede of me
 Do well/ and goddes commaundement fulfyll
 For euery man maye not a golde smythe be.
- ¶ He that hathe not a peny in his pourse
 Yf he the ryght waye of goddes lawe holde
 15 He shall come to heuen as soone ywosse
 As a kynge that wereth on a gowne of golde.
- ¶ Also there is of men full many a score
 And eche of them do kepe well his wyfe
 Whiche neuer had a noble of golde in store
 20 And yet they lyue a mery lyfe.
- ¶ And also another forgete it nat
 Kepe your owne home as dothe a mouse
 For I tell you/ the deuyll is a wyly cat
 He wyll spye you in another mannes house.
- 25 ¶ And in especyall god to please
 Desyre thou neuer none other mannes thyng
 Remembre that many fyngers is well at ease
 That neuer were on no golde ryng.
- ¶ And this I tell you for good and all
 30 Remembre it you that be wyse
 That man or woman hathe a grete fall
 The whiche slyde downe and neuer do ryse.
- ¶ And one also forgete not behynde
 That man or woman is lykely good to be
 35 That banyssheth malyce of theyr mynde
 And slepeth (euery) nyght in charyte.
- ¶ I rede you worke by good counseyle
 For that man is worthy for to haue care
 That hathe (t)wyse fall in to a well
 40 And yet the thyrde tyme can not beware.
- ¶ Saye that a frere tolde the this
 He is wyse that dothe forsake synne
 Than maye we come to heuens blysse
 God gyue vs grace that place to wynne."

On γ_4 verso is for the third time the woodcut inserted, which I have already described to be on Δ_1 verso and Δ_6 recto. On γ_5 recto occur the lines headed: "Here foloweth the Lenuoye of the translation/ with a supplycacyon in the sayde," as quoted from the edition of 1508, but the last stanza occurring on ϕ_6 verso of Pynson's edition, is subjoined as the fifth stanza.

The colophon on γ_5 verso runs thus:

"¶ Thus endeth y^e Kalender of Shepeherdes/ newly translated|| out of Frensshe in to englysshe. Imprynted at London/ in y^e Flete||strete/ at the sygne of the sonne by Wynkyn de Worde/ in the yere|| of our lorde .M.CCCCC. &. xxviij. The .xxiiij. daye of Ianuary. The .xix. yere of oure moste redoubted and naturall lorde kynge|| Henry the .viij."

About two-thirds of γ_5 verso and the whole of γ_6 recto are blank. The verso of γ_6 is wholly taken up by Wynkyn de Worde's large device.

After 1528 pass twenty-eight years in which, as far as we know, "The Kalender of Shepherdes" was not reprinted.

The sixth edition was printed in 1556 by Wyllyam Powell. There is only one copy known to exist of this impression, belonging to the library of Lambeth Palace, London.

The title on Δ_1 recto of this edition is this:

"¶ Here begynneth the Kalender of Shepardes.
Newely augmented and corrected."

[Woodcut No. 2.]

The volume is arranged in eights from Δ to \mathfrak{N} , and ends on \mathfrak{N}_8 verso with the following colophon:

"¶ Imprynted at London in Fletestrete at the sygne
of the George next to saynt Dunstones
Church by Wyllyam
Powell
¶ Anno Domini M.D.L.vi."

This edition, which on the whole seems to be reprinted from Julyan Notary's edition, is remarkable through the profuse use of

red type; even some of the woodcuts are in red ink. I found also some additional woodcuts in it of very poor workmanship.

The seventh English edition was printed by the same Wylllyam Powell in 1559 for John Walley. I have seen two copies of this edition; one is in the Parker Collection in the library of Corpus Christi College, Cambridge (MS. 169. iii), the other at Britwell Court Library.

The title-page is Δ_1 recto:

“☞ Here begynneth the Kalender of Shepardes.
Newely augmented and corrected.”

[Woodcut No. 2.]

The volume is arranged from α to ν in eights, and is evidently reprinted from the edition of 1559, with very slight differences in the paging and type.

The colophon on ν_8 , verso runs thus:

☞ Imprinted at London in Fletestrete at the sygne of the George
next to saynt Dunstones Church by Wylliam Powell, for Iohn Walley.
Anno Domini M.D.L.I.X.

seventeenth In the latter half of the ~~seventeenth~~ century, printers and publishers seem to have carefully avoided to date their copies, for what reason is not quite clear, as all these new impressions are but repetitions with slight orthographical alterations of the earlier editions. I have seen copies of six editions which evidently belong to this time, none bears a date, most of them are in a very deficient state, only one bears sufficient marks as to approximately fix its date.

There are first two editions in the British Museum:

1. c. 27. κ . 6. This copy is described in the General Catalogue as being of Copland's press and is dated 1560. As concerns the date, I think it is as correctly determined as it may be from the table of the eclipses of the sun and the moon, but why it is ascribed to Copland's press I am unable to see. The copy is greatly deficient. The following is the result of my collation. The book was originally arranged from α to ν in eights. It lacks folios: B_1 ; C_2 ; C_3 is wrongly inserted after C_7 ; H_4 ; H_5 ; L_4 ; L_5 ; M_4 ; M_6 ; M_8 and the whole of ν . The last leaf

is apparently M₇ on the verso of which is the woodcut of "The Horner" by the side of the lines:


"Ho, ho you blynd folke, derkned in the clowd" etc.

Compared with the two preceding editions of 1556 and 1559 I have no doubt that it is a production of the press of John Walley.

2. N^o. 717. K. 13. This copy is dated in the General Catalogue ? 1580, and is in a very bad state, consisting for the greater part of rags which are mounted. The last leaf is partly preserved and bears below the line:

"He that liueth well maie not die amiss."

the inscription:

" Imprinted at London by
Ihon VVally."

Originally also arranged in eights from A to N, the volume lacks: A₁₋₈; B_{1, 2, 4, 7}; C₆; F₈; G_{1, 6}; I₃; K₈; L₄; M_{1, 6}; at the end are the fragments of four more leaves, but it is impossible to determine their signatures.

I have further seen copies of two editions, belonging to this epoch, from the Britwell Library.

3. A copy very much damaged, especially right round the margin, so that it is impossible to give a collation of it. What is left of this copy agrees, save very slight orthographical differences, with the copy described under No. 2 in the British Museum, and may be dated "about 1580;" whether it preceded or followed the edition described under No. 2 cannot be ascertained. It is most probably also printed by John Walley.

4. A complete copy with the following title on fol. A₁ recto in Roman type:

"The Shepheards Kalender.

[Ornament]

H E E R E B E G I N N E T H

the Kalender of Shepheards.

Newly augmented and corrected,

[Woodcut No. 2]

Printed at London by V. S. assigned by Thomas Adams."

There is no date given. The volume is arranged from A to N in eights, and ends on N₄ verso with the word "Finis" instead of a colophon. The text is partly printed in Black-letter, partly in Roman type.

V. S. on the title-page are the initials of a London printer, "Valentine Sims" who printed from 1594-1612. Thomas Adams was bookseller, established in London from 1593-1620. Considering these circumstances and the fact that the next dated edition was printed in 1604 for the same Thomas Adams, we may fairly date this edition "about 1596."¹ The last two copies of editions of the latter half of the sixteenth century I have seen in the Bodleian Library, Oxford.

5. Malone 17. A complete copy bearing on fol. A₁, recto the following title :

"H E E R E B E G I N N E T H
the Kalender of Sheepehards:
Newly Augmented and Cor-
rected."

[Woodcut No. 2.]

The volume is arranged in eights from A to N, but sig. M. has only six leaves. It ends on N₈ verso, but no date nor printer's name is given. In the Catalogue of the Bodleian Library it is stated to be of 1520; it is certainly later, and not at all unlikely a copy of the edition described under No. 1.

6. Rawl. 454. The fragment of a copy. It has no title-page and about half of its leaves are missing. The date, 1517, quoted in the Bodleian Catalogue is probably correct.

From the beginning of the seventeenth century the editions are again dated.

The next edition is that of 1604; I have seen a copy in the British Museum. The title on A₁, recto runs thus :

¹ There is an imperfect copy, very likely of this edition, in the library of St. Mary's Seminary, Oscott, Birmingham.

“ The Shepheards Kalender.
 HERE BEGINNETH
 THE KALENDER
 of Shepheards
 Newly augmented and corrected.

[Woodcut No. 2.]

Printed at London by *G. Elde* for *Thomas Adams*,
 dwelling in Paules Church-yard at the signe of the
 white Lion. 1604.”

On A_1 verso is woodcut No. 1. On A_2 recto, “ Here beginneth the Prologue.” On A_2 verso, “ The table of the Kalender of Shepherdes.” The volume is arranged Λ in eights; B in fours; C in eights; D in fours; E , F , G , etc. to N in eights, and finally O in fours. The volume finishes on the verso of O_4 thus:

“ Thus endeth the Shepheards Kalendere,
 Drawen into English Gods reuerence
 And for profit and pleasure that Clarkes to cheere
 Plainely shewed to their intelligence,
 Our is doen, now Readers do your diligence,
 And remember that the Printer saith to you this,
 He that liueth well may not die amisse.
 Finis.”

A catchword is given at the bottom of every page. The leaves on which the day-calendar is printed are partly in red ink. Roman type and Black letter are used.

The next edition is that of 1611. A copy of it is in the British Museum. Its title on A_1 , recto runs thus:

“ The Shepheards Kalender.
 HERE BEGINNETH
 THE KALENDER
 of Shepheards
 Newly augmented and corrected.

[Woodcut No. 2.]

Printed at London for *Thomas Adams*, dwelling
 in Paules Church-yard at the signe of the white
 Lyon. 1611.”

This edition exactly agrees, save very trifling orthographical differences and some alterations in ornaments, with that of 1604, from which in fact it is a more or less faithful reprint. It ends on the verso of α_4 with the above quoted lines, but in the second line "by" is inserted:

"Drawne into English *by* God's reuerence:"

and the fifth line runs:

"Out is doen, now readers to your diligence."

These examples show how mechanically and carelessly the printers dealt with the text.

Then follows the edition of 1618 of which I saw a copy in the Bodleian Library [Douce C. subt. 214]. On Δ_1 recto it has this title:

" The Shepheard's Kalendar.
H E R E B E G I N N E T H
T H E K A L E N D E R
of Shepheards.
Newly augmented and corrected.

[Woodcut No. 2.]

Printed for *Thomas Adams*, dwelling in St.
Pauls Church-yard at the signe of the Bell
1618."

The volume is arranged from A to R in sixes, R has only four leaves, as the text finishes on R_4 .

In 1631 "The Shepherdes Kalendar" was printed for John Wright. A copy of this edition is in the British Museum. Its title on Δ_1 recto runs thus:

" The Shepherds Kalendar.
H E R E B E G I N N E T H
T H E
Kalendar of Shepherds.
Newly augmented and corrected.

[Woodcut No. 2.]

London,
 Printed for *John Wright*, and are to be sold at his Shop
 without Newgate, at the signe of the Bible.
 1631."

The volume is arranged from A to R in sixes; it ends on R₅ verso, with the same lines as the preceding editions. It is possible that R₆, which is missing, had some printer's device. In this edition letters printed in other editions in red ink are expressed by italics. The text is Black letter and Roman type mixed.

The last edition I have come across is printed in 1656; copies of it are in the British Museum, and in the Public Library, Cambridge. It has on A₁ recto the following title:

"THE
 Shepheards Kalender:
 Newly Augmented and Corrected.

[Woodcut No. 2.]

London,
 Printed by *Robert Ibbitson*, And are to bee sold by
Francis Grove neer the Sarazens-head on Snow-
 Hill, without Newgate. MD.CLV.I."

The edition stands to that of 1631 in the same relation as that of 1611 to that of 1604, in fact it is a reprint, arranged alike throughout, save the last pages, where the matter is a little more thronged, so that it finishes already on R₄ verso. The red ink is used again in this edition.

Concluding my bibliographical history of the various French and English editions which I have seen, or which are preserved up to our time—for I hold the opinion that a great many editions have entirely perished—I have grouped them, in order to give graphically an idea of their number, dates and relationship to one another, together in the Table on the next page.

The editions previous to 1500 are successively reprinted from one another. No less than eight editions appeared in the seven years, from 1493-1500, in France: six at Paris, two at Geneva.

TABLE SHOWING THE RELATIONSHIP OF THE VARIOUS FRENCH AND ENGLISH EDITIONS OF THE
 "KALENDER OF SHEPHERDES" TO ONE ANOTHER.

Le Compost et Kalendrier des bergiers.	Paris { April 18th } 1493. { July 18th }			
	Genesue, 1496.		Paris, 1496.	
	" 1500.			
	Lyon, 1502.		Paris, 1497.	
	Lyon, 1508.	Troyes, 1510.	I. Paris, 1500.	II. Paris, 1500.
	" 1513.	" 1529.	" 1516.	Rouen, 1505.
	" 1524.	" 1541.	" 1523.	
	" 1551.	" 1705.	" 1580.	
		" 1729.	" 1589.	
			" 1633.	
The Kalender of Shepherdes.	Paris, 1503.		London, 1508.	
	London, 1506.			
			London, 1518 (?).	
			" 1528.	
			" 1556.	
			" 1559.	
			" 1560.	
	London, 1580 (?).		London, 1582 (?).	
	London, 1611.		London, 1596 (?).	
	London, 1618.		London, 1631.	
London, 1656.				

The editions published at Geneva, originally printed from a Paris edition, gave rise to the editions of Lyons and Troyes.

The first English editions go back to the French edition of Paris or of Geneva, 1497; their relation to one another I have treated later on. The editions of the sixteenth and seventeenth centuries are successively most carelessly and mechanically reprinted from one another.

In the intervals of time between 1523 and 1580 in France, and between 1518, or 1528, and 1556 in England, most probably several editions of the calendar appeared, of which we possess no record. I think, without fear of exaggeration, one may assume that only two-thirds of all the editions of "Le Compost" in France and "The Kalender" in England have come down to us.

III. THE PRESENT EDITIONS.

THE present editions of "The Kalender of Shepherdes" consist of the two earliest English forms known of this curious work. The second volume contains a facsimile reproduction in photolithography by Mr. Charles Praetorius, of the edition of Paris, 1503, from the unique perfect copy in the Library of the Duke of Devonshire at Chatsworth. I have superintended the work during the whole process of preparation, and am sure it is everywhere a faithful reproduction of the original. I have already above (page 28) mentioned that fol. a_1 is mounted, and that I have not reproduced the lines in ink running right round the mounted square of the original leaf. Here I have only to add that on fol. a_3 verso the letter "o" of the word "gracyows" in the first line is effaced in the original, as well as a small portion of the three first lines on a_1 recto and verso. I could have easily restored this defect, but I thought it better to leave the passage untouched.

The third volume is a faithful reproduction word for word, line by line, but not page for page (as the omission of the woodcuts necessitated a different arrangement of the space) of the edition by R. Pynson, London, 1506, from the unique copy in the Grenville Collection in the British Museum.

The deficiencies of this copy, viz. ff. B_{1-6} , C_{1-6} , I_{3-6} , K_{1-3} and N_6 are supplied from the next edition, that of Wynkyn de Worde, London, 1508, from the unique copy in the Library of Magdalen College, Oxford (ff. A_2 verso; A_3 and 4 ; B_{1-8} ; C_2 and 3 ; K_3 verso and K_{4-5} ; L_{1-4} ; M_{1-6} ; T_2 verso and T_3).

The seven last lines of fol. B_8 verso in the edition of 1508, and the whole of fol. C_1 lacking, are supplied from the edition of Wynkyn de Worde, 1528, from the copy in the Britwell Library.¹

¹ I ought to have supplied these deficiencies from the copy of Julyan Notary's edition 1518, but I could only get sight of it when my text was already printed. There exist, however, no variations between these portions in the editions of 1518 and 1528.

As an Appendix to vol. iii. are printed additions from Wynkyn de Worde's edition of 1508 occurring on ff. o₄; s₄; s₆₋₈; and T₁₋₂.

For the convenience of reference I have numbered the lines by the figures 5, 10, 15, etc., down the outer margin of every page.

Further I must state, that wherever conjunctive hyphens were omitted, I have added them. Some evident blunders of the compositors are corrected, and the corrections stated in a list. The interpunctuation and all other faulty words and passages are left untouched, but referred to in the same list.

To relieve the monotony of the page, I have printed the headings of chapters and sections in italics. The abbreviations, as requires the reproduction of a text on the principle which I have for the first time adopted in my edition of Sir Thomas Malory's "*Le Morte Darthur*," are not expanded.

As regards the woodcuts, I have marked them in the order they occur in the edition of 1503 by Arabic numbers, and referred to them by their numbers in the edition of 1506. The few woodcuts, which only occur in the edition of 1506, are marked by Roman numerals with appended asterisks.

On pages 21-32 and 37-39 the asterisks indicate the places where the woodcuts occur. (Compare the chapter on the woodcuts.)

IV. LIST OF MISPRINTS, OMISSIONS, IRREGULARITIES OF SPELLING IN THE EDITION OF 1506.¹

PAGE 7, line 3 Ingloude; 9 and 28 shuche*; 8, 14 sonne an; 10, 5 be*
omitted after to; 12 Septembe; 11, 6 planted*; edyfy*; howses(.);
 9 habundantly (.) 18 te corne; 23 snd; 12, 31 daye(.); 13, 12 is thre(.);
 15, 2 practyf; 3 agur; 18, 25 te; 19, 13 leues; 37 shepeherees; 21, 1
 Inuary, y^e moneth; 25, 2 sz*; 30, 1 xxx*; 4 sz*; 38, 34 Snodaye; 41,
 37 calillos; 49, 9 trewe. and; 20 y; 32 oughth; 51, 5 th ight; 14 y; 53, 38
 the(y); 54, 2 scheche; 24 heub; 23 the se; 55, 23 artebeles; 37 lere; 58,
 34 konwen; 40 konw; 61, 26 tome; 62, 33-40 vacaboumde; 63, 4 He gaue;
 15 de delytynge; 69, 31 fyrhe; 72, 21 konwes; 73, 8 loboure; 21 pro-
 fyres*; 30 wherefore; 34 sacra-*; 74, 3 do I; 27 cosyrmasyon; 76, 12, praye
 vs; 18 kowe; 77, 23 dyssent-*; 80, 21 null; 82, 21 tharite; 36 pesytyon;
 84, 13 and &; 87, 17 consyre; 90, 2 shat; 99, 9 vertbe; 100, 15 it; 26
 eull; 101, 7 bledyngy; 13 & &; 104, 17 lygh; 105, 13 ether; 108, 5
 shepesterdes; 23 notyng; 24 in in face; 109, 7 ieyous; 110, 34 Cander;
 113, 5 drynge*; 115, 26 swell; 120, 11 lynght; 121, 33 vnderstange;
 122, 2 nomnber; 123, 2 o o; 3 myryon the tone*; 124, 8 in; 31 feryd*;
 125, 2 sature; 7 thy; 28 cerbyll; mode; 126, 7 prymytyme; 19 varya-
 syno; 33 konwe; 129, 1 theyre*; 25 the/the*; 130, 7 the; 131, 19
 oblyquley; 33 gerte; 133, 10 myghte; 15 kowe; 16 kowe; 30 lagenes;
 134, 12 begynnye; 28 lagenes; 135, 13 to to; 137, 9 all genuryta and
 asse we; 138, 14 goynde vnto two sydes; 25 fyrste; 140, 21 palnet; 141, 20
 nghte; 142, 24 signifcat; 145, 17 whice; 20 oue; 146, 5 malintoly; 147, 15
 dypptfall*; 23-24 folythe; 148, 8 reuonabyll; 12 might; 24 ouerhwarte; 33
 -ghte; 150, 6 nyhlt; 10 gonyge; 153, 12 foyfully; 154, 3 taaught*; 156,
 21 concondysione*; 158, 7 Mas; 29 endoccryne; 31 boyes; 159, 19 chol-
 der*; 28 seconde* (fyrste); 160, 20 prysyoustones*; 27 bore; 28 re-
 sonalbyll; 162, 2 for* (from); 163, 10 the man (to the man); 20 woman
 man*; 26 wother*(?); 165, 24 bytans*; 167, 3-4 & of *repeated*; 15 The
 fast; 27 spekath; 169, 8 the the.

¹ In this list all misprints, etc., of the edition of 1506 are registered; those which, on account of the principle on which my edition is based, had to be left untouched, are marked by asterisks, all the rest are corrected. The numbers refer to the pages and lines where the words occur.

V. THE WOODCUTS.

THE woodcuts which occur in the early editions of "Le Compost et Kalendrier des bergiers," and in all the editions of "The Kalender of Shepeherdes," are no doubt of great interest to the student of the art of the fifteenth century. I cannot presume as a layman to give my reader a historical treatise on these woodcuts, but shall mention such facts as I gathered while preparing my editions, facts which, I feel sure, will be useful one day to any one who will amuse himself with the interesting and meritorious task of writing the history of early wood-engraving from its rudest beginnings in the block-books to the end of the sixteenth century.¹

The woodcuts as they appear for the first time in the edition of Guiot Marchant, of April 18th, 1493,² and in the subsequent French editions, are, though all executed by French artists, partly of French, partly of German origin.

Of German origin are undoubtedly:

1. All the woodcuts of man's occupations in the twelve months of the year; the pictures of saints occurring on the pages containing the day-calendar; the signs of the zodiac, and the figures describing the eclipses of the sun and the moon; all these occur already in the German xylographic almanacks.³

¹ As concerns the woodcuts of the works printed by Anthoine Verard, we possess two attempts at treating them, but both are far from being perfect; viz.: 1. J. Renouvier, "Des Gravures en bois dans les livres d'Anthoine Verard Maître-Libraire, Imprimeur, Enlumineur et Tailleur sur bois de Paris, 1485-1512." Paris, 1859. 8vo. 2. Aug. Bernard, "Antoine Verard et ses livres à miniatures au xv^{ème} siècle: Bulletin du Bibliophile." Paris, 1880. 8vo.

² In the vellum copy of this edition at the Bibliothèque Nationale these woodcuts are transformed into miniatures; compare *supra*, p. 12.

³ J. P. H. Berjeau, in No. 18 of "Le Bibliophile," June, 1863, pp. 64-67, says: "Parmi les autres gravures que contient ce calendrier on trouvera les jours de la semaine représentés par les planètes personnifiées. Celles qui servent d'en-tête aux chapîtres de la nature des sept planètes sont une imitation de celles du Calendrier xylographique allemand décrit p. 145 du 'Bibliophile illustré de 1862.'" (See also "Iduna und Hermode" eine Alterthumszeitung, No. 22, May 29th, 1813, p. 118, v. d. Hagen, "Beschreibung eines in Holz geschnittenen Buches.")

2. The trees of virtues and sins.
3. The tower of wisdom.
4. The anatomical and astronomical figures.

All other woodcuts contained in "Le Compost et Kalendrier des bergiers" are most probably, though we can not say certainly, of French origin. Several of them, such as the author at his desk, the two representing death riding on a horse, and a dead man rising out of his tomb, and some others, occur already in the famous "Dance Macabre," also printed by Guiot Marchant.

Fourteen of the most important woodcuts, viz.: The Lord's supper, the punishments for the seven deadly sins in hell, the Lord's prayer, Gabriel's salutation of the Holy Virgin, the Ave Maria, the twelve articles of faith, and the ten commandments, occur already very similar, though not exactly alike, in the book entitled "L'art de bien vivre et de bien mourir," printed in 1492 by Verard, mentioned above, p. 29. Whether the cuts used by Verard for this volume served as models to the artist who produced those for Guiot Marchant's editions of "Le Compost et Kalendrier des bergiers" of 1493, or whether both Verard's and Marchant's cuts were derived from woodcuts of an earlier date than 1492, I have been unable to ascertain; the latter seems, however, very probable.

While the fourteen cuts which Marchant used in 1493 occur in his and other later French editions, the fourteen used by Verard in his edition of "L'art" in 1492, 1493, and 1496, were used in 1503 for the two English books printed at Paris, viz., "The Kalendayr of Shyp-pars," and "The traytte of good lyuyng and good Deyng," etc.,¹ and appear then in R. Pynson's edition, London, 1506, and in all later English editions of "The Kalender of Shepeherdes." M. Berjeau ("Le Bibliophile," No. 18, pp. 64-67) says: "On retrouve les bois de gravures employées à Paris par Antoine Vérard vers la fin du xv^e siècle dans les livres publiés en Angleterre de la seconde moitié du

¹ The third copy of the "Traytte" which I have mentioned, *supra*, p. 29, is at the Bodleian Library, Oxford. Mr. Gordon Duff tells me that there is a fourth copy, slightly imperfect, in the Cathedral Library at Lincoln. This copy was seen by Dibdin, who, in spite of the printer's date 1503 occurring on the last page, ascribed it to the year 1490. This incorrect date has also found its way into the printed catalogue.

xvii^{ème} siècle." Speaking then of "Le Compost et Kalendrier des bergères" (1499), he continues: "Le Compost de Guy Marchant n'a pas les gravures de Vérard, qui étaient déjà parties pour Londres, il les remplace par celles de la Danse Macabre des femmes avec le texte en vers français." As Verard's cuts were used in 1503 at Paris for the two above-mentioned books, M. Berjeau's statement is evidently wrong, and there must be some other reason why Marchant used cuts different from those of Verard.

The woodcuts which Wynkyn de Worde used for his two editions of "The Kalender" of 1508 and 1528 are much smaller and greatly inferior to those of Verard, used in the other English editions; they were evidently expressly cut to suit the octavo size of Wynkyn de Worde's volumes.

In order to facilitate the reference to the woodcuts in the various volumes above mentioned, I have marked the cuts in the edition of "The Kalendayr" of Paris, 1503, in the order they occur, by the numbers 1, 2, 3, etc. In vol. iii. of my edition, *i.e.*, in Pynson's text, I have always, in the places which correspond to those in the edition of 1506, mentioned the numbers of the woodcuts.

In the following table I have quoted side by side the folios of "L'art de bien vivre," 1492; "Le Compost," 1493; "The Kalendayr," 1503; "The Kalender," 1506; "The Kalender," 1508; and, lastly, Julyan Notary's "Kalender," 1515 (?), on which the same or similar woodcuts occur.

The daggers appended to the folios in columns 6 and 7 denote that the woodcuts occurring on them are not printed from blocks of the same size, nor exactly of the same outline.

No.	Folio in Ars moriendi, 1492	Folio in Compost, 1493.	Folio in ed. 1503.	Folio in ed. 1506.	Folio in ed. 1508.	Folio in ed. (?) 1515.
1	$\left\{ \begin{array}{l} a_2 r \\ t_1 r \end{array} \right\}$	—	$a_1 v$	$O_1 r$ $A_1 v$	—	$N_1 r$ same $A_1 v \dagger$
2	—	—	$\left\{ \begin{array}{l} a_2 r \\ h_6 v \\ l_8 v \end{array} \right\}$	$A_1 r$ $I_4 r$	$\left\{ \begin{array}{l} \text{iii recto} \\ G_1 \text{ verso} \\ K_5 v \\ M_7 r \end{array} \right\}$	$A_1 r$ $A_5 v$ $F_3 v$ $I_3 v$
3	—	—	$a_3 r$	$A_3 v$	ii r	$A_6 v$
4	—	—	$a_8 v$	—	—	$B_4 v$
5	—	—	$\left\{ \begin{array}{l} c_4 r \\ k_1 v \end{array} \right\}$	—	—	—
6	—	—	$c_4 r$	—	—	—
7	$n_3 v$	$e_5 r$	$c_1 v$	$F_3 r$	—	$E_5 r \dagger$
8	$O_2 r$	$e v$	$l_2 r$	$F_3 v$	$F_3 r$	$E_5 v$
9	$\left\{ \begin{array}{l} b_2 r \\ o_4 r \end{array} \right\} q_5 r$	$e_6 r$	$l_2 v$	$F_4 v$	$\left\{ \begin{array}{l} F_4 r \\ l_4 v \end{array} \right\}$	$E_6 v$
10	$o_6 r$	$e_6 v$	$e_3 v$	$F_5 v$	$F_5 r$	$E_7 v$
11	$o_7 r$	$f_1 r$	$e_4 r$	$F_6 r$	$F_5 v$	$E r$
12	$o_8 r$	$f_1 v$	$e_4 v$	$F_6 v$	$\left\{ \begin{array}{l} F_6 r \\ l_3 v \end{array} \right\}$	$F_1 r$
13	$p_2 r$	$f_2 r$	$e_5 v$	$G_1 v$	—	$F_2 r$
14	$p_3 v$	$f_2 v$	$e_6 v$	$G_2 r$	—	$F_2 v$
15	$c_3 r$	$f_4 v$	$e_8 v$	$G_3 v$	—	$F_5 r \dagger$
16	$b_6 r$	$f_4 v$	$f_1 r$	$G_4 r$	$G_4 v$	$F_5 v \dagger$
17	$b_8 r$	$f_5 r$	$f_1 v$	$G_4 v$	—	$F_6 r \dagger$
18	$c_8 v$	—	$f_2 r$	$\left\{ \begin{array}{l} G r \end{array} \right\}$	—	$\left\{ \begin{array}{l} F_6 v \dagger \end{array} \right\}$
19	$d_1 r$	—	$f_3 r$	$G_6 r$	$H_2 v$	$F_7 v$
20	$e_2 v$	—	$f_3 r$	$G_6 v$	—	$F_8 r \dagger$
21	—	$f_7 r$	$f_3 v$	$H_1 v$	$H_3 v$	$F_8 v$
22	—	$f_8 r$	$f_5 r$	—	—	—
23	—	—	$g_1 r$	—	—	—
24	—	—	$g_1 v$	—	—	—
25	—	—	$g_1 v$	—	—	—
26	—	—	$g_2 r$	—	$I_2 v$	—
27	—	—	$g_2 r$	—	—	—
28	—	$g_6 v$	$g_4 v$	$I_1 v$	$F_1 r$	$H v$
29	—	$g_7 r$	$g_5 r$	$I_2 r$	$F_1 v$	$H_2 r$
30	—	—	$g_7 v$	missing	$K_6 r$	$H_4 v$
31	—	—	$g_8 v$	missing	$K_7 v$	$H_5 v$
32	—	—	$h_1 v$	missing	$L_1 r$	$H_6 v$
33	—	$h_8 v$	$h_7 v$	$I_5 v$	$M_8 v$	$I_7 r$
34	—	$i_2 r$	$i_1 v$	$L_2 v$	$N_2 v$	$I_8 v$
35	—	$k_2 r$	$i_8 r$	$M_1 v$	$\dagger O_7 v$	—
36	—	$k_2 v$	$i_8 v$	$M_2 r$	$O_8 v$	$K_7 v \dagger$
37	—	$k_3 r$	$k_1 r$	$M_2 v$	$P_1 v$	$K_8 r$
38	—	—	$k_1 v$	—	—	—
39	—	$k_4 r$	$k_2 r$	$M_3 r$	$P_3 r$	$L_1 r$
40	—	$k_4 v$	$k_2 v$	$M_3 v$	$\dagger P_4 v$	$L_2 r$
41	—	$k_5 r$	$k_3 r$	$M_3 v$	$\dagger Q_1 r$	$L_2 v$

a. mille?
e. r.
a. mille?
e. v.

No.	Folio in Ars moriendi, 1492.	Folio in Compost, 1493.	Folio in ed. 1503.	Folio in ed. 1506.	Folio in ed. 1508.	Folio in ed. (?) 1515.
42	—	k ₅ v	k ₃ v	M ₄ r	†Q ₂ v	L ₃ r† $\frac{1}{2}$
43	—	k ₆ r	k ₄ r	M ₄ r	Q ₃ r	L ₃ v
44	—	k ₆ v	k ₄ v	M ₄ v	†Q ₄ r	L ₄ r
45	—	h ₁ r	k ₅ r	M ₅ r	Q ₅ r	L ₄ v† $\frac{1}{2}$
46	—	l ₂ v	k ₇ r	M ₅ v	Q ₇ v	L ₆ r
47	—	l ₅ r	l ₁ v	N ₁ r	†i r	L ₆ r†
48	—	l ₅ v	l ₂ r	N ₁ v	Riii v	L ₈ v
49	—	l ₆ r	l ₂ v	N ₂ r	i r	M ₁ r
50	—	} l ₆ v {	l ₃ r	N ₂ v	S ₁ r	M ₁ v smaller
51	—		l ₃ r	N ₂ v	S ₁ r	
52	—	m ₁ r	l ₃ v	N ₃ v	S ₁ v	M ₂ r
53	—	—	l ₄ v	O ₄ v	†S ₂ v	—
54	—	—	m ₅ v	—	—	—
55	—	—	l ₄ v	—	†S ₂ v	—
56	—	—	m ₅ v	—	—	—
57	—	—	l ₅ v	N ₅ r	—	—
58	—	—	m ₁ v	—	—	—
I*	—	—	m ₅ v	—	S ₂ v	—
II*	—	—	—	—	S ₂ v	—
III*	—	—	—	D ₁ v	—	—
IV*	—	—	—	D ₂ r	E ₈ v	—
V*	—	—	—	D ₂ r	—	—
VI*	—	—	—	D ₂ r	—	E ₈ v
VII*	—	—	—	D ₂ r	P ₂ r	—
VIII*	—	—	—	H ₄ r	—	G ₁ r
	—	—	—	H ₅ r	—	G ₅ v
	—	—	—	H ₅ r	—	G ₅ v

VI. THE RELATION OF THE ENGLISH TRANSLATIONS TO THE FRENCH ORIGINAL.

“**L**E Compost et Kalendrier des bergiers” was no less than four times translated into English. For the first time a Scotchman, or a Frenchman who had endeavoured to learn the Scotch dialect of the English tongue, though the latter is less probable than the former, translated it for the edition of Paris, 1503. This translation, leaving the language and its orthography for the present aside, is a very poor piece of work. The translator evidently did not know much of his own tongue, and still less of French; in fact he must have been a person of no good education even for that time. To show plainly how far the various translations represent the text of the French original, I have, as an example, printed the Shepherd’s prologue as it occurs in the editions of 1493, 1503, 1506, and 1508, side by side in the table facing this page. The translator of the 1503 edition made many blunders, showing evidently that he did not understand the French text, or that he did not know enough Lowland Scotch to translate the French. Compare, *e.g.*, the following passages:

The sentence, “How weeyl that leywyng et deyng to the pleasyr et wyl of ovr lord shold man lyue,” etc., is supposed to render “*Combien que viure et mourir soit au plesir et volonte de nostre seigneur si doit,*” etc.

Further: “yf raysson was in so mych of tym ys that man ys,” etc., “*Sa raison estoit. Autant de temps que lomme,*” etc.; or, “Sen yt ys so that the saowl deys not and in yt ys the desyr to lyue long at length shal be oon payn the qwych shal lest wythowt eynd and the qwych shal not leyf after the deeth so as befor,” is the rendering of “*Puisque lame ne meurt point et en elle soit le desir de viure lōgue-mēt seroit vne paine laquelle durerait sās fin qui ne viuroit apres la mort aussi comme deuant,*” etc. Many more examples of this sort occur on every page of the book.

lerk et had no what was no clerke ne hadde vnderstandynge of
 yd How weeyl & vnderstandynge sayd how be it that lyuenge
 aturelly vn to iity god/ yet man ought naturally to lyue .lxxii.
 o hys fors/ strengeche tyme as a man hath to growe in force/
 to town to noath to waxe olde/ feble/ & torne to his ende/
 ys to xxxvi. zeat & myght is xxxvi. yere. and the terme to
 hat he shoold lyght whiche is all togyder .lxxii. yere/ that he
 owltrayge *vyn t* They that deye before this tyme often is by
 d techyng : afteccyon and nature/ but they that lyue aboute this
 g & of good deynes after the whiche a man hath gouerned
 orld was to lywende deynge the sayd shephearder sayth that the
 vdanly/ so traweworlde is for to lyue longe/ and the thyng
 and do the thyns he trauayled his vnderstandynge and made
 compot and kale possyble and requysyte for to lyue longe/ hole
 lyuynge was innd kalender of shepherdes sheweth & techeth.
 is fulfyllt afternge was in his soule the whiche alway lasteth/
 yt ys the desyr tecomplyshed after his dethe as afore. He sayd/
 d the qwyche shal desyre to lyue longe/ it sholde be an Infallyble
 death shal not f he that lyueth not after his corporall dethe shall
 wyth out eynd cwyte to lyue longe/ and shold abyde in eternall
 necessary thynged. So concluded y^e sayd shephearder necessary
 g after the deeth that whiche apperteyned to lyue after dethe as
 the qwyche lywyseth but the lyfe of this worlde onely thoughe he
 or lywys not longy longe/ but yf he sholde lyue longe that at the
 etel lyue shalbe the lyfe eternall of heuen. So a man ought to
 e wertwylly in thyporally that they may lyue spyrytally without
 ā he shal lyue uer without deynge whan he hath the perdurable
 d not other wysoynte and none otherwyse shal be accomplyshed
 of thys world ysd shephearder also knowleged that the lyue of this
 ys or mor/ yt ys r thoughe that it seme veray longe for them that
 estys ewyr mor & lytell and without comparyson to the lyfe that
 fych wys sobyrlly ende/ to the whiche lyfe he pretended to come/
 t goodys of hewy sobrely/ wyfely/ and dyscretely with soo fewe
 nto hym/ to thende that he ne losse the grete
 for his good lyuynge after his desyre to lyue longe.

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1493.

Vne Bergier gardans brebis aux champs qui n'estoit clere et si nauoit aucune congnoissance des escriptures. mais seulesmēt par son sens naturel et entēdemēt disoit. Combien que viure et mourir soit au pleür et volente de nostre seigneur si doit lōme naturellemēt viure lusques a lxxii ans ou plus Sa raison estoit. Autant de temps que lomme est a venir a force vigueur et beaulte. autant en doit mētre pour enueillir enfeiblir et aler a neant. Mais ainſi est que le terme de croistre et venir lomme en beaute force et vigueur est. xxxvi. ans doncques luy en conuient autant pour enueillir et tourner a neant et sont lxxii. ans que lomme doit au peult bien viure par cours de nature. Ceux qui meurent deuāt cestuy terme souuēt est par violence & oultrage fait a leur complexion et nature. mais ceulx qui viuent autant ou plus longuemēt est par leur bon regime et les enseignemēs selon lesquels ont vescu et se sont gouuernes. A ce propos de viure & mourir disoit se bergier que la chose laquelle desiroit plus au monde estoit longuement viure. et celle que craignoit plus esloit tost mourir. si apliquoit son entendement et mētoit sa cure de sauoir et faire les choses a luy possibles et requises pour viure longuement. sainnement. et ioyeusement que ce present liure nōme Compost et Kalendrier des bergiers enseigne et aprēt. Disoit aussi que son desir de longuement viure estoit en son ame laquelle tous iours durera pour quoy vouloit quil fut accompli apres sa mort comme deuant. disant. Puis que lame ne meurt point et en elle soit le desir de viure lōguemēt seroit vne paine laquelle durerait sās fin quāt nauroit point son desir de viure acōply. Si concludroit celluy bergier chose necessaire pour luy et pour autres sauoir et faire ce quapartient pour viure apres la mort comme deuant. quāt on ſect & verite est que celluy qui ne viuroit que la vie de ce monde seulesmēt et vesquit cent ans et plus ne viuroit pas lōguement proprement : mais viuroit longuement celluy a qui la fin de ceste vie mortele seroit cōmencement de vie eternele. pour quoy se perforçoit de viure vertueusemēt pour apres viure glorieusement et pardurablement. car comme disoit. lors on viura sans iamais mourir quant on aura vie pardurable & fera parfait et aocomply par ce point et non autrement le desir de longuement viure.

Congnoissoit aussi celluy bergier que la vie de ce monde est trāſitoire et que pose quelle soit grande voyre pour celluy qui viuroit. lxxii. ans ou plus si est elle trespetite et sans cōparaison a la vie que tousiours durera et ne finera point A la quelle tendoit paruenir pour la quelle chose faire viuoit tellemēt des petis biens temporelx quil auoit que ne perdit point les grans biens du ciel qui sont eternelex lesquels il atendoit.

1503.

Oon shyppart kepāt hys sheyp in the feyldys qwych was not clerk et had no wnderſtondyng of wrytys bot oonly be hys naturel wyt et wnderſtondyng ſayd How weeyl that leywyng et deying to the playſyr et wyl of ovr lord shoold man lyue naturelly vn to iiii ſcor et xii or mor yf rayſon was in ſo mych of tym ys that man ys to cum to hys fors/ ſtrenght/ et fayrnes i ſo mich they shoold be put to them ſor to wax ald wayk & to towrn to noght. Bot the term of growyng. & cūmyng of man in ſayrnes/ fors/ & ſtēgth/ ys to xxxvi. zearrys i ſo mych yt ys ghanant to hym et towrn to noght et a lxxii. zearrys that he shoold lyue by curſ of natur Thoys that deys befor that term ys oſtymys be vyolēs : owltraye *vyn* to theyr natur/ bot thoys that lyuys mor at length ys be good gowernyng and tchying : after the qwych they lyzyt and ar gowernyt as to thys purpos of good lyzyng & of good deying ſayd thys shyppart that the thyng the qwych he defyryt moſt in the world was to lywe long & yt that he dred moſt was to lywe lang holyly/ ioyows/ was to day ſowdanly/ ſo trawellyt ys wnderſtondyng and put dylygens/ and gret byſynes to wnderſtond and do the thyngys poſſybyls reqwryt ſor to lyue long holyly ioyowſly that thys preſent compot and kalendar of shyppars techys and leyrnes. Says alſo that ys defyr of long lyuyng was in ys ſaowl the qwych ewyr mor ſhal leſe for the qwych he wold that yt was fulfyllyt after hys deeth as be ſor ſayand. Sen yt ys ſo that the ſaowl deys not and in yt ys the defyr to lyue long at length ſhal be oon payn the qwych ſhal leſt wythowt eynd and the qwych ſhal not leyf after the deeth ſo as befor. For he qwych lywys after the bodyly deeth ſhal not haue thys that he has defyryt that ys to ſay lyue at length and abayd i payn wyth owt eynd qwē he has not the defyr of yt fulfyllyt. So concludyt thys shyppart the neceſſayr thyng ſor hym and other to wnderſtond and do thys that appartenys to lyue long after the deeth as be ſor and that the goodlyar qwen they wnderſtondyt and weryte ys : bot he qwych lywys bot the lywe of thys world oonly and lywyt he oon hondreth zear and mor lywys not long propyrly bot he ſhal lywe at length he to the qwych the eynd of thys mortel lywe ſhal be the begynnyng of ewyrleſtand lywe. For yf ony efforeys hym ſelf to lywe wertwſly in thys world that after the bodyly deeth to lywe ewyrleſtand ſor as ſayd ys thā he ſhal lywe wyth owt ony doying qwen he ſhal hawe parſytyly fulfyllyt be thys poynt and not other wys the defyr of long lywyng. Et wnderſtwd alſo that shyppart that he lywe of thys world ys ſown ago and paſſyt/ and thoght yt be gret ſor hym qwych lyuys lxxii. zearrys or mor/ yt ys ryght lytel and wyth owt comparayſon to the ewyrleſtand lywe the qwych leſtys ewyr mor & eyndys not. To the qwych he thoght to cum/ ſor ony thyng to do lywyt ſyeh wys ſobyrlly of the ſmal temporel goodys that he had that he shoold not leyf the gret goodys of hewyn the qwych ar ewyr leſtand the qwych he did abayd.

1506.

HERE byfore tyme there was a ſhepherde kepynge his ſhepe in the feldeſ whiche was no clerke ne vnderſtode no manere of ſcripture nor wrectyng but only by his naturall wyt. He ſayeth that lyuyng and dyenge is all at the wyll and pleaſure of almyghty god. And he ſayeth that by the courſe of nature a man may lyue thre ſcore and xii. or more.

For euery man is xxxvj. yere olde or he come to his full ſtrengthe and vertue. And than he is at the beſt bothe in wyſdome and alſo in ſadnes and dyſcrecyon/ For by xxxvj. yere and if ſo be that he haue nat gode maners than it is vnykely that euer he ſhall haue gode maners after whyle he lyue.

Alſo lykewyſe as a man is waxyng and growyng xxxvj. yere. ſo it is gyuen hym as many mo to enelyne and go fro the worlde by the gyfte of nature And they that dye byfore that they be thre ſcore and xij. yere olde/ oſte tyme it is by vyolēs or outrage of themſelf. and they that lyue aboute that terme is be gode gouernaunce and gode dyet.

The deſyre of this ſhepherde was to lyue longe holylye and to dye well. But this deſyre of longe lyfe was in his ſoule. whiche he hoped to haue after his deth. For the ſoule ſhall neuer dye. whether it be in blyſſe or in payne.

Therefore this ſheparde thought that lxxii. yeres here in this vale of wretchednes is but a lytyll and a ſmale terme to the lyfe euerlaſtyng whiche neuer ſhall haue endyng.

And he ſayeth. he that offerith him ſelfe here to leue vertueſly in this worlde. after this lyfe. he ſhall receyue the ſwete lyfe that is ſure and laſtyth euer with out ende. For tho a man lyued here a .C. yere or more it is but a lytell terme to the lyfe to come. Therefore ſaythe this ſheparde I wyll lyue ſoberly with theſe ſmale temporall goodes that Iheſu hath lente me and euer to exyle the deſyre of wordely ryches & wordely worſhypp. For they that laboureth for it and haue a loue to theyr goodes. And wayne worſhypp. oſt it departes man for the heuenly treſoure. It ſhetterh mānes harte/ that god may nat entere. And byldys man a place of no reſt in the lowe londe of darknes.

1508.

A SHEPEHERDE kepyng ſhepe y^e in feldeſ that was no clerke ne hadde vnderſtandyng of the letteral ſence but of his naturall wytte & vnderſtandyng ſayd how be it that lyuenge and dyenge be at the pleaſure of almyghty god/ yet man ought naturally to lyue .lxxii. yere or more/ this was his reaſon. As moche tyme as a man hath to growe in force/ beaute/ & ſtrength/ ſo moche tyme he hath to waxe olde/ ſeble/ & torne to his ende/ but the terme to growe in beaute/ heyght & myght is xxxvi. yere. and the terme to waxe olde and weyke and torne too nought whiche is all togyder .lxxii. yere/ that he ought to lyue after y^e cours of nature. They that deye before this tyme oſten is by vyolence and outrage done to theyr complecyon and nature/ but they that lyue aboute this terme is by good regyment and enſygnementes after the whiche a man hath gouerned hym ſelfe. To this purpoſe of lyuyng and deyenge the ſayd ſhepherde ſayth that the thyng that we deſyre moſt in this worlde is ſor to lyue longe/ and the thyng that we moſt ſere is to dye ſoone/ thus he trauayled his vnderſtandyng and made grete dylygence to knowe and do thynges poſſyble and requyſyte ſor to lyue longe/ hole and ioyouſly whiche this preſent cōpoſt and kalendar of ſhepherdes ſheweth & techeith. He ſayde alſo that the deſyre to lyue longe was in his ſoule the whiche alwaye laſteth/ wherfore he wolde that his deſyre were accompliſhed after his dethe as afore. He ſayd/ ſyñ the ſoule dyeth not/ and in her is the deſyre to lyue longe/ it ſholde be an Infallyble payne not to lyue after dethe as afore/ ſor he that lyueth not after his corporall dethe ſhall not haue y^t that he hath deſyred/ y^t is to wete to lyue longe/ and ſhold abyde in eternall payne yf his deſyre were not accompliſhed. So concluded y^e ſayd ſhepherde neceſſary thynges ſor hym & other to knowe and do that whiche apperteyned to lyue after dethe as before. And trouthe it is y^t he whiche lyueth but the lyfe of this worlde onely thoghe he lyued a hōdred yere he lyueth not proprely longe/ but yf he ſholde lyue longe that at the ende of this preſent lyfe ſholde begynne the lyfe eternall of heuen. So a man ought to perfournyſhe his lyfe in this worlde corporally that they may lyue ſpyrytally without ende/ ſor as he ſayd than one ſhall lyue euer without deyenge whan he hath the perdurable lyfe and ſhall be parſyte. And by this poynte and none otherwyſe ſhall be accompliſhed the deſyre of longe lyuyng. The ſorſayd ſhepherde alſo knowleged that the lyue of this worlde was ſoone paſſed and gone/ and thoghe that it ſeme veray longe for them that lyueth .lxxii. yere or more/ yet it is ryght lytell and without comparyſon to the lyfe that dureth/ euermore and that neuer ſhal haue ende/ to the whiche lyfe he pretended to come/ ſor the whiche thyng to do he loued ſōbrely/ wyſely/ and dyſcretely with ſoo ſewe temporall goodes as god hadde lente vnto hym/ to thende that he ne loſte the grete goodes of the ſoule/ y^t is the lyfe eternall ſor his good lyuēge after his deſyre to lyue longe.

The translation made for the edition of 1506, "at the instaunce & coste and charge of Rycharde Pynson," does not go back to the French original, but simply endeavours to render the Scotchman's text readable and intelligible by altering the orthography, by altering and omitting difficult passages, so that it is indeed a very free translation.

The translation made by Robert Copland for Wynkyn de Worde's first edition of 1508 is undoubtedly the first satisfactory translation; it is based upon the French original, and follows it as closely as the difference of the idioms in the two languages allows.

The language of the edition of Paris, 1503, is one of the most curious specimens of Lowland Scotch ever produced. To judge from the vocabulary, the spelling, and various other characteristic peculiarities, it is strongly impressed with the features of the Scotch dialect of the middle period; but it has undergone a considerable modification by French compositors,¹ to whom it was utterly unknown, as can be seen, among many others, by the following points:

1. The "&" is mostly rendered by "et," a habit, though not entirely unknown in English MSS., is certainly very uncommon.
2. The formation of "k" by "l" and "r."
3. The extraordinary shape of the "w," necessitating wherever it occurs an open space in front of it.
4. The occurrence of many French words apart from those that have been embodied under French influence into the Scotch vocabulary.
5. Numberless misprints, not caused by carelessness but by ignorance of the compositors.

Owing to this last fact, the language of the edition of Paris, 1503, though being a curiosity, has no great value for the history of the English tongue, as indeed there never existed anything like it.²

¹ My statement (*supra*, p. 27) that the type of this edition has not been found in any other French or English book of that period I have to withdraw, for Mr. Gordon Duff has accidentally discovered one leaf of an unknown edition of Alexander Barclay's "Castle of Labour" (in the Harl. Collection of Fragments, 5919, No. 215, British Museum) printed with the same type.

² This reason, in addition to the facts that my publishers could not afford me more space for the introduction, and that I learnt a Scotch society plans the publication of the two books printed in 1503 at Paris, induced me to abandon my original intention of giving more consideration to this language.

The appearance of the two so-called English books in 1503 at Paris is certainly one of the most peculiar incidents that ever occurred since the invention of the art of printing. How was it possible, we must ask, that a French printer and publisher ventured such a speculation, entirely ignoring English, and entrusting with the translation a Scotchman of no great learning? To answer these two questions satisfactorily, it will be well to take in consideration the relations that existed between France and Scotland at that time.

Mr. Murray, in his treatise on "The Dialect of the Southern Counties of Scotland," etc., describes them thus: "The second influence which greatly modified the language of the Middle Period (*i.e.*, Scotch) came from the French League. That famous

‘ Weill keipit ancient alliance,
Maid betwix Scotland and the realme of france,’

through which the former managed to maintain the national independence regained in the fourteenth century, made her, to a great extent, the pupil of France in learning, art, and polity during the two following centuries. Scotchmen completed their education at the University of Paris, and founded their own universities upon French models; the entire legal system of the country was transferred from France; and even the Presbyterian system of the Reformed Church was drawn up under the supervision of the great French Reformer. The connection between the two countries was of the closest nature, leaving its traces in almost every department of Scottish national life, and in none more so than the language. In addition to peculiarities of orthography, we have examples of the French construction being used as the model, contrary to the usage of the earlier writers of the middle period, of the full numeral *an* or *ane*, instead of its contracted form *a*, alike for article and numeral, and before a consonant as well as a vowel,"¹ etc.

Bearing in mind the existence of these intimate relations between the two countries, we cannot be at all surprised to hear that besides

¹ James A. H. Murray, "The Dialect of the Southern Counties of Scotland: its Pronunciation, Grammar, and Historical Relations. With an Appendix of the present limits of the Gaelic and Lowland Scotch, and the Dialectical Divisions of the Lowland Tongue," etc. Transactions of the Philological Society. London, 1870-72. 8vo.

those young Scotchmen who went to Paris to pursue or to complete their studies, there were others who came over to learn a profession, as, *e.g.*, printing. It is more than probable that the translator of the "Traytte" and the "Kalendayr" was a young Scotchman of this description, who came into contact with Anthoine Verard, the declared publisher of the "Traytte," who most likely also published the "Kalendayr." Verard had certainly no idea of the difference of English and Scotch, or he would never have ventured a speculation with so doubtful a success as the publication of the two books.

VII. THE CONTENTS OF "LE COMPOST" AND "THE KALENDER."

BEFORE attempting to discuss in the outline the source or sources of "Le Compost," it will be necessary to look more closely at its contents. Warton,¹ in his "History of English Poetry," speaking of the book, says: "This piece was calculated for the purposes of a perpetual almanack, and seems to have been the universal magazine of every article of salutary and useful knowledge. It is a medley of verse and prose, and contains, among many other curious particulars, the saints of the whole year, the moveable feasts, the signs of the zodiac, the properties of the twelve months, rules for blood-letting, a collection of proverbs, a system of ethics, politics, divinity, physiognomy, medicine, astrology, and geography." This account, although very descriptive, will not be of much avail for our purpose. M. Charles Nisard,² in his "History of the Popular Books," analyzes the contents of "Le Compost," but instead of basing his account on one of the earliest editions, *i.e.*, before 1500, he takes that of 1633.

As already³ mentioned, the English edition of 1506 is based upon the ed. Paris, 1503, which goes back to the ed. Geneva, 1497. All the early French editions before 1500, *i.e.*, the five printed by Marchant, and the two published at Geneva, agree as to the bulk of their contents, save as to the last folios.

For my account of the contents of "Le Compost" I take the edition of Paris, 1497, as basis. After describing the various chapters as they stand in this edition, I state if and in what form they occur in the English translation, and where the ed. of 1497 contains additions to the text of the earliest editions I mention those.

¹ Thomas Warton, "Hist. of Engl. Poetry," ed. C. W. Hazlitt. Lond., 1871. 4 vols., 8vo. Vol. iii. pp. 155-158.

² Charles Nisard, "Histoire des Livres Populaires, ou de la littérature du colportage." Paris, 1864. 2 vols., 8vo. Vol. i. pp. 85-121.

³ Compare *supra*, p. 18.

The "Compost" opens with two prologues, which in the English editions after 1503 are still augmented by a prologue or preface of the printer. The first of the two prologues by the author or compiler of the "Compost" deals with the duration and purpose of human life, and admonishes men to lead a virtuous and goodly life. The second prologue, by a shepherd, minutely compares the four seasons of the year to the four periods of a man's life. The peculiarities of each month are enumerated, and such traits added as correspond to them in human life. This prologue winds up with the plan according to which the "Compost" is arranged. It is said to consist of five parts, but I may add that several of these five parts again have several subdivisions. These five parts are:

I. The calendar proper. ff. $a_2 r - c_4 r$ of the ed. 1497; vol. iii. pp. 1-42 of the present edition.

II. *a.* The tree of vices. ff. $c_4 v - e_4 r$, or pp. 42-65.

b. The punishments for the seven deadly sins in Hell. $e_5 r - f_2 v$, or pp. 67-73.

III. The means by which a man may lead a virtuous life, and the garden of virtues. ff. $f_3 r - g_3 + h$, or pp. 73-99.

IV. Physicks and the governail of health. ff. $h_1 r - h_7 r$, or pp. 99-121.

V. *a.* Astrology and physiognomy. } ff. $h_7 r - n_8$, pp. 121 to the end.
b. Additions.

As regards the first part of the "Compost," the calendar proper, it indeed does not contain anything which is absent from the various calendars and almanacks of this and even earlier periods. Most minutely the reader is acquainted with the parts of the year, the month, the day, and hour. He is enlightened as to the meaning of the dominical letter and the golden number, and by long lines of syllables is taught how to remember and to find these two important items. In some verses the reader is further instructed how to find the holy days by the help of the joints of his hand. These verses, which in the English translation are turned into prose, begin thus:

"Qui veult sauoir le kalendrier. Sus sa main comme le bergier
 Quant et quel iour il sera feste. Ce qui sensuit mecte en sa teste
 Auant tout euure sans songe. A. b. c. d. e. f. g.

Les iours de lan tous par ses sept Lectres sont *congnus* chascun seet.
 Vne est pour dimenche tous iours. Six autres sont pour les vi iours
 Et es ioinctures doibuent estre. Assises en la main senestre.”

etc.

The English translation of the twelve stanzas, setting forth the importance of each month of the year, is rather free, as the following example of the French original will show :

“Je suis Auril le plus ioly De tous en honneur et vaillance
 Car en mon temps fut confranchy Le monde du fer dune lance
 Par la sainte digne souffrance De dieu qui le monde crea
 On en doit auoir souuenance Et si en mon temps resuscita.”

A day-calendar of each of the twelve months, with the names of all the Saints, the golden numbers and dominical letters, and accompanied by four lines in Latin verse ; tables for finding the position of the moon, the dates of the moveable festivals ; the golden numbers and dominical letters, and a list of the eclipses of the sun and the moon, conclude this first part. Now and then, both in the French original and in the English translations, some Latin verses are interspersed.

The second, and no doubt the most curious part of the “Compost,” begins with an elaborate description of the tree of sins. The seven deadly sins are represented as the seven chief branches of a tree, while each of these chief branches sends forth a considerable number of smaller branches, corresponding to various smaller sins, which are originated by the deadly sin. Thus: Pride has 17 branches, Envy 13, Wrath 10, “Slewthe” 17, “Covetyse” 20, Gluttony 5, and “Lechery” also 5. Nor is this yet enough : each of the various branches coming forth from the chief branches sends forth three boughs, and each of these three boughs again produces three twigs, so that, *e.g.*, Pride comprises 17. 3. 3. or 153, and Envy 13. 3. 3. or 117, various branches, smaller or larger.

All endeavours to give a faithful picture of the imaginative powers of the author of this section would fall short of the reality, therefore I will say no more about it, and leave it to the reader to see for himself.

Following the tree of sins, and forming, as it were, a link between this and the section on the punishments for the seven deadly sins in Hell, occurs in both the “Compost” and the “Kalender” a ballad on

the "vnstabylnes" of this world. As, in this case, the English text may rather be called an imitation than a translation of the French original, I have as an instructive example faithfully reproduced it, as well as some MS. notes, which are added in the Grenville copy of the edition of 1493.

"Las¹: et pour quoy prens tu si grant plaisir: / Homme abuse plain de presumption / En ce faulx monde: ou na que deplaisir: / Enuie: orgueil: guerre: et dissention: Bien maleureuse est tou affection. / Que pense tu: as tu plus grant enuie: De viure en doubte en ceste courte vie: / Qui les mondains a la mort denfer maine: / Cest bonne chose de viure en vie² certaine: / Las tu scez bien: si tu nest insensible: / Que cest chose forte³ voire impossible: / Dauoir cy ton ayse entierement: / Et apres mort la sus pareillement: / Helas: pour tant change condition: / Et te rauise: ou tu es autrement: / Homme desfait et a perdicion: /

"Lequel veulx tu: ou vie: ou mort choisir: / Choisy des deux: tu as discretion: / Ayme tu mieulx de ton corps le desir: / Pour ton ame⁴ meetre a damnation: / Que viure vng peu en tribulation: / Et quapres mort soit ton ame sauue: / En gloire es cieulx: qui de nul deseruie: / Estre ne peult en ceste vie humaine: / Si ne laisse terre: auoir: et demaine: Et pere: et mere: et tout cil est possible: / Et viure en peine: et en labeur terrible: / En seruant dieu tousiours paciemment / Cest le chemin qui conduit seurement: / Apres trespas: comme a saluacion: / Et qui va autrement⁵: il va a damnement: / Homme desfait et a perdicion.

¹ Ce qu'on lit ici est une *Ballade* ou ce qu'on appelle autrement un *Chant Royal*. Les cinq derniers vers sont ce qui, dans ces sortes de pièces, est appelé l'*Envoi*. La fin de chaque vers dans le corps du Poème n'est indiquée que par une marque de deux points: encore cela n'est il pas fait bien régulièrement. Mais j'y ai suppléé par de petites lignes perpendiculaires.

² *De vivre en vie certaine*. Je soupçonne qu'il faut lire *avoir vie certaine*.

³ *Chose forte*. C'est à dire *Chose difficile*. Notez pour la mesure que dans nos vieux Poètes c'est une chose fort commune que de donner de la quantité ou de la valeur à un *e* muet qui tombe sur la césure. Il y a apparence qu'ils prononçoient *et e* autrement que ne le prononcent aujourd'hui ceux qui suivent la délicatesse de l'usage moderne. Je m' imagine qu'ils le prononçoient comme encore aujourd'hui certaines gens le prononcent en quelques rencontres; lesquels par exemple, dans ces interrogations, *Veux-je? Puis-je? Irai-je? Feraï-je? Aimé-je? Parlé-je* de telle façon qu'ils le font presque rimer avec *jeu*.

⁴ *Pour ton ame*. Un *e* muet sur la césure. Appliquez à cela ma remarque précédente. Et ajoutez l'exemple qui vient ici quatre ou cinq vers plus bas, dans le vers dont le premier hémistiché consiste en ces mots, *Si ne laisse*.

⁵ *Et qui va autrement: il va a damnement*. Au lieu d'un vers de dix syllabes en voilà un de douze qui semble même de diviser en deux de six. Il se peut que cela

“Cuide tu cy tousiours auoir loysir / Dauoir pardon sans satisfaction. Et toute nuit en blanc lit mol gesir : / Puis a seiour sans operacion : / Passer le temps en delectacion : / Tant que du tout la chair soit assouuye : / Pense tu point quil faille que on deuye¹ / Et que prengne fin² puissance mondaine : / Helas ouy : car mort viendra soubdaine : / Vne heure a toy : a tout son dart horrible : / Si tres a coup comme chose inuisible : / Que pas nauras loisir aucunement : De dire a dieu : peccai seulement / Ainsi mourras tout sans contriction / Don tu seras par diuin iugement / Homme desfait et a perdition./

Homme en peril saiche certainement
Que se tu nas autre vouloir brcfument :³
De tamender : ne autre deuocion :
Tu te verras vng iour subitement
Homme desfait et a perdition.”

This ballad is immediately followed by a description of the punishments which men and women have to suffer in Hell for the seven capital sins. Indeed, it is difficult to say whether in this section the pen of the writer or the pencil of the engraver has been more successful in producing a horrible picture.

When Jesus Christ is in the house of Simon the Pharisee, with his disciples and Lazarus, and Simon doubts Lazarus's resurrection, the Saviour bids the latter relate what he saw in Hell. In the same order as above in the tree of sins, Lazarus gives them an account of the punishments which are inflicted for the seven capital sins, and the matter is thus arranged, that first comes Lazarus's account, then follows a woodcut illustrating it, and at the end some reflections of a moralizing character are subjoined, which are full of common sense and much to the point.

soit de l'Auteur. Mais il se peut aussi que ce soit changement. Je croirois assez qu'il faut lire. *Et qui va oûtre*, &c. : ou bien, *Et qui va aûtre* : c. à. d. autre chemin. Notez pour la leçon, *Et qui va oûtre*, que l'expression d'*Aller oûtre* rend assez littéralement le verb Latin *Transgredi*.

¹ *Deuye*. On a dit *devier* pour *dé vivre* ou *sortir de vie*, aller de vie a trépas.

² *Et que prenge fin*, *puissance mondaine*. Je pense qu'il faut lire : *Et prengne fin jouissance mondaine*.

³ *Que si tu nas autre vouloir brcfument*. La mesure y sera si l'on fait le dernier mot de deux syllabes : *brév'ment*. Mais je croirois plutôt que le mot *autre* est venu ici du vers suivant & qu'il faut lire. *Que si tu nas vouloir briefvement*, ou bien *Que si tu nas au vouloir brcfument* : ou bien encore, *Que si tu nas le vouloir brcfvement* : ce ne figurant avec celui du vers qui suit, *ne autre devotion*, ou j'avertis en passant qu'il faut prononcer *n'autre devotion*.

For "pride" the poor wretches are punished by being attached to wheels which turn round very rapidly.

Pride, says the author, is the king and captain of all sins, for as a king watches over all that belong to him, so does "pride" nourish and cherish all the other sins. The fiend is compared to a crow. Like a crow, when it has found a nut too hard to crack with its bill, flies up into the air and drops it down on the ground in order to break it, so the fiend raises his victims to high positions in order to make them afterwards fall the lower.

Proud and meek or humble people are like chaff and wheat; while the former is light and carried away by the wind, the latter remains, and can be gathered into the barn; so the sinful perish, and the good live for ever.

For the rest I shall only outline the contents of this chapter, leaving it to the reader to appreciate its minutiae for himself.

Envious men and women are punished by being plunged into ice-cold water, while a cold and cutting wind blows fiercely at them and makes them sink down. The wrathful are thrown into deep and stinking caves, where they are stabbed and smitten with swords. The "slowtheful" are thrown into a horrible dark hole, where they are slowly gnawed up by big serpents. The covetous are tortured in big "calderons" filled with molten lead and other metals. The gluttonous are compelled to eat venomous worms, and at last the lecherous are thrown into wells full of fire and brimstone from which horrible and stinking smoke arises.

In the next or third part of the "Compost" we are led away from these scenes of horror and suffering to the garden of virtues, but before describing it, the author or compiler deems it necessary to acquaint us with the means by which eternal joy may be obtained. Like a man who wishes to produce abundance of good fruit in his garden has continually to labour and work it, so those who wish to reap spiritual fruit must perpetually "laboure and clense" their conscience and exercise themselves in good works. For this purpose five things are recommended, viz., the Lord's Prayer, Ave Maria, Crede, or the twelve articles of faith, the ten commandments "of the Law," and the five articles of the church; all these are then elaborately described, explained, and illustrated by various woodcuts. As the contents of

this chapter ought to be known to everybody, I have not thought it necessary to enter upon details.

In the French text, and also in the ed. Paris, 1503, then follow eight stanzas, which are omitted in the English editions, beginning thus :

“ O dieu du haultain firmament Mon vessel souillie plain dordure
Par mon mauvais gouuernement Nage en mei en grant aduerture
Le vessel cest la creature Et tout ce qua luy appartient
Cest delit mondain qui peu dure Dont peu souuent nous en souuint.”
etc.

After this, both in the French and English texts, occur twenty-five Latin verses, beginning : “ Nos sumus in hoc mundo sicut navis super mare,” and a prose-paragraph, which, as far as its length and contents are concerned, differs considerably in the two texts.

The thirty-two lines of English verse in the “Kalender” beginning,

“ God gyde me ryght/ that I wonse myght,” etc.,

have no equivalent in the “Compost.”

The field of virtues is the next subject in the two texts. It is, of course, impossible for me to give a detailed account of this lengthy treatise, but I shall indicate its style.

He who will be saved must pass the field of virtues, which leads to the tower of wisdom, *i.e.*, the love of God. Who wishes to come to the love of God, must be possessed of the sovereign virtue, charity. Who does not do God's will while he is alive, will not be recognized by God on the day of judgment. Ignorance will not be considered an excuse by God. As deadly sin is the beginning of all evil, so is the “vertu science” the beginning of all goodness. There are seven things which we ought to understand, *viz.* : “ Les articles de la foy lesquelx on doit croire fermement. Item les petitions contenues en l'oraison nostre seigneur par lesquelles on luy demande toutes choses necessaires pour son salut et qu'on doit esperer de luy. Item les commandemens de la loy et de sainte eglise qui enseignent ce qu'on doit faire et ce qu'on ne doit mie faire. Item de quelle vocation on est. et les choses appartenantes a icelle. Item se on est en grace de nostre seigneur ou non. et combien car on ne le puisse savoir certainement. touteffoys on en

peult auoir aucunes coniectures lesquelles sont bonnes a savoir. Item congnoistre dieu. Item congnoistre soy mesme," etc.

After this long treatise follow, in the "Compost," two ballads, the one by a shepherd, the other by a shepherdess; both are nearly literally translated in the English text. Compare, *e.g.*,

"Je congnois que dieu ma forme, et fait a sa digne semblance
Je congnois que dieu ma donne. Ame/ *sens* vie et congnoissance
Je congnois qua iuste balance. selon mes faiz iuge seray
Je congnois moult : mais ie ne scay congnoistre dont vient la folie
Que ie scay bien que ie mourray. et ci namende point ma vie" etc.,

with the English :

"I knowe that god hathe formed me
And made me to his owne lykenes," etc.

The song of death which follows these two ballads is, in the English text, hardly more than an imitation of the French original, where it consists of no less than twelve stanzas like the following :

"Se mon regard ne vous vient a plaisir par sa hideur qui est espouantable
prenez en gre congnoissans le desir par quoy pretens qui vous soit profitable
il ny a point de moien plus tirable les cueurs a bien que de soy le congnoistre
congnoissez donc par moy quelx vous fault estre et prepares a mort vostre
inventoire les filz de adam tous mourir est notoire" etc.

The translation of the "dix commandemens du diable" and "aucunes peines denfer," which are in the "Compost" written in the same metre as the song of death, are a little more literally translated than previous passages in verse. Instead of the twenty-six lines derived from a passage in the gospel of St. John are, in the French original, the following thirty-two lines :

"Sur ce cheual hydeux et palle
La mort suis. fierement assise
Il nest beaulte que ie ne haale
Soit vermeille/ ou blanche/ ou bise
Et en courant mort rue et frappe
Mais ie tue tout. cest ma guise
Tout homme trebuche en ma trappe
Je passe par mons et par vaulx
Sans tenir ne voye ne sente
Je prens par villes et chasteaulx

Mon tribut/ mon cens/ ma rente
 Sans donner ne delay nattente
 Ne iour/ ne heure/ ne demye
 Deuant moy fault quon se presente
 A tous viuans ie tolz la vie
 Enfer scet bien quelle tuerie
 De gens ie faiz. car pas a pas
 Me suit. et de ma boucherie
 Aual lan fait mains gros repas
 Quant ie besongne il ne dort pas
 Par moy actend que proie aura
 Dauncun qui ne sen doute pas
 Sen garde qui garder vouldra
 Encor me suit raison pour quoy
 De ceulx que ie tue de mon dart
 Et sont sans nombre. croyes moy
 Car il en a la plus grant part
 Paradis nen a mye le quart
 Ne la disme. on luy feroit tort
 Grant sil nauroit tout au plus tart
 Lomme pecheur quant il est mort”

On two pages facing one another we then get graphically an idea of the tree of sins, so profusely analyzed in the second part, and the tree of virtues, of which a detailed description follows, comprising the seven principal virtues in the order: Charity, hope, prudence, temperance, justice, and force, with additional information of minor virtues originated by the principal ones.

The “tower of wisdom,” which in the early French editions occupies a folding leaf, as I have above mentioned (p. 13), is not reproduced in the editions of the “Kalender,” probably because it would have given a great deal of inconvenience to the printers.

The fourth part, leaving matters relating to spiritual life, treats of the human body, which, according to the wise shepherd, is a little world by itself. The doctrines of pathology set forth in this section are full of the superstitious beliefs marking the system of medicine taught in the medical schools of the Middle Ages, which was derived from the writings of Greek and Arabian physicians. The relation of the twelve signs of the zodiac to the twelve principal parts of the human body, rules for blood-letting, a list of the bones and veins of the human body,

with a list of all the diseases and complaints for which, at stated times, these latter may be bled, form the main contents of this part. Subjoined are various paragraphs dealing with the means by which shepherds at once recognize whether a person be ill or in good health, and giving rules for clothing and a diet for the four seasons of the year.

The paragraphs headed, "A regyment of shepeherdes of certayne thynges good for the body of man/ and of other dyuers thynges oppo-syte to the same," and "the gouernaunce of helthe," occurring in the "Kalender" (vol. iii. pp. 115-121), have no corresponding sections in the "Compost."

The fifth and last part of the "Compost" is devoted to a treatise on astronomy and astrology, notes on physiognomy, and some miscellaneous matter.

The planetary system set forth in the treatise on astronomy differs considerably in many points from our own notions. There we read: "the worlde is rounde lyke an aple"; "it is nat possyble that any thyng in the erthe shulde be more rounder made than the worlde is"; "the erthe is in the myddes of the worlde," etc. Like the shell and the white of an egg surround the yolk, so, according to the shepherds, the earth as the kernel of the world is surrounded by no less than nine heavens in the following order: Nearest to the earth is the heaven of the moon, then follow Mercury, Venus, the sun, Mars, Jupiter, Saturnus, and the fixed stars. The eighth is the so-called crystal heaven, while the ninth, the imperial heaven, is the seat of God. The description of the movements of the planets, the remarks on the equinoxes, the zodiac, the meridian, and the horizon, are, like the preceding chapters, based upon the superstitious and erroneous notions current in the times when astronomy was still in its infancy.

Some observations on the various regions of the earth,—the shepherds distinguish four,—their seven climates and habitableness, and on various constellations, follow.

Seven lines in verse in the "Kalender" (vol. iii. p. 140) beginning, "Aryes is good, taurus is not," etc., are absent from the "Compost," whereas the following poem, which in the "Compost" precedes the description of the planets and their properties, is not found in the "Kalender."

*The order not
Equal.*

“ Mon filz ie te donne a entendre
 Ce que ie scay et puis comprandre
 Du ciel et estoilles que y sont
 Ou ie pense bien au parfont
 Je considere les signes tous
 Partie sur terre autre desoubz
 Et ainsi des sept planetes
 Tant belles cleres et nectes
 Je pense la lune coucher
 Et du soleil qui veult leuer
 Je considere de orient
 La partie midy : et occident
 Septentrion et le pomeau
 Des cielx moult cler & moult beau
 Pour toute creature humaine
 Je veulz monstrec voye certaine
 A toy congnoistre et bien rigler
 Comme lu te dois gouuerner
 Et pourras cy veoir comment
 Tous bergiers sauent seurement
 Les natures des planetes
 Que dieu a ordonnees et faictes
 En les suiuant dedens leurs signes
 Tu troueras belles doctrines
 Qui te donront aduisement
 De ton fait & gouuernement
 Car ie te dis et si tenseigne
 Que chascun porte son enseigne
 Lune est triste. Lautre ioyeuse
 Lune est fiere. Lautre amoureuse
 Lune chaude. Lautre tresfroide
 Lune est douce. et lautre roide
 Lune venteuse. Lautre fresche
 Lune moyte. Lautre seiche
 Lune arrogante. Lautre bonne
 Ainsi que dieu si leur ordonne
 Conclusion plaise non plaise
 Lune bonne. Lautre maluaise
 Saturne froit qui tient lempire
 Des sept planetes est le pire
 Et mars chault qui bien lapercoit
 Ne vault riens mieulx chose qui soit
 Jupiter bon aussi est venus

Ces deux sont les meilleurs tenus
 Mercure ploye a deux endrois
 Bon ou maluais comme par drois
 Se treuve ioinct et a quelcun autre
 Qui le fait tel que luy non autre
 Soleil et lune ont les renons
 De moytie mauuais moytie bons
 Ainsi sauras sans faire doubte
 Leur mauuaitie ou bonte toute
 Par la figure qui sensuit
 Congnoistras de iour et de nuit
 En chascune heure quel planete
 Regne. si bien sauoir te haite
 Et comme leurs heures sont toutes
 Aucun temps longues. autre courtes
 Je te monstrey par figure
 De chascun quelle est sa nature
 Par quoy scauras pour verite
 La vertu et propriete."

The properties of the planets in prose in the English text are in verse in the French original. As an example I may quote the sun and his properties :

"Je suis planete non pareil
 Des autres nomme le soleil
 Et si suis iustement moyens
 De mes freres tresanciens
 Chault et sec suis de ma nature
 Du lyon ie ayme la figure
 Et en sa maison me retraire
 Saturne fort si mest contraire
 Par sa froideur et sans esser
 Ma grant chaleur quiert abaisser
 Les signes passe sans seiours
 En trois cens soixante cinq iours."

"De sa propriete
 Qui soubz le soleil sera ne
 Beau de face sera trouue
 Blanche aura couleur et tendre," etc.

cf. the French figure

After the paragraph headed "A greate question betweene two shepherdes" (vol. iii. p. 145) follows in the "Compost" one with the

heading "Lan que ce present compost & Kalendrier a este fait et corrige," which is omitted in the "Kalender."

Now in both "Compost" and "Kalender" follow the notes on physiognomy, but the opening paragraph of this chapter is considerably shortened in the latter, and at the end are added the following lines in the "Compost," which do not occur in the "Kalender":

" Qui du tout son cueur met en dieu. Il a son cuer et si a dieu
 Et qui le met en autre lieu. Il pert son cueur et si pert dieu
 Humble maintien ioieulx et asseure Langaige meur amoureux veritable
 Habit moyen honneste assaisonne Froit en son fait constant & raisonnable
 Hanter les bons saiges vaillans et preux Refection sobre a heure breue table
 Font lomme saige et a tous gracieux Plante parler peu dire voir
 Plante despendre et peu auoir. Plante ciuder et peu sauoir
 Sont trois signes de rien valoir.
 Six choses sont quau monde nont mestier
 Pbrestre hardi ne couart cheuallier
 Mire piteux ne rongneux boulengier
 Juge conuoiteux ne puant barbier."

Information regarding the practice of the "cadrante" of the shepherds, enabling them to know the time by day and by night, the impressions shepherds get in the night while watching their herds in contemplating the starry heaven, and a Latin poem, being the epitaph of a great "thunderstone" ("pierre de fouldre") having fallen down in the "contree de ferrate de la duche dautriche pres vne ville nomme Ensisheim," make up the contents of the ensuing sections.

The chapter relating to the twelve months (vol. iii. pp. 153-5), in prose in the English translation, is written in verse in the French text. The stanza for March runs, *e.g.*, thus :

" Mais quant des ans a dixhuit
 Adonc se change a tel deduit
 Qu'il cuide valoir mille mars
 Ainsi comme le moys de mars
 En beaulte change et prent valour."

From this point forward to the end the English text (ed. 1506) deviates considerably from Marchant's edition of 1497, because it goes back to the edition of Paris, 1503, which is derived from the ed. Geneva, 1497. In the Paris edition of 1497 the sections occurring

are these : 1°. Two poems of "lacteur." 2°. "Les ditz des oyseaulx comme les pasteurs gardans leur brebis les oyent chanter et parler." 3°. A poem without a heading, but treating of a woman, a snail, and some armed men. 4°. "Meditations de la passion nostre seigneur Jesucrist." 5°. A poem of six stanzas of twelve lines each, with one stanza of five after the third, and one stanza of six lines after the sixth stanza; also this poem has no heading, but begins thus :

"Homme mortel cree de terre et fait. Du Createur forme a sa semblance
 Las reconnois le bien que dieu ta fait. Puis que tu es homme priue denfance
 Remembre toy et ayez souvenance. Cueur dur remply de trop grant vanite
 Du hault degre et de la dignite. Ou dieu ta mis indigne creature
 Tant riche & noble esleu en prelatute. Dont tu rendras compte quoy quil
 tarde
 Mais scez tu quant / demain par aventure ou aujourduy pourtant donne ten
 garde" etc.

And 6°. "Aucunes oraisons et autres en forme de balades" including a horner's song in six stanzas of eight lines each, warning people of the last judgment.

In order to quote also an example from this last section of the French original, I give the six stanzas of the horner's song.¹

"Dictie des trespassez en forme²
 de balade, et du iugement."

¹ In the "Compost et Kalendrier des bergeres" (Paris, 1499), mentioned repeatedly, occurs on fol. h₃ recto another horner's song, evidently derived from one of the various editions of the "Danse Macabre." It begins thus:

"Cry de la mort.
 "To to to que chascun sauance
 Main a main venir a la dance
 Macabre. danser la conuient
 Tous. et a plusieurs nen souuient
 que quant sera force y venir
 Bien tart sera den souuenir
 Venez hommes femmes enfans" etc.

² In the copy of Guy Marchant's edition of 1500, in the British Museum, here the following MS. note is added :

"Hic est ista dies nigro *Carbone* notanda,
 Rancos inspirat lituos, buccasque fumentes
 Inflat, et attonitum replet clangoribus orbem."

“ Venimeuses tu qui portes la corne
 Tous escornans de ton escorne cor
 Au contraire dune grande licorne
 Rendant le lieu plus intoxique encor
 Encor cornes cornement dun grant cor
 Dont les cornars sen vont a la cornee
 Tous escornez nayans en leurs cors cor
 Auecques toute cornardie escornee.”

“ Celle sera bien de corne cornee
 Dont luy fauldra sa grant cornete
 Quau monde nest pas encor nee
 Et escoutant le hault son du cor nete
 Netz en espritz aussi netz du corps ncte
 Dont vostre ame se sera encornee
 Du grant cornu qui sans cesse cornete
 Auecques toute cornardie escornee.”

“ Escornec sera du cornement
 Dune tant terrible cornacion
 Fort cornante et se le cor ne ment
 Eschape nest encor nacion
 La nacion nest qui de ces cornetz
 Ainsi cornans en puist estre exemptee
 Car la seres infectz ou des corps netz ?
 Auecques toute cornardie escornee.”

“ Encor ne naist nul exempt du cornu
 Ne de celle grande cornarderie
 Et quant chascun sera la du corps nu
 Garde naures quune cornarde rie
 Cornarderie naura quelque cornarde
 Ne escorne cornard a la iournee
 Donques prions a dieu que noz corps narde
 Auecques toute cornardie escornee.”

“ O saint michel garde nous du cornant
 De corps cornu car se le corne rompt
 Cornupetant nous venra escornant
 Quant les anges de leur cor corneront
 Le corps ne rompt iames aux bien cornez
 Aux oreilles cornans nuit & vespree
 Pour nous rendre de noz corps escornez
 Auecques toute cornardie escornee.”

In Pynson's edition, 1506, the last sections are these: 1°. "Medytacyons of the Passyon of our lorde Jhesu cryste." 2°. "To knowe the fortunes and destenies of man borne vnder the xii. sygnes after Ptholemeus prynce of astronomy." 3°. The twelve signs of the zodiac, preceded by a prologue of the "auctour." 4°. The ten "cristen nacyens." 5°. A sort of epilogue by the "awtor" in five stanzas of seven lines each.

In the edition of Wynkyn de Worde, London, 1508, which is not derived from the ed. Paris, 1503, but goes back to Guiot Marchant's edition of 1497 or 1500, are, besides other matter, some chapters corresponding to the above sections of the French edition: 1°. "A meruaylous consyderacyon of the grete vnderstandyng of shepeherdes." 2°. "Howe plowmen sholde do." 3°. "Of an assaute agaynst a snayle." 4°. "The saynge of a deed man." 5°. "Certayne orysones & prayers/ and fyrste a decysyon theologicall on a questyon to knowe yf," etc. And 6°. A horner's song in five stanzas of seven lines each. Further additions occurring in the editions of Julyan Notary (?1518) and Wynkyn de Worde (1528) I have mentioned in the chapter on the various editions of the "Kalender."

VIII. THE SOURCES OF THE "COMPOST" AND THE "KALENDER."

THE statements found in various writers concerning the sources of the "Compost" are all more or less erroneous, for all imply that the "Compost" is the work of one man. Thus Le Duchat, in his notes to Rabelais' "Gargantua" (ed. 1732, vol. i. p. 104), says: "Le Compost, c'est la traduction Françoisse du traité intitulé, *liber Aniani qui Compotus nuncupatur, cum commento*," etc. A comparison of the *liber Aniani* with the "Compost" shows at once that this statement is not founded on anything else than the fact that a few Latin verses are common to both. Brunet, moreover, in his *Manuel*, etc. (vol. ii. p. 208), contradicts it by saying: "Cependant ce *Compotus* [*i.e.*, *liber Aniani*] n'est pas l'original du Compost français." M. Lenient, in his work "La Satire en France au moyen âge" (Paris, 1859, p. 231), says: "Le Compost est une imitation évidente du petit livre de Jehan de Brie"¹ I have read this little book, but I am unable to see in what way the "Compost" is an imitation of it.

Warton, in his "History of English Poetry" (ed. 1871, vol. iii. pp. 157-159), makes some more valuable, although very indefinite, remarks with regard to the sources of the "Compost."

I have spent much time in the investigation of the sources, and have come to the conclusion that, although there is a possibility of settling this subject satisfactorily in all respects, it would involve enormous labour and research, certainly entirely out of proportion to the importance of the results; for most of the sources, *i.e.*, Latin and other MSS. of the twelfth, thirteenth, and fourteenth centuries are dispersed all over Europe, and many of them have only come down to us as fragments. But though I must leave several minor points

¹ "Le Bon Berger, ou Le vray régime et gouvernement des Bergers et Bergères: composé par le rustique Jehan de Brie Le Bon Berger." Written about A.D. 1379. Printed, Paris, 1541. Reprinted, Paris, 1879, by Paul Lacroix.

unsettled, I am in a position to give a very much more precise and determined answer to the question of the sources of the "Compost" than any of my predecessors.

The "Compost" contains none or very little original work, nor is it an imitation or a translation of one work; on the contrary, it is a compilation, the single parts of which have been ransacked from various sources. It contains nothing which was not known with regard to the subjects in question at the end of the fifteenth century, and its chief advantage, and probably the cause of its success, was the fact that it united the different subjects of interest into one printed volume, thus making it more accessible to the public at large.

In the same order as I have, in the preceding chapter, given an account of the contents of the "Compost" according to its five principal parts, I will now proceed to state what I have found with regard to its sources.

The first part, or the calendar proper, affords great difficulties as to its sources, not for want, but for abundance of material. The Latin *Calendaria* in MSS., the almanacks in various languages, both in print and MS.—though many of them have been destroyed and disappeared without having left any trace of their existence—are still very numerous, if mostly only fragments. According to all appearance even this first part is derived from various sources.

The two prologues "de lacteur" and of "le bergier" may reasonably be supposed to be the author's own composition, for indeed they contain but some general remarks on subjects familiar to everybody.

A great deal of the calendar proper (vol. iii. pp. 10-16) is derived from "Magistri Aniani Compotus manualis metricus cum comento."¹

In the edition of 1488 of the "liber Aniani," the lines beginning "Filius, esto . dei," etc., occur on fol. v verso; on the same page are printed the lines "Fructus alit canos," etc. The lines "Ternus . vndi . nod . octo," etc., are to be found on fol. xxii verso, and "A . dam . de . ge . bat," etc., on fol. xx recto.

¹ I have not been able to find any MS. of this "Compotus manualis" [a "Compotus manualis" in Royal MS. 8. D. 14, Brit. Mus., ff. 3 recto to 5 verso, is not the same], but had to make use of the earliest printed edition, the colophon of which runs thus:

"Impressum Argñ. per Johannem pryß
Anno domini 1488. 18. kall⁹. decembris."

The lines consisting of syllables composed for the purpose of finding the holy days in each of the twelve months, translated in the "Compost," are embodied in their original shape into the "Kalender." In the "liber Aniani" they occur on ff. xxi verso and xxii recto.¹

"Les ditz des . xii . moys," common to both "Compost" and "Kalender," I was unable to trace anywhere. It is not impossible, though, I believe, hardly probable, that they are the original work of the author of the "Compost."

The various tables, the day-calendar for the twelve months forming the contents of vol. iii. pp. 20-36, are undoubtedly derived from some Latin Calendarium, but which I cannot say, though I have seen a great many, in MS. and in print,² in which the matter is very similarly treated and arranged.

In the "Horæ," the books of liturgy of the Church of Rome of the fifteenth century, in MS. as well as in print, generally occur in the beginning day-calendars of the twelve months with the names of the saints, very similarly arranged as in the "Compost." In the "Horæ," printed in France in the last quarter of the fifteenth century,³ I noticed the phlebotomical figure of the human body, referred to later on, and also the four Latin verses, heading each of the twelve months in the "Compost," as *e.g.* :

"In iano claris calidisque cibis potaris
Atque decens potus post fercula sit tibi notus
Ledit enim medo tunc potatus vt bene credo
Balnea tutius intres venam findere cures."

These two latter items I have not found in the MSS.⁴ of the "Horæ."

The eclipses of the sun and the moon had already been very

¹ In the Lansdowne MS. 762, Brit. Mus. (fifteenth century), occurs on the last folio a "Compownde Manewell," being nothing but the twenty-four lines in Latin for the holy days in the twelve months.

² Joanni de Montereio Calendarium, 1474; Nider de Gamundia, Calendarium; Bishop Ely's [1189-1198] Computus Manualis, MS. Egerton, 2261; Versus de mensis signis zodiaci cursu anni octo tramitibus circuli decennovalis septem dierum appellationibus, MS. Vitellius, A. xii. 5; Calendarium cum versibus de mensibus, cyclis epactis aetate mundi, etc., MS. Julian, D. xi.; Versus de aureo numero, etc., MS. Arundel, 25, etc., etc.

³ Compare *e.g.* "Horæ ad vsum Parisiensem" (Brit. Mus. C. 29, g. 16), printed in 1488, or the same (Brit. Mus. C. 29, h. 14), printed at Paris in 1491.

⁴ Such MSS. are at the British Museum, *e.g.* Harl. 2916, 2918, 2922, 2962.

much in the same manner represented in the earliest xylographic German almanacks I have seen.

The Latin verses on page 40 are perhaps derived from the same Latin *Calendarium*, perhaps drawn from some Astronomical treatise. I have found in the Sloane MS. 702, fol. 42 v., Brit. Mus., headed by the twelve signs of the zodiac, twelve stanzas, which for the most part agree with the ones in the "Compost."

The lines headed: "De duodecim signis;" "Idem de signis;" "De quattuor partibus anni;" "De vere;" "De estate;" "De auctumno;" "De hyeme;" are copied from the "liber Aniani," where they occur (ed. 1488) ff. xliii verso and xliiii recto.

The first section of the second part of the "Compost," *i.e.*, the detailed description of the tree of sins and its various branches, boughs, and twigs, is undoubtedly derived from friar Laurent's—or Laurentius Gallus, as he is designated in Latin—"Le somme des Vices¹ & de Vertues," sometimes incorrectly styled: "Li libres roiaux de Vices et de Vertus," "Le livre des Commandemens," "La somme le roi," or "Le Miroir du monde," composed by him in the year 1279 for the use of King Philip II. of France. There are still a great many MSS. of this work extant, and it was also several times printed towards the end of the fifteenth and the beginning of the sixteenth centuries. About 1340 A.D. a certain Dan Michel, of Northgate, Kent, translated Laurent's book into English, under the title of "Ayenbite of Inwyte,"² without stating whence he derived his information, only saying that he drew from various books. In the year 1484 William Caxton published his "Booke Royal," which is also a translation of Laurent's book.

Laurent's "Somme" contains the following eight paragraphs:

¹ The MSS. in the British Museum are: Cleop. A. v.; Arundel, 57; Add. 28,126, 28,963, and 24,125; Reg. C. ii. There are besides various other MSS. in the Museum dealing with sins and virtues, such, *e.g.*, as Harl. 1310; Lansdowne, 380. The MSS. of the Bibliothèque Nationale are described in the sixth vol. of "Histoire Littéraire de France." The contents of one of these MSS. are described by Paulin Paris in "Les Manuscrits François" (Paris, 1840), vol. iii. p. 388, etc.

² MS. Arundel, 57, ed. 1855 by J. Stevenson for the Roxburghe Club, in 1866 by Richard Morris for the Early English Text Society; MSS. Add. 17,013 of the Brit. Mus., and MS. 283 of the Bodleian Library, Oxford, contain prose versions of a later date.

1°. Des Sept Péchés mortels. 2°. Des Articles de la Foy. 3. Les dix commandemens de la loy. 4°. De la science de bien mourir. 5°. Les pétitions de la Pater noster. 6°. Des septs dons du saint esprit. 7°. Des dons et des vertus. 8°. Des dignités de l'arbre de Chastée. While the compiler of the "Compost" found in Laurent's book all the material for his tree of sins, it is not improbable that the idea of arranging the matter as he has done may be originally his own.

The ballad which links, as it were, this section to the next, beginning: "Las: et pour quoy prens tu," etc., reproduced above, p. 73, and imitated in the "Kalender" (pp. 66-67), is transcribed from the edition of Guiot Marchant's famous "Danse Macabre (des femmes)," Paris, 1486.¹ It is also printed in the edition of the "Compost et Kalendrier des bergeres," Paris, 1499, fol. iⁱⁱⁱⁱ, mentioned on page 17 of this volume. In the edition of Paris, 1858, this ballad occurs on fol. O₁ verso, etc.

The punishments for the seven deadly sins in Hell are derived from the book mentioned and described above:² 'L'art de bien vivre et mourir,' printed for the first time in 1492, existing perhaps, though we do not know it, previously in MS. form, and if not partly drawn from, certainly very closely related to the "Somme" mentioned before. The account of the punishments found in the "Compost" is greatly condensed; in the ed. 1492 of "L'art," etc., it occupies ff. d₃ verso to f₆ recto; as an example of the style in the source I will quote a portion of the introductory paragraph:

"Nous lisons en leuangle saint iehan ou xii. chapitre. que le semadi deuant pasques fleuries vi. iour deuant la grant pasque en contant le dit iour de semadi et le iour de pasque avec les autres quatre iours interposes nostre sauueur iesu-christ vint en bethanie en la maison dung homme appelle symon le lepreux

¹ I have seen a long time ago several editions of the "Danse Macabre" at the Bibliothèque Nationale, Paris; for my present treatise I have availed myself of the edition published in 1858, at Paris, as No. 24 of "Collection de Poésies, Romans, Chroniques," etc., from the editions of Paris, 1486 and 1491. For further information regarding this "Danse Macabre" I refer the reader to Georges Kastner's "Les Danses des Morts, dissertations et recherches historiques, philosophiques, littéraires et musicales sur les divers monuments de ce genre qui existent ou qui ont existé tant en France qu'à l'étranger," etc. Paris, 1852, fol.

² *Supra*, p. 29.

lequel auoit este guery de sa lepre & ladrerye par le sauueur/ mais encor estoit il appelle lepreux Et la lui preparerent a souper marie magdalene & marie marthe domestiques et familiers du dit symon lepreux/ ou quel souper conuindrent et assemblerent plusieurs iuifz non pas du tout pour lamour de iesus/ mais pour lamour de veoir et oyr parler lazarus frere desdictes maries qui estoit nouuellement resuscite et estoit assis a table au dit souper avecques le redempteur iesuchrist & ses apostres. Et a la requeste et instance de ceux qui estoient a table lesquelz luy prierent et requierent quil leur vouldist parler des paines denfer/ icelles specifier et declairer. Il narra deuant tous les assis- tens les diuers lieux de paines infernales," etc.

Concerning this section Thomas Warton¹ says: "This visionary scene of the infernal punishments seems to be borrowed from a legend related by Mathew Paris,² under the reign of King John; in which the soul of one Turkhill, a native of Tidstude in Essex, is conveyed by St. Julian from his body, when laid asleep, into hell and heaven." In a foot-note on the same page are further mentioned "Owain Miles,"³ "The Visions of Tundale,"⁴ "St. Patrick's Purgatory,"⁵ as treating similar subjects. On the following page in a foot-note, probably one of the commentators says with great decision: "These highly painted infernal punishments and joys of Paradise are not the invention of the author of the 'Kalendrier.' They are taken both from M. Paris and from Henry of Saltry's 'Description of St. Patrick's Purgatory,' written in 1140, and printed by Messingham⁶ in his 'Florilegium Insulae Sanctorum,' etc. Messingham has connected the two accounts of M. Paris and H. de Saltry with some interpolations of his own. This adventure appears in various MSS. No subject could have better suited the devotion and the credulity of the dark ages."

¹ Thomas Warton, "History of English Poetry," ed. Carew W. Hazlitt, London, 1871, 8vo., vol. iii. p. 157.

² Mathaei Paris, Monachi Albanensis Angli, "Historia Major, à Guilielmo Conquaestore, ad ultimum annum Henrici tertii," etc., printed Tiguri, 1589, fol., pp. 178-206.

³ "Owayne Miles." 1. MS. Cotton, Caligula, 12, fol. 90, Brit. Mus. 2. Auchinleck MS., Advocates' Library, Edinburgh, printed in 1837 by David Laing.

⁴ "The Visions of Tundale" (Auchinleck MS.), ed. by W. B. D. Turnbull in 1843.

⁵ "St. Patrick's Purgatory," ed. Th. Wright, London, 1844. 8vo.

⁶ Th. Messingham, "Florilegium Insulae Sanctorum," Paris, 1624, contains: "Henry of Saltry's Description of St. Patrick's Purgatory," chap. vi. p. 101.

If this statement had been made with regard to the "Lart de bien vivre et morir," there would be some possible foundation in it, in so far as the author of this work may probably have received the suggestion to write from one of the above-mentioned treatises; as far as the "Compost" is concerned it is certainly incorrect, for this is directly derived from the "L'art," etc. It would lead me too far away from my task, and would also be beyond the limits of this present chapter, if I were to attempt the determination of the sources of the "Lart."

The third part of the "Compost" is derived, besides from various other sources, principally from the "Lart de bien viure et mourir," ed. 1492.

The twenty-one opening lines of this part (fol. f_{iii}), "Qui veult vne terre faire porter fructz en abundance," etc., seem to be the compiler's own composition; they form, as it were, an introduction to the following chapters. The Paternoster occurs in the "Lart" on ff. CC₃ recto—CC₈ recto; The Salutacion of the Virgin on ff. BB₆ to CC₂ verso; The twelve articles of faith on ff. CC₈ verso to EE₂ recto; The ten commandements of the law on ff. EE₂ recto to FF₄ recto. The Commandement of holy church are not in the "Lart," and must, therefore, have been drawn from some other source. As the references to the folios of the "Lart" show, the succession of chapters is altered in the "Compost" and the matter is considerably condensed.

Where the contents of the next two folios of the "Compost" are taken from I am unable to say (I incline to think from one of the numerous editions of the "Danse Macabre," as the style is entirely that of these compositions); they contain a long French poem beginning:

"O Dieu du haultain firmament Mon vessel soullie plain dordure
Par mon mauvais gouvernement Nage en mei en grant adventure," etc.

Further a Latin poem:

"Nos sumus in hoc mundo, sicut nauis super mare
Semper est in periculo semper timet accubare," etc.

And at last a short prose-paragraph of ten lines beginning: "Homme mortel viuant au monde bien est compare au nauire sus mer ou riuiere," etc.

The contents of ff. f₈ verso—g₂ verso, *i.e.*, the long prose-paragraph opening thus: "En cheminant plus oultre ou champs des vertus," etc., is a free paraphrase of the chapter "Les sept dons de saint esprit," occupying ff. FF₅ recto—FF₈ verso of the "Lart." The latter portion of this prose-paragraph beginning on fol. G₂ verso: "Vne question dun maistre bergier a vng simple bergier pour sauoir come se congnoissoit et demandoit en ceste maniere," must be either derived from some other source, or added by the compiler.

The two ballads of the shepherd and shepherdess on ff. g₃ recto and g₄ verso are transcribed from the "Danse Macabre."

The long poem: "Se mon regard ne vous vient a plaisir par sa hideur qui est epouuantable," which also occurs in the "Compost des bergeres" (1499), is evidently also derived from some edition of the "Danse Macabre," though I have not been able to see it.

The ten commandements of the devil, and the "aucunes peines denfer," occupying fol. g₅ verso, I have not been able to trace, but the poem on fol. g₆ recto, "Sur ce cheual hydeux et palle," is again transcribed from the "Danse Macabre."

The graphical representation of the tree of sins and virtues is derived from some old MS., such as, *e.g.*, Arundel 83, fol. 128 verso and 129 recto, Reg. I. B. X., fol. 5 verso and 6 recto, and Arundel Plut. 44, ff. 28 and 29, certainly from another and different source than the long description of the tree of sins in the second part, as many differences point out.

The description of the seven principal virtūes may either be derived from the above-mentioned "Somme des vertues et des vices," or from ff. FF₄—FF₅ recto of the "Lart de bien viure et mourir."

The tower of wisdom, occupying in the early French editions a folding leaf, some possible sources of which I have already above (p. 13) quoted, is not reproduced in the English editions.

The fourth part of the "Compost," devoted to the treatment of the human body, is derived from various sources, such as treatises on health, anatomy, and phlebotomy.

The abundance of MSS. of this kind renders it impossible to exactly determine which the direct sources of the "Compost" were, but the matter set forth in this section occurs similarly, though with greater detail, in many of the MSS. I have seen. All that is said

about phlebotomy may be read in MSS. Arundel 251, fol. 46, etc.; Add. 29,301; Sloane 706, ff. 100-103, and Add. 17,987, fol. 96, which is a German calendar¹ written in the year 1446, and resembles in many features the "Kalender of Shepeherdes."

Some similar remarks as to "the sygnes by the whiche shepeherdes knowe a man hole and well dysposed in his body," etc., occur in Sloane MS. 213, fol. 118 verso, etc.

The "regyme" of health which then follows seems to be directly or indirectly derived from the "Gouernayle of Helthe," with the "Medicina Stomachi," of which many Latin and English MSS. exist.²

The contents of vol. iii. pp. 115-121 are absent from the early editions of the "Compost," and therefore added when the book was for the first time printed at London in 1506. The first of these two paragraphs: "A regyment of shepeherdes of certayne thynges good for the body of man/and other dyuers thynges opposyte to the same," I have found very similar, though with far more detail, in Sloane MS. 106, fol. 167, etc., and in Royal MS. 17, C. xv. and xvi.).³

"The gouernaunce of helthe" is transcribed from some MS. of the

¹ I have also seen a German almanack of "Meyster Almansor," printed at Augsburg in 1481, having many features in common with the "Compost."—Compare also: Bartholomei Glanvilla, "Prohemium de proprietatibus rerum," Cologne, 1470, fol., translated into French by J. Corbichon, under the title of "Le proprietaire en françoys," and printed at Lyons, 1481, fol.

² The MSS. of the "Gouvernaile of health" are these: In the British Museum three Latin MSS., viz., Sloane, 3149 and 2460 (one volume); Sloane, 1986; Sloane, 3566; and three English MSS., viz., Sloane, 989 and 3215; Harleian, 2390. In the Ashmolean Museum, Oxford, two English MSS., viz., 1481 and 1498.

The MSS. of the "Medicina Stomachi," i.e., the stanzas named the "gouvernaunce of helthe" in the "Kalender," are: Lansdowne, 699; Harl., 116; Harl., 4011; Harl., 2251, and Sloane, 989.—The "Medicina" and the "Gouvernaile" were printed together about 1491 by William Caxton and by Wynkyn de Worde, probably early in the sixteenth century. Caxton's text was edited by my late lamented friend William Blades in 1858, in an edition of only fifty-five copies, with the title: "The Gouernayle of Helthe: with The Medecyne of y^e Stomacke;" reprinted from Caxton's edition (ca. 1491), with Introductory Remarks and Notes by William Blades. London, 1858, 8vo.

³ Compare also the "Regimen Sanitatis Salerni," reprinted at Oxford, 1806, in Sir John Sinclair's "Code of Health and Longevity," and 1830 at Oxford, by Sir Alexander Croke.

already mentioned "Medicina Stomachi," as, *e.g.*, Lansdowne MS. 699 (ff. 85 verso to 88 recto), which is a collection of poems by Dan John Lydgate, in one handwriting and paper. In this MS. there are, however, the following eight stanzas added, after the fourth stanza beginning "For helthe of body cover fro colde thyn hede":

"Leveyn bred/ the past & tempred cleene
and weell decoct/ made of good whete flour
day & half old/ in tast it shal be seene,
and eschew/ excesse of labour
walk in gardeyns/ sote of ther savour
temperatly/ & take also good keep
Gorge vpon Gorge/ is cause of gret langour
And in especial/ flee meridian sleep.

"In thi drynkis/ put cleene sawge & rewe
bothe be good/ & holsom of natur
And phisik seith/ the rose flour is dewe
and ypocras recordith/ in scriptur
good wyn is holsom/ to eny creatur
take in mesur/ with v. addicions
strong fressh & cold/ off tarage & verdur
most comendid/ among al nacions.

"A repleet stomak/ causith gret damage
Gronying grutthyng/ walkyng at mydnyth
bothe in folkis old/ & yong of Age
a litill sopeer/ at morwe makith men liht
ther be thre lechees/ consarue a manys myght
first a glad hert/ he carith lite or nouht
temperat diet/ holsom for euery Wiht
And best of all/ for no thyng take no thouht.

"Care away/ is a good medycyne
digest afforn/ preparat with gladnesse
An holsom dia/ distyllyng from the vyn
of Bachus gardeyn/ corages to redresse
Aurum potabile/ in hoot or cold seekenesse
hard to be bouht/ for folk in poverté
watir growell wacheth of grennesse
abatith the brennyng/ of ther infirmyte.

“Greedī souper/ & drynkyng late at eve
 Causeth of flewme/ gret superfluyte
 Colre adust/ doth the stomak greve
 Malencolik/ a froward gest pride
 off mykil/ or litel cometh al Infirmyte
 attween thes too/ for lak of governaunce
 dryue out a mene/ excesse of starfete
 set thi Botail/ vpon temperaunce.

“I mene as thus/ for any froward delite
 Yiff ther falle a lust/ of fals excesse
 that wold agrotye/ thi natural appetite
 thi digestion/ with surfetis to oppresse
 of hoot or colde/ bewar that non accesse
 Nor uncouth agew/ unwarly the assaile
 moderat diet/ ageyns al seekenesse
 Is best phisicien/ to mesur thyn entraile.

“All this processe/ concludith vp tyme
 temperat diet/ kyndly digestion
 the golden sleep/ broidyng vpon pryme
 naturall appetite abydyng his seson
 ffode accordyng/ to the complexion
 Stondyng on iiij./ flewme or melancolic
 Sanguy colre/ so conveid bi reson
 voidyng al trouble/ of froward maladie.”

The fifth and last part of the “Compost” is derived from the various astrological and astronomical treatises, of which an enormous number has come down to us in MSS. Of course it was impossible for me to treat this part fully, as it would have involved the labour of months to arrive at some certain results. I have seen a great many of the numerous MSS. on astronomy and astrology in the collections of the British Museum, and found many features in the one and in the other similar to those by which this section of the “Kalender” is marked, but none of them contains all the items and in the same succession as the “Kalender.” So I noticed some remarks on the seven climates, in Sloane MS. 702; on the seven houses of the moon, in MSS. Sloane 636 and 702; on the four complexions, in MS. Sloane 636; and, at last, on the twelve signs, in MSS. Arundel 251, ff. 47-49 (German Calendar written in the year 1446), and Add. 17,987, ff. 26-50.

The miscellaneous additions in the "Compost," such as "les ditz des oyseaulx," probably derived from some "bestiaire," "la femme, les gens darmes et le lymasson," "les meditacions de la passion de nostre seigneur Iesucrist," the long poem beginning

"Homme mortel cree de terre et fait
Du createur forme a sa semblance," etc.,

and at last the "aucunes oraisons et autres prieres en forme de balades et rondeaux," etc., I was unable to trace.

I have to say the same with regard to the additions in the "Kalender," such as the poem "How plowmen sholde do," "The saynge of a deed man," and the poem beginning

"O mortall cretures saylynge in the waves of mysery.
Auayle the sayle of your consyence vnpure," etc.,

excepting the section on the "ten crysten nasyons," which occurred for the first time in the "Kalendayr," Paris, 1503.

The chapter of the "x. cristen nacyons that be recounted but as Infydyllys" is evidently but a translation from John of Hesse's "Itinerarius,"¹ etc., in which, on ff. a₇ recto, and a₈ recto and verso, are enumerated the "nationes Latinorum, grecorum, Indorum, Jacobitarum, Nestorinorum, Moronitarum, Armenorum, gregorianorum, Surianorum, Mozarabum." In order to show the style of the Latin text, I will quote the paragraph relating to the fifth nation:

"Quinta Natio est Nestorinorum. a nestorino heritico qui fuit Constantinopolitanus episcopus. sic dicti nestorini. Hi solum in Christo ponunt duas personas. vnam diuinam. aliam humanam. et negant beatam virginem Mariam esse matrem dei. sed bene hominis iesu. Hi vtunt lingua caldaica in suis scripturis. et conficiunt corpus in christo fermento hi inhabitant tartariam et maiorem indiam. et sunt multi numero Terra eorum stinet tantum sicut almania et italia. Est isti heretici fuerunt condemnati tercia synodo Ephesina. et fuerunt diuisi ab ecclesia Rhomana et permanserunt in pertinacia."

¹ "Itinerarius iohannis de hesse presbyteria Therusalem describens dispositiones terrarum insularum. montium et aquarum ac etiam quedam mirabilia et pericula per diuersas partes mundi contingentia luci dissime enarrans. Tractatus de decem nationibus et sectis Christianorum," etc. Printed by Gottfried Back, at Antwerp, about 1494, but there are earlier editions known—*vid.* Hain, "Rep. Bibl.," *8535, 8536, and 8537.

John of Hesse's treatise is probably, directly or indirectly, derived from Jacobus de Vitriaco's "*Historia Hierosolimitana*,"¹ where, in the chapters lxxiv.-lxxx., is spoken of the "Suriani, Jacobini, Nestorini, Maroniti, Armeni, Georgiani, Moxorabes." Besides in various other books, I have come across some account of the ten Christian nations in a little English book printed by John of Doesborow, in 1521 or 1522, at Antwerp. In this book occurs, on ff. B₃ verso to C₄ recto, a very similar account, beginning thus:

"It is to knowe that y^e people of crystindom is deuided and ben in x. Nacyons. That is to vnderstand the Latyne/ Grekes/ Indien/ Jacobites/ nestorijnes/ moronites/ Armenes/ Georgianes/ Surianes/ mozorabes/ wherof y^e moost deyle is ketters and kyt of/ of the holy Romes chyrche."

¹ Printed in Jacques Bongar's edition of "*Gesta Dei per Francos sive Orientalium Expeditionum*," etc. Hanoviae, 1611. Fol. 3 vols. Vol. iii. pp. 1051-1124.

IX. GLOSSARY.¹

Abareth, *v.*, 19.13, *a-bear; to carry off*.
 abay, *v.*, 146.26; abayde, 68.24, *to obey*.
 abbomynacion, *sb.*, 64.38; abomynacyone, 64.39, *abomination*.
 abytabyll, *adj.*, 129.18, *habitable*.
 adiutyde, *part. p.*, 123.11, *added*. "Compost" reads *estre adioustee*.
 aduenement, *sb.*, 97.6, *advent, arrival*.
 aeged, *sb.*, 108.27, *age*.
 aeged, *adj.*, 118.30, *aged*.
 a gayne saye, *v.*, 44.2, *gainsay, deny, dispute*.
 aledged, *part. p.*, 176.35, *alluded to, referred to, quoted*.
 alempha, (?) name of a country, 138.27.
 aleuenth, *num.*, 77.30, *the eleventh*.
 Alexandry, the (third) climate of Alexandria, 133.24.
 alowe, *adv.*, 123.7, *below, in a lower place*.
 alyde, *part. p.*, 34*.23, *allied*.
 ambusyon, *sb.*, 59.10, *ambition*.
 angel, *sb.*, 132.13; angyll, 148.19; angylle, 148.22, *angle*.
 anothomye, *adj.*, 102.2, *anatomical*.
 antertyke, *adj.*, 129.32; antartyke, 131.31, *antarctic*.
 Aperell, *sb.*, 154.10, 159.8; Aperyll, 160.2, *April*.
 apertly, *adv.*, 44.1, *openly*.
 appostomes, *sb. pl.*, 104.26, *imposthumes, abscesses; Lat. apostema*.
 appropryte, *adj.*, 147.39, *appropriate*.

aragons, *sb.*, 45.12, *arrogance*.
 arbergete (name of a region), 137.33.
 "Compost" and "Kalendayr" read *heberget*.
 arke, *sb.*, 131.22, *arc*.
 Armory (a region of the earth), 136.10, 41, *Armenia*. "Compost" reads *armenie*.
 arrome, *v.*, 74.2, *arm, to take arms*.
 artiers, *sb. pl.*, 104.18; artyry, 165.9, *arteries*.
 artyculer (the poll), *adj.*, 125.24, *arctic*.
 artyke, *adj.*, 129.30; arteke, 130.1, *arctic*.
 aryght, *adv.*, 109.9, *properly*.
 askape, *v. inf.*, 74.21; ascape, 135.29, *to escape*.
 aspycke (a fixed star), 137.17. "Compost" reads *espice*.
 assuerte, *sb.*, 12.22, (?) *surety*.
 astronymars, *sb. pl.*, 126.31, *astronomers*.
 aswage, *v.*, 113.12, *to assuage, allay*.
 attempraunce, *sb.*, 97.11, *temperance*.
 attempre, *v. inf.*, 97.21. "Compost" reads *actremper*.
 attones, *adv.*, 162.16, *at once, instantly*.
 auaunt, *sb. inf.*, 17.6, *to vaunt, boast*.
 australl (poll), *adj.*, 125.26, *austral, southern*.
 auter, *sb.*, 178.6, *altar*.
 autryche, *sb.* (dukedome of), 152.2, *Austria*.
 auowtry, *sb.*, 64.16, *adultery*.
 axes, *sb. pl.*, 105.7, 113.31, *aches*.

¹ The numbers refer to the pages and lines of vol. iii., Richard Pynson's edition, 1506. Where asterisks are appended to the number of pages, these refer to vol. i. Prolegomena, to the passages quoted from Julian Notary's and Wynkyn de Worde's editions of 1518 (?) and 1528.

ayer, *sb.*, 122.22; ayre, 122.35; ayers, *pl.*, 153.23, *air*.
ayere, *sb.*, 82.17; ayers, *pl.*, 73.36, *heir*.

Bakbytynge, *part. pres.*, 69.16, *speaking evil of anyone behind his back*.

baptyme, *sb.*, 84.28; baptyrn, 85.4; baptem, 84.5, *baptism*.

barbore, *sb.*, 143.14, *barber*.

bargery, *sb.* (the arte of), 83.16. "Compost" reads *bergerie*.

benefaytes, *sb. pl.*, 98.19, *benefits*, or *benefices*.

bere, *sb.* (syngle), 113.7, *beer*.

besy, *adj.*, 50.5, *busy*.

betone, *part. p.*, 160.10; bytten, 160.33; bettyrn, 162.3, *bitten*.

bleryd, *part. p.*, 146.24, *bleared*.

blonte, *adj.*, 146.21, *blonde*, of fair complexion.

bluye, *adj.* and *adv.*, 119.28, *quick*, *quickly*. Middle English, *bi liue*, *blue*.

bokeler, *sb.*, 74.9, *buckler*.

borage, *sb.*, 112.13. "Compost" reads *borraches*.

borone, *part. p.*, 124.27, *borne*.

bowstyousnes, *sb.*, 146.25, *boisterousness*.

braune, *sb.*, 114.11, *brawn*, muscular part of the body.

brede, *sb.*, 134.36, *breadth*.

breed, *sb.*, 116.4, *bread*.

bren, *v. inf.*, 88.24, *to burn*.

brondes, *sb. pl.*, 88.25, *brands*.

bronynge, *part. pres.*, 151.15, *burning*.

broyle, *inf.*, 112.23, *to broil*.

burgenynges, *sb. pl.*, 172.29, *small blossoms*.

butte, *conj.*, 126.32; butt, 128.20, *but*.

byhayes, *sb.*, 125.5, 135.35; byhaes, 125.18. "Compost" reads *bihais*; "Kalendayr" *behays*; mod. French *biais*, Lat. *bifax*, i.e., *slanting*, *oblique*.

by lowe, *prep.*, 113.17, *below*.

byrgh, *adj.*, 115.36, *bright*.

bysyxt, *sb.*, 34.39, *bisextile*.

bytans, *sb.* (a nation), 165.24, evidently misprint for lytans, the *Latins*, i.e., *natio Latinorum*. "Kalendayr" reads *lytans*.

Cacedom (counsell of), 166.22, *council of Chalcedon*.

caduke, *adj.*, 97.32, *caducous*.

calamyte, *sb.*, 116.26, *Calamintum*.

cannes, *sb. pl.* (or many bones), 103.7, 14, (?) *canes*; Lat. *cannæ*, French *cannes*.¹

capons hennes, *sb. pl.*, 113.27, *capons*.

cappetayns, *sb. pl.*, 139.8, *captains*.

carryen, *sb.*, 71.20, *carriage*, *carcase*. "Compost" reads *charongne*.

celebreth, *v.*, 176.6, *celebrate*, *perform an holy office*.

cerkute, *sb.*, 181.24; cyrcute, 133.31; sercute, 125.1, *circuit*.

cerkylles, *sb. pl.*, 127.8, *circles*. See *sercle*.

chaftes, *sb. pl.*, 102.23, *the jaws*, *maxillæ*.

chatre, *v. inf.*, 12.9, *clatter*, or *chatter*.

chaufynges, *sb. pl.*, 106.13. "Compost" reads *les eschaufaisons*.

chawe, *v.*, 102.31, *to chew*.

cheuse, *v. inf.*, 87.7; chese, 149.12, *to choose*.

chewalew (mistakenly the name of a star), 151.15. "Compost" reads *cheuelue*, i.e., *hairy*.

cholder, *sb.*, 159.19, *shoulder*.

chylderne, *sb. pl.*, 162.9, 159.18; childer, 160.77; chyldren, 164.28, *children*.

clowes, *sb. pl.*, 116.6, *cloves*.

clymeste, *v.*, 67.1, *from to climb*.

clyps, *sb.*, 8.14, etc.; clyppys, *pl.*, 12.30, 127.37; eclyps, 37.2, *eclipse*.

clythers, *sb. pl.*, 117.20, *clysters*.

cogetacyons, *sb. pl.*, 46.28, *cogitations*.

coleryeke, *adj.*, 111.28, *choleric*. "Compost" reads *collerique*.

Collowerius (name of a great circle in

¹ I do not know whether my conjecture respecting "cannes" is correct, though I think, from the resemblance of the *ulna* and *radius* of the fore-arm and the *tibia* and *fibula* of the leg to canes, it is plausible enough.

heaven), 129.26. "Compost" reads *colures*.
 combe, *sb.* (of the hand and foot), 103.9, *comb*; anatom. *metacarpus* and *metatarsus*.
 comenne, *adj.*, 64.14, *common*. Compare *comyn*.
 commoditytes, *sb. pl.*, 18.31, *commodities*.
 comonete, *sb.*, 161.34, *community*.
 complysshe, *v. inf.*, 47.5, *to accomplish*.
 compot, *sb.*, 12.29, *compost*, *composition*, or *mixture*.
 comyn, *adj.*, 117.17, *common*.
 comyttes, *sb. pl.*, 122.36, *comets*.
 constylacyon, *sb.*, 135.38, 136.5, *constellation*.
 contennement, *sb.*, 96.9, (?) *contentment*.
 "Compost" reads *contennement*.
 conynes, *sb.*, 102.29, *canine teeth* ["for they resemble conynes (conies) teth!"].
 cornakyllys, *sb. pl.*, 142.12, (?) *chronicles*.
 corpolence, *sb.*, 34*.20, *corpulence*.
 corporate, *adj.*, 112.10, (?) *substantial*.
 corse, *sb.*, 153.15; cores, 142.5, *course*.
 corsse, *v.*, 90.25, *to make the sign of the cross*.
 corsys, *v.*, 126.11; corses, 129.7, 139.14, *from to cross, to go across*.
 cotydyanly, *adv.*, 98.33; cotydyally, 32*.4, *daily*.
 coyrynge, *part. pres.*, 142.8. "Compost" reads *couroier*.
 crabbe, *adj.*, 147.12, *crabbed, ill-natured, peevish*.
 creases, *v.*, 82.1, *from to increase*.
 cretor, *sb.*, 87.29, *creator*.
 crewell, *adj.*, 155.25, *cruel*.
 cyreute, *sb.*, 133.31, *circuit*. See *cerkute*.
 Darypheas (the seventh climate), 133.26, *i.e.*, the climate of Rhiphæi, large mountains at the north of Scythia, where, according to some, the Gorgons had fixed their residence. "Compost" reads *diaripheos*.
 Dearrodes (the fourth climate), 133.25,

i.e., the climate of Rhödus. "Compost" reads *diarhodes*.
 decrepyte, *adj.*, 111.20; decrepetus, 155.2, *decrepit*.
 defaute, *sb.*, 104.27, *default*.
 defendaunt, *part. pres.*, 52.12, *for defending*.
 deferre, *v.*, 179.26, *to defer*.
 deffens, *sb.*, 169.1, (?) *difference*.
 defferens, *sb.*, 149.3; dyfferns, 149.6, *difference*.
 defyed, 115.32. See well *defyed*.
 delue, *v.*, 172.20, *delve, dig with a spade*.
 delyte, *sb.*, 42.13; delyte, *v. inf.*, 43.15, *delight*.
 demerytes, *sb. pl.*, 98.17, *demerit, fault, crime*.
 demonyacle, *sb.*, 70.9, 12, *demoniac, or demoniacal, man influenced by evil spirits*.
 demynesshe, *v.*, 104.19; demynyssheth, 105.6; demynysshe, 177.13, *to diminish*.
 depyde, *part. p.*, 71.6, (?) *dipped*.
 desesyð, *adj.*, 164.3, *ill, diseased*.
 desonest, *adj.*, 71.25; dyshonest, 97.22, *dishonest*.
 detractowres, *sb. pl.*, 54.28, *detractor*.
 "Compost" reads *detracteurs*.
 dilysyous, *adj.*, 63.5; delycyous, 63.15, *delicious*.
 domyne, *v.*, 107.29, *to dominate*.
 dragees, *sb. pl.*, 113.14, *medicated sweetmeats*.
 drynge, *v.*, 113.5, *to drink*.
 dulcet, *adj.*, 17.28, *sweet to the taste*.
 Dyaborystenes (the sixth climate), 133.26, *i.e.*, the climate of Borysthēnes or Dnieper, a large river of Scythia falling into the Euxine Sea. "Compost" reads *diaboristenes*.
 Dyameros (the first climate), 133.24, *i.e.*, the climate of Merœ, according to the ancient writers, an island and state of Ethiopia. "Compost" reads *diameroes*.
 Dyaromes (the fifth climate), 133.25, *i.e.*, the climate of Rome. "Compost" reads *diaromes*.

Dyatenes (the second climate), 133.24, *i.e.*, the climate of Athens. "Compost" reads *diacienes*.

dygereth, *v.*, 108.9. "Compost" reads *digere*; from *to digest*.

dypytfull, *adj.*, 147.15; dysspytefull, 148.7, *despiteful*.

dysmordered, *part. p.*, 107.34, (?) *immoderate*. "Compost" reads *demoderée*.

dyssayue, *v.*, 163.18, *to deceive*.

dyssayuynge, *sb.*, 42.24, (?) *deceits*.

dyssember, 141.14; dessemer, 141.19, *December*.

dyssolucyone, *sb.*, 57.35, *dissolution*.

dystaffe, *sb.*, 173.2, *distaff*. "Compost" reads *quenaille*.

dystyll, *v.*, 17.28, *drop down*.

dyssyr, *v.*, 130.11, a misprint for *dyffyr* = *differs*. "Compost" reads *different*.

Eclypetyke, *sb.*, 127.19, 20; eclyptyke, 133.5, *ecliptic*.

eclyps, *sb.*, 37.2. See *clyps*.

effesium, counsell of, 166.30, *the council of Ephesus*.

effyaced, *part. p.*, 178.14, *effected*.

egalle, *adj.*, 132.11; egallys, 139.16; egall, 140.24, *equal*.

egaynste, *prep.*, 135.26, *against*.

elecher (great), 143.31, = *greate lecher*.

emecrystynes, *sb. pl.*, 81.17, *fellow-Christians*.

emoroides, *sb. pl.*, 105.27, *hemorrhoids*.

emplesynge, *v.*, 53.24. "Compost" reads *empeselement*; and *emplessynge*, 57.25, "Compost" reads *empescher*.

emplyssheth, *v.*, 108.10, *to fill*.

emyspere, *sb.*, 128.24; emyspeyr, 130.11; emspeyr, 130.13, *hemisphere*.

endeuoyred, *part. p.*, 32*.4, *endeavourred*.

endoctryne, *v.*, 158.28, *teach, instruct*.

enfecte, *part. p.*, 69.14, *infected*.

enrypeth, *v.*, 111.16, *to become ripe, to ripe*.

ensampyl, *sb.*, 124.24, *example*.

ensychyne (a town), 152.2, (?) *Ensichheim*.

ensygnementes, *sb. pl.*, 39*.13, 111.36, *instructions, teachings*.

entende, *v.*, 49.40, *to intend*.

entendement, *sb.*, 180.16, *intention*.

entellygyble, *adj.*, 32*.8; intellygyble, 33*.29, *intelligible*.

ententyfly, *adv.*, 32*.17, *attentively*.

eppataffe, *sb.*, 152.6; epytafe, 152.7, *epitaph*.

equinancy, *sb.*, 104.26, *quinsy*. "Compost" reads *equinancie*.

equipollent, *adj.*, 122.33; equypolent, 36*.15, *equivalent*.

ermynes (a nation), 167.9; Armony, 167.10, *natio Armenorum*, (?) *Armenians*.

erratrykes, *adj. pl.*, 151.11, 18, *erratic, wandering*.

erytage, *sb.*, 84.32, *heritage*.

erytyke, 166.24; eretyke, 166.12; eryteke, 166.25, *heretic*.

essessyall, *adj.*, 7.12; esspesyall, 146.13, *especial*.

espyde, *part. p.*, 34*.11, *espied*.

ethyopys (the country of), 132.33;

ethyope, 133.1, 138.9; euthyope, 135.34, *Ethiopia*.

eufrage, *sb.* (apparently a herb), 115.27, (?) *euphrasy*.

euacueth, *v.*, 106.34, from *to evacuate*.

euagacyon, *sb.*, 53.24; euagacyons, *pl.*, 57.15, *evacuation*.

Euyll hope, 53.24; euyll goodnes, 42.25, 45.15. "Compost" reads *faulse bonte*.

exquyred, *part. p.*, 63.26, *demanded, postulated*.

eyre, *sb.*, 68.29, *air*.

eyre, *sb.*, 66.11, *heir*.

eysell, *sb.*, 156.6, *sour wine, eisel, vinegar*.

Facers, *sb. pl.*, 181.6, *daring, audacious persons*.

famulyer, *adj.*, 165.8, *familiar*.

fassyons, *sb. pl.*, 65.14, *fashion*.

faute, *sb.*, 44.12, 13, 14, *fault, failing, error*.

fayer, *adj.*, 43.16, *fair*.
 fehell, *adj.*, 181.1, *fickle, changeable*.
 felycyte, *sb.*, 75.7; felysytes, *pl.*, 69.19, *felicity, happiness*.
 fenell, *sb.*, 117.10, *fennel, a flagrant plant with yellow flowers*; *Lat. feniculum*.
 Fenys (prouyns of), *Phaenicia, provincia Fenice*,¹ 167.1.
 ferder, *comp.*, 171.10, 13, *farther*.
 ferfentnes, *sb.*, 81.19, *fervency, eagerness, devotion*.
 ferfull, *adj.*, 145.32, (?) *fearful*.
 ferrat (shyre of), 152.1.
 fesseke, *sb.*, 13.1, *physic*.
 flaunes, *sb. pl.*, 108.18, *flawn, a sort of custard or pie*.
 fle, *v.*, 113.28, *flee*.
 flece, *sb.*, 18.10, 159.27, *fleece*.
 fleche, *sb.*, 81.36, *flesh*.
 flematyke, *adj.*, 111.29, 145.22; fleuma-
 tyke, 114.22, *phlegmatic*.
 fleme, *sb.*, 117.30, 146.2; fleumes, *pl.*, 113.16, *phlegm, inflammation, indifference*.
 flete, *v.*, 89.7, (?) *flee*.
 fleubothomye, *sb.*, 103.27, *phlebotomy*.
 fleumes, *sb. pl.*, 113.16. See *fleme*.
 fley, *v.*, 173.9, *flay*.
 flythe, *sb.*, 82.12, *flight*.
 fornycacyon, *sb.*, 64.12, 74.7, *fornication, adultery*.
 fortayne, *sb.*, 162.1, (?) *fortune*.
 forten, *v.*, 126.36, *to fortune, thrive*.
 fouer, *num.*, 132.20, *four*.
 foundement, *sb.*, 100.8, *anatom. ilium*.
 "Compost" reads *le fondement*.
 fragilete, *sb.*, 87.1, *fragility*.
 fraye, *v.*, 87.26, *frighten*.
 frayelte, *sb.*, 81.2, *frailty*.
 frere, *sb.*, 48*.41, *friar*.
 fructyfye, *v.*, 42.20, *fructify, fertilize*.
 fryste, *num.*, 129.30, *first*.
 fue, *v.*, 48.27, evidently a misprint of a contraction for *sue* = *serue*.

fysnamy, *sb.*, 8.30; fysnomy, 13.12; phy-
 sonomye, 115.9, *physiognomy*.
 fytyches, *sb.*, 18.35, *fitch, now vetch*; in
Isaiah the black poppy, with a seed like cummin; in *Ezekiel, a kind of bearded wheat*.
 Gader, *v.*, 111.19. See *geder*.
 galyngale, *sb.*, 116.18, *galingale, a plant*.
 geason, *sb. pl.*, 38*.50, *scarce, rare*.
 geder, *v.*, 11.33; gether, 11.32; gadere, 11.37; gader, 111.19, *to gather*.
 gemetry, *sb.*, 144.15, *geometry*.
 genuryta, *sb.*, 137.9, *genital parts*. Compare
 genytayles, 100.8.
 Georgiens (a nation called according to
 St. George), *natio Georgianorum*, 167.
 17, 18.
 glose, *sb.*, 40*.14, 81.30, *gloss, brightness, or lustre, external show*.
 grase, *sb.*, 7.30, *grace*.
 graued, *part. p.*, 121.28, *engraved*.
 graynes, *sb. pl.*, 100.6. "Compost" reads
le petit ventre les hennes le nombril.
 grenenesse, *sb.*, 111.8, *greenness*.
 groate, *adj.*, 70.21, *great*. "Compost"
 reads (*serpens*) *grans*.
 groge, *v.*, 48.20, (?) *to grudge*.
 grystels, *sb. pl.*, 103.24, *gristle, cartilage*.
 godwarde [good to godwarde], 157.73,
towards God.
 gomes, *sb. pl.*, 106.11, *gums*.
 goste, *sb.*, 42.8, *ghost*.
 gouernauns, *sb.*, 8.31, *government*.
 gouvernoure, *sb.*, 13.1, *governor*.
 gourdes, *sb.*, 112.32, *gourds, the gourd plants*.
 guardon, *sb.*, 98.18, *guerdon*.
 guyde, *sb.*, 34*.2, *guidance, guiding*.
 Habundauns, *sb.*, 73.6; aboundaunce,
 84.12, *abundance*.
 habundauntly, *adv.*, 60.35; habundaunily
 (?) misprint), 178.33, *abundantly*.

¹ Compare Johannis de Hesse's "Itinerarius" (described above, p. 97), fol. a₇ verso.

habytacle, *adj.*, 136.32, misprinted for *habitable*.

hardely, *adv.*, 90.1, *hardily, bravely*.

hardyde, *part. p.*, 46.18, *hardened*.

haynothe (a region), 138.27. "Compost" reads *hazenoth*, (?) *Hainaut*.

heer, *sb.*, 143.12, 146.20, 21; here, 146.22, *hair*.

hocle bones, *sb. pl.*, 103.11, *the huckle-bones, hip-bones*.

hogly, *adj.*, 72.19, *ugly*.

hoker, *sb.*, 58.25 (*usually oker*), *usury*. "Compost" reads *usure*.

holle, *adj.*, 10.16, *whole*.

holsom, *adj.*, 17.27, *wholesome*.

homycyd, *sb.*, 93.19, *homicide*. Compare *omycyde*.

honowere, *sb.*, 11.12, *honour*.

honteth, *v.*, 66.30, *hunteth*.

hortynge, *sb.* (?), 132.2. "Compost" reads *empeschement*.

howe beit it, *conj.*, 12.9, *howbeit, notwithstanding*.

hucker, *sb.*, 60.23, *usury*. Compare *hoker*.

humoures, *sb. pl.*, 105.13, *animal fluids in an unhealthy state; caprices*.

humyle, *adj.*, 34*.9, *humble*.

hye, *adj.*, 150.1; hyeer, *comp.*, 11.17; hyeste, *superl.*, 149.13; hyz, 117.16, *high*.

Ibrowes, *sb. pl.*, 146.30, *eyebrows*.

ideotes, *sb. pl.*, 56.34, *idiots*.

ierfull, *adj.*, 138.16, 164.24, *ireful*.

ies, *sb. pl.*, 142.34, *eyes*. See *iyes*.

il, *adj.*, 44.4, *ill*.

illycyte, *adj.*, 97.14, *illicit, unlawful*.

imbrynge days, 79.22, *Ember-days*.

immobyles, *sb.* (name of a heaven), 124.1.

immunncyte, *sb.*, 184.14, *uncleanness, immundicity*.

immys, *sb. pl.*, 168.14, *hymns*.

imnus, *sb.*, 10.6, (?) *Lat. hiems*.

impenytent, *sb.*, 53.23; impenytentes, 55.15, *impenitence*.

improbytes, *sb. pl.*, 98.34, *improbities*.

impyteous, *adj.*, 97.13, (?) *impetuous*.

indyters, 163.30, (?) misprinted for *in diverse*.

inflwens, *sb.*, 140.22, *influence*.

infydylls, *sb. pl.*, 165.22, *infidels*.

inhabyte, *v.*, 122.18; inhabyted, 133.22;

inabytyd, 139.5; in abyte, 132.5;

inabytyde, 132.2, *inhabit*.

inhybyte, *v.*, 98.12, (?) *to inhibit, prevent*.

inmagynasyon, *sb.*, 124.35, *imagination*.

ipocresy, *sb.*, 43.6, *hypocrisy*.

iryous, *adj.*, 146.16, *ireful*.

iyes, *sb. pl.*, 142.13, 146.12; iyen, 88.13, *eyes*.

Iacbytes (a nation called after James the heretic), 166.10, 11, *natio Jacobitarum*.

iangelers, *sb. pl.*, 142.16, *jugglers*.

iete, *sb.*, 146.33, *jet*.

iocundyte, *sb.*, iocundy, 75.6, 96.8, *jocundity*.

iogelers, *sb. pl.*, 79.30, *jugglers*. See *iangelers*.

iuce, 117.14, *juice*.

Iugyne (a region), 136.10. "Compost" reads *iugon*.

Iurgyne (a region), 139.4. "Compost" reads *iurgen*.

Kauth, *part. p.*, 168.25, *caught*.

keddys, *sb. pl.*, 150.36, *kids*.

keste, *sb.*, 163.19, (?) *cast*.

kythte, *adj.*, 148.4, (?) misprint. "Compost" reads *leger et ignel*; "Kalendar" reads *lyght as a hors*.

Laffe, *v.*, 56.40; laffynge, 57.38, 40, *to laugh*.

lasse, *comp.*, 176.29, *less*.

laten (a nation), 165.25, 167.3; latynes, 168.2, *Latins, natio Latinorum*.

layser, *sb.*, 131.3, *leisure*.

leche, *sb.*, 105.11. "Compost" reads *le myre*.

lectuse, *sb.*, 112.32, *lettuce*.

leder, *sb.*, 142.8, *leather*.

leke, *sb.*, 115.34, *leek*, a kind of onion.
 lemys, *sb. pl.*, 146.12, *limbs*.
 lenage, *sb.*, 53.3, *lignage*. "Compost" reads *lignee*.
 lepry, *sb.*, 104.32, *leprosy*.
 lesynges, *sb. pl.*, 53.5, *leasings*, *falsehoods*.
 lettred, *adj.*, 158.30, *lettered*, *educated*.
 ley, *sb.*, 38*.46, *falsehood*.
 leytyll, *adj.*, 130.7, *little*.
 lezarde, *sb.*, 106.30, *lizard*.
 longanymyte, *sb.*, 94.8, *longanimity*.
 loryon, *sb.*, 129.15, (?) *the horizon*.
 loryson, *sb.*, 136.7, *Orion*, a constellation.
 loryzone, *sb.*, 133.5, 15, *the horizon*, from *l'orizon*.
 lycoras, *sb.*, 116.6, (?) *licorice* or *liquors*.
 lyghtes, *sb. pl.*, 100.5, (?) *lights*, *the lungs* of animals.
 lynseywolsey, *adj.*, 112.3, *made of linen* and *wool mixed*.
 lytyones, 148.26, *little ones*. "Compost" reads *les petites*.
 Maces, *sb. pl.*, 116.18, a *spice*, *the second coat of the nutmeg*.
 magnyfycencyall, *adj.*, 98.30, *magnificent*.
 maharobe we (a region), 138.9. "Compost" reads *maharoben*.
 malencoly, *sb.*, 147.5; *malyncoly*, 146.5, *melancholy*.
 malys, *sb.*, 146.29; *malles*, 146.24, *malice*.
 marsy, *sb.*, 56.10, *mercy*.
 mary (of bones), *sb.*, 116.32, *marrow*.
 mastryes, *sb. pl.*, 125.34; *maystry*, 117.27, *mastery*.
 mawes, *sb. pl.*, 114.3, *maws*, *stomach*, especially in the lower animals.
 maystresse, *sb.*, 120.15, *mastery*, *dominion*, *authority*.
 meanely, *adv.*, 114.33, *meanly*, *moderately*.
 medyll, *sb.*, 15.21, *middle*.

meet, *sb.*, 116.37, *meat*. Compare *metes*.
 melancolyke, *adj.*, 115.7, *melancholic*.
 meles, *sb. pl.*, 116.27, *meals*.
 merke, *v.*, 47*.1, *to mark*, *remember*.
 merowre, *sb.*, 95.6, *mirror*.
 merydyne, *sb.*, 128.12; *merydyene*, 129.4; *meredyen*, 130.18, *meridian*.
 merydyonall, *adj.*, 138.25; *medyowrnall*, 138.39; *merdyurnall*, 137.14, *meridional*.
 meselry, *sb.*, 104.17, (?) *measles*.
 mesteris, *sb. pl.*, 76.14, *mysteries*.
 mesurable, *adj.*, 115.16, 116.29; *mesurably*, 115.17, *moderate*, *with measure*.
 metely, *adv.*, 112.2, *meetly*, *according to measure*, *fitting*.
 metes, *sb. pl.*, 116.37; *metees*, 114.27, 116.12, *different kinds of meat*.
 mispraves, *v. inf.*, 41.1, 2, *to blame*, *reprove*.
 mobyle, *sb.*, 99.31; *mobyll*, 123.36; *mobyll*; 124.29, a *thing that can be moved*.
 molestees, *sb.*, 98.34, *inconveniences*.
 moriabyens (a nation), 168.6; *morabyens*, 168.5, *natio Mozarabum*.
 mortis, *sb.*, 156.5, (?) *agonies of death*.
 moryens (a nation called after Moryen the heretic), 166.32, 33, 178.27, "*natio Moronitarum Moronite a quodam heretico Morone dicti sunt.*"¹
 mownsamonth (name of a star) (?), 151.14, evidently some corruption.
 mucke, *sb.*, 72.9, *muck*, *dung in a moist state*.
 mutyle, *adj.*, 97.22, misprinted for "inutile," *useless*.
 mygryme, *sb.*, 104.14, *megrin*. "Compost" reads *migraine*.
 myntes, *sb. pl.*, 116.25, *mints* (aromatic plant).
 myryon, *sb.*, 123.3. "Kalendayr" reads *myxtyon*, i.e., *mixture*.²

¹ Johannis de Hesse's "Itinerarius" (described p. 97), fol. a, verso.

² The whole passage in the "Kalendayr" (1503), vol. ii, fol. h, recto, ll. 34, 35 (which has no equivalent in the "Compost"), runs thus: "for so mych that oon thyng ys cleyr of so mych it is more wysybyl for so mych we se weyl sters and not the fyer al the elymens wysybyls ar wysybyls for theyr wncleynes for the myxtyon of the aon wyth the others."

myshope, *sb.*, 93.8, *the same as euyll hope*, 53.24.

mysse tempred, *part. p.*, 107.29, *ill-tempered*.

myssworone, *part. p.*, 62.5, *perjured*.

Nader, *sb.*, 128.1, *nadir*.

namen, *part. p.*, 102.1, *named*.

nayboure, *sb.*, 47.23; neybour, *pl.*, 47.21; neyghboure, 89.27, *neighbour*.

nebolouser (name of a fixed star), 137.5; nebulos, 137.11. "Compost" reads *lestaille fixe dite Nebuleuse*.

negardes, *sb.*, 146.6, 164.1, *niggard*.

negramancy, *sb.*, 142.33, *necromancy*.

nescoryens (a nation named after the heretic Nescoryens), 166.24, *natio Nestorinorum a nestornio heretico*.

neseth, *v.*, 108.23, (?) *to sneeze*.

noethrylles, *sb. pl.*, 143.1; nose thrylles, 109.17, *the nostrils*.

nothomye, *sb.*, 103.26, *anatomy*.

nottywell (name of a star), 151.16, evidently some corruption, as the word is inexplicable.

nouthor, *conj.*, 122.27, *neither*.

noysumnes, *sb.*, 53.22, *noisomeness*.

nutmyges, *sb. pl.*, 116.17, *nutmegs*.

uy, *adj.*, 12.15; nyest, *superl.*, 123.29; nyeste, 129.17, *nigh*.

nynes, *sb.*, 134.4, *the proximity, nearness*.

Oblacyon, *sb.*, 177.9, *oblation*.

oblyquley, *adv.*, 131.12, *obliquely*.

obprobryes, *sb. pl.*, 98.35, *opprobrious things*.

obtemper, *v.*, 62.38. "Compost" reads *obtemperer*.

oculi christi (a plant), 115.28.

offys, *sb.*, 137.1, 168.14, *office*.

Oker, *sb.*, 93.19, *usury*. Compare *hoker*.

omyssyde, *sb.*, 50.33, 51.29; homycyde, 52.15, *homicide*.

Orabyen (felde of), 137.33. "Compost" reads *le champ darabie*.

orloges, *sb. pl.*, 140.23; horlogys, 140.24, *clocks*.

oryble, *adj.*, 72.12; orybyll, 152.3, *horrible*.

oryginalles, *sb. pl.*, 104.28, *originales, name of two veins in the neck*.

oryzon, *sb.*, 128.21, *horizon*.

osey, *sb.*, 114.16. "Compost" reads *vin de oseioe*.

our, *sb.*, 91.6, *hour*.

ouer mych, *adv.*, 44.36, *too much*.

ouerprest, *part. p.*, 87.2, *suppressed*.

ouerthwart, *adv.*, 147.1, *across, over, against*.

overhabundant, *adj.*, 63.9, *superabundant*.

owre, *sb.*, 13.29; owers, *pl.*, 12.29, *hours*.

owres, *sb. pl.*, 168.14, *horae, hours, the books of liturgy of the Church of Rome*.

Palses, *sb. pl.*, 126.33. See *plases*.

palys, *sb.*, 102.20, *the palate*.

pamfletes, *sb. pl.*, 32*.16, *pamphlets*.

pante, *v.*, 104.19, *pant, breathe quickly*.

papes, *sb. pl.*, 107.2. "Compost" reads *pis*.

parell, *sb.*, 160.11; perell, 44.26, 161.3, *peril, danger*.

parson, *sb.*, 146.29; persone, 147.25, *person*.

partycypynge, *part. pres.*, 179.25, *participating*.

parylous, *adj.*, 143.15; perylous, 79.11, *perilous, dangerous*.

peason, *sb. pl.*, 18.35, *pease*. See *peson*.

pegon, *sb.*, 148.6, *pigeon*.

pensement, *sb.*, 180.15, (?) *expenses*.

peraduenture, *adv.*, 178.9, *by chance, by adventure*.

perches, *sb. pl.*, 112.14. *perch, a genus of voracious fish*.

peregrynasyon, *sb.*, 139.27, *peregrination*.

perfet, *adj.*, 11.19; perfyte, 12.11, *perfect*.

persy (a region), 135.23, (?) *Persia*.

pertryches, *sb. pl.*, 114.11, *partridges*.

peruers, *adj.*, 34*.29, *perverse, stubborn*.

peson, *sb. pl.*, 38*.41; pesen, 116.21; peason, 18.25, *pease*.
 pesses, *sb. pl.*, 150.26, *Lat. pisces = fishes*.
 peteous, *adj.*, 95.17, *piteous*.
 phesycke, *sb.*, 119.10, *physic*.
 phylozopher, *sb.*, 32*.12; phylozophres, *pl.*, 157.2, *philosopher*.
 physnamy, *sb.*, 145.5; physnomye, 115.9, *physiognomy*. Compare *fysnamy*.
 plase, *sb.*, 149.19; plasys, 149.23, *place*.
 plenarly, *adv.*, 34*.8, *plenarily*.
 plyant, *adj.*, 68.22, *pliant, pliable*.
 poll, *sb.*, 125.24; poles, *pl.*, 114.23, *pole*.
 pomeawe (a star), 135.7. "Compost" reads *le pomeau des cieulx*.
 popeled noses, 106.9. "Compost" reads *polippe de nes*.
 porcarpyke (name of a fixed star), 137.22. "Compost" reads *que bergiors appellent porc espic*.
 porpos, *sb.*, 42.8, *purpose*.
 portunyte, *sb.*, 180.11, *opportunity*.
 potage, *sb.*, 117.21, *soup*.
 pourse, *sb.*, 48*.13; purs, 39.39, *purse*.
 precinacyon, *sb.*, 93.1. "Compost" reads *precinnation*.
 preterytes, *adj. pl.*, 97.2, *preterit, preterite*.
 proche, *v.*, 173.24, *to approach*.
 profet, *sb.*, 12.3; profyte, 42.20; profete, 83.15; prouffyte, 96.12, *profit*.
 profyes, *v.*, 73.21, *from to profit*.
 promptuous, *sb.*, 53.22; prompnes, 54.15, *promptitude*.
 pronunstyacyons, *sb. pl.*, 126.27, *prognostications*.
 propyetees, *sb. pl.*, 18.20, *proprieties*.
 proses, *sb.*, 72.14, *process*.
 prosperens, *adj.*, 154.22, *prosperous*.
 prouffyte, *sb.*, 96.12. See *profet*.
 prouulgued, *part. p.*, 98.16. "Compost" reads *prouulquees*.
 pulletes, *sb. pl.*, 118.20, *fowls*.
 pungnant, *adj.*, 52.1, *pungent*.
 purcelayne, *sb.*, 112.32, *purslain, purslane*.
 "Compost" reads *pourcelaine*.
 purs, 39.39. See *pourse*.

puruyauns, *sb.*, 147.20, (?) *purveyance*.
 pustules, *adj.* (dropes), 106.6, *pustulous, covered with small pimples containing pus*.
 pusyllanymyte, *sb.*, 53.22; pusalanymyte, 54.25, *pusillanimity*.
 pygremes, *sb. pl.*, 74.30, *pilgrims*.
 pylgermagis, *sb. pl.*, 160.6; pylgremagys, 160.30; pylgrymages, 162.1, *pilgrim-ages*.
 pympernell, *sb.* (a plant), 115.28, *pimpernel, pimpinella*.
 pynne, *sb.*, 103.15, "the ankle of the fote."

Quarolus, *adj.*, 162.12, *quarrelsome*.
 quarteyns, *adj.* (fever), 106.27, *quartan*.
 quellers, *sb. pl.*, 73.4, *killers*.
 quybybles, *sb. pl.*, 115.14, *cubeb (quibibe), the small spicy berry of the Piper Cubeba, much valued for their use in diseases of the urinary system*.

Rancours, *sb. pl.*, 52.5; rancowers, 51.12, *rancour, spite*.
 rapyne, *sb.*, 58.15, *rapine*.
 ratylll, *sb.*, 136.20; ratyll, 142.14, *spleen*; Old French *ratelle*, mod. French *rate*.
 rauany, *sb.*, 67.21, *ravenging*.
 red, *v.*, 88.9, *to advise*.
 reft, *sb.*, 93.20. "Compost" reads *ra-pine*.
 regle, *sb.*, 112.18, *rule*.
 respet, *sb.*, 91.6, *respite*.
 reteryke, *sb.*, 144.15, *rhetoric*.
 reuolasyon, *sb.*, 125.2, *revolution*.
 revelate, *v.*, 96.13, *to reveal*.
 rewe, *sb.* 115.27, (?) *a plant*.
 robore, *sb.*, 142.10, *robber*.
 roches, *sb.*, 112.14, (?) *a kind of fish*.
 Romaine, the land of, 137.21.
 rubrysshe, *sb.*, 14.9, *column*.
 rygfull, *adj.*, 45.23, *rightful*.

Salendyne, *sb.*, 115.27, *a herb*.
 salmys, *sb. pl.*, 168.14, *psalms*.

sarmondis, *sb. pl.*, 142.13, *sermons*.
 sartayne, *adj.*, 15.16, (?) *certain*.
 sarue, *v.*, 13.34, *serve*.
 sauf, *adv.*, 34.39, *save*.
 sauge, *sb.*, 116.25, *sage, a herb*.
 scape, *v.*, 40.19. See *skape*.
 sciat, *sb.*, 107.8, *name of the "ankle of the fote without."*
 sclaunderyd, *adj.*, 56.26, *slandered*.
 se, *sb.*, 161.15, *sea*.
 sek, *adj.*, 43.1, *sick*.
 sekernesse, *sb.*, 99.1, *certainty, firmness*.
 selestyall, *adj.*, 12.27, *celestial*.
 sempyl, *adj.*, 148.3, *simple*.
 sentens, *sb.*, 87.13, *sentence, judgment*.
 sequamy, *sb.*, 104.25. "Compost" reads *epylence*; "Kalendayr" *epylens*.
 sercle, *sb.*, 131.31; *sercles, pl.*, 8.34, 125.14; *cerkyll*, 125.28, *circle*.
 sercute, *sb.*, 125.1, *circuit*. See *cerkute*.
 sewer, *adj.*, 86.6; *suer*, 81.7, *sure*.
 sextowres, *sb. pl.*, 162.34, (?) *sextons*.
 sey, *sb.*, 112.30. "Compost" reads *des-tamine*.
 shaell, *v.*, 38*.41, *to take the shell off*.
 shamfaste, *adj.*, 146.26; *shamefaste*, 158.4, *shamefaced, modest, bashful*.
 shamfull, *adj.*, 162.20, 164.15, *not shameful, but bashful, modest*.
 shenyngge, *part. pres.*, 146.33; *shynyngge*, 147.28, *shining*.
 sheres, *sb. pl.* (?), 103.4, *two bones*.
 shewde, *part. p.*, 42.28, *shown*.
 skant (?), 91.16. "Compost" reads *Ne la disme au luy feroit tort*.
 skape, *v.*, 81.35, 159.25; *eskape*, 160.19; *askape*, 160.33; *asskape*, 161.30; *scape*, 40*.19; *a skepe*, 163.20, *to escape*.
 skol, *sb.*, 102.16, *skull*.
 skyne, *sb.*, 153.24, *skin*.
 sledyr, *adj.*, 67.1, (?) *slender*.
 slewthe, *sb.*, 53.21, *sloth*.
 sodeynly, *adv.*, 32*.18, *suddenly*.
 sokessores, *sb. pl.*, 161.6, *successors*.
 solennell, *adj.*, 14.6, *solemn*.
 solstissyonum, *sb.* 129.11; *solsticium*,

129.12; *solstysynum*, 129.15; *solstys-syonum*, 129.16; *solsticionum*, 129.18; *solstissimuz*, 126.2; *solstitucium*, 126.3; *solstys-syon*, 132.20, *solstice*; *Lat. solstitium*.
solstys-syall, adj., 150.15; *solstysyall*, 150.16, *solstitial*.
sophane (?), *sb.*, 105.23, *name of a vein*.
sotyll, adj., 126.19, *subtile, subtle*.
soudyake, sb., 125.8, 10; *sodyake*, 125.16; *zodyake*, 127.10, 150.7, *zodiac*.
soverayntly, adv., 63.29. "Compost" reads *condiment*.
speculynge, part. pres., 99.16, *speculating*.
spelders, sb. pl., 103.24, (?) *splinters*.
spense, sb., 72.23, *spending, expense*.
spete, v., 155.30; *spetyngge*, 150.32, *to spit*.
stemes, sb., 107.1, *misprint for "flemes"*.
steryngge, part. pres., 115.26, *stirring, moving*.
stodyngge, part. pres., 95.25, (?) *studying*.
storrys, sb. pl., 124.13; *sterrys*, 124.30; *starres*, 135.19, *stars*.
streght, adj., 136.6, *straight*.
stretnes, sb., 98.5, *straightness*.
stynkyngge, part. pres., 163.26, *stinging*.
subgettys, sb. pl., 44.36, *subjects*.
subtraccyon, sb., 47.18; *subtraxyone*, 50.5, (?) *a sin*.
subtyle, adj., 144.11; *subtyll*, 139.3; *subtelly*, 14.29, *subtile, subtle*.
subtylness, sb., 147.10, *subtleness*.
subtylyte, sb., 147.4, *subtility*.
swetter, comp., 38.49, *sweeter*.
suffrages, sb., 174.23, 175.11, 16, *prayers of a congregation*.
suffyeth, v., 176.18, *suffices*.
superfluyte, sb., 65.15, *superfluity*.
superhabundaunce, sb., 105.32, *superabundance*.
surfytes, sb., 120.9; *surfyttes*, 121.2, *excesses in eating and drinking, surfeit*.
surryens (a nation), 167.28, 29, *natio Surianorum si dicti a civitate sur quae*

- est eminentior civitas in suria vel assyria.*
- sursuracyon, *sb.*, 47.15; susurracyone, 48.15; sussurracyon, 93.21, *a whispering, soft murmur, susuration.*
- sutes, *sb.* (?), 46.33. "Compost" reads *ou scientement en peche mortel.*
- suttel, *adj.*, 162.15; suttyll, 146.2. See *subtyle* and *sottyl*.
- symylitudes, *sb. pl.*, 99.25, *similitude, resemblance.*
- synes, *sb.*, 121.29, *signs.*
- synowe, *sb.*, 106.29, *sinew.*
- sysmatykes, 51.18 (!). "Compost" reads *scismatizer ou procurer scisme.*
- sythe, *sb.*, 90.22, *scythe.*
- syte, *v.*, 89.9, *sit.*
- Tabarlane (a region), 139.4. "Compost" reads *tabrasen.*
- tabyll, *sb.*, 7.31, *table.*
- tansey, *sb.*, 117.4, *tansy.*
- tempe, *v.*, 89.35, *to tempt.*
- temperete, *adj.*, 132.1; temperate, 112.9, *temperate.*
- tempre, *v.*, 113.24, *to temper.*
- tercyens, *adj.* (fever), 106.27, *tertian.*
- thappertenaunce, *sb.*, 105.3, *the appurtenance.*
- thappocalys, *sb.*, 177.36, *the apocalypse.*
- theftuously, *adv.*, 46.39, *thievishly.*
- thende, *sb.*, 99.11, 177.19; thend, 178.22; thendes, 20.34, *the end.*
- thestate, *sb.*, 177.30, *the estate.*
- thoppynyon, *sb.*, 109.28, *the opinion.*
- thoryent, *sb.*, 17.9, *the orient.*
- thourste, *sb.*, 90.19, *thirst.* Compare *thyrst.*
- threche, *v.*, 160.26, *to thrash.*
- through, *prep.*, 39.27, *through.*
- thrusty, *adj.*, 113.7, *thirsty.*
- thumayne, 97.17, *the human.*
- thyntencyon, *sb.*, 175.5, *the intention.*
- thyrste, *sb.*, 38*.2, 116.13; thurst, 38*.39; thyrst, 108.8, 114.2; thourste, 90.19, *thirst.*
- tirme, *sb.*, 39*.13, *term.*
- tode, *sb.*, 148.3; todys, 90.6, *toad, amphibious reptile like the frog, which swells out on being alarmed.*
- togeder, *adv.*, 147.8; togyder, 117.10; to gether, 130.3; to gedyr, 64.28.
- tolleraunce, *sb.*, 98.27, *tolerance.*
- tone (the), 123.2, 125.14, *the one.*
- torryda, *sb.*, 132.4, *the torrid zone.*
- tose, *v.*, 40*.14, *to toss.*
- tother (the), 123.3, 149.30, *the other.*
- totynge, *part. pres.*, 80.5, *corning.*
- trauell, *v.*, 48.19, *to work.*
- trauyle, *sb.*, 109.15, *toil, labour.*
- trobyll, *sb.*, 47.37; trobyllys, 48.30, *trouble.*
- tropykkes, *sb. and adj.*, 129.32; tropeke, 129.33; tropyke, 129.34, *tropic.*
- trule, *adv.*, 86.4, (?) *truly.*
- trystes, *sb.*, 93.6, (?) *sadness.*
- turpytude, *sb.*, 123.9, *turpitude.*
- tyrtyll (doue), 148.2, *turtle.*
- Vmanyte, *sb.*, 85.18, *humanity.*
- vmylyte, *sb.*, 85.17, *humility.*
- vndepured, 34*.5, *unartificial, unrefined, natural.*
- vnequall, *adj.*, 107.29, *unequal.*
- vnlekly, *adv.*, 7.4; vnlykely, 9.9, *unlikely.*
- vnpromised, 49.20 (!). "Compost" reads *improueu.*
- vnsure, *adj.*, 80.31, 33, *uncertain.*
- vnthankfulnes, *sb.*, 49.25, *ingratitude.*
- vnyewste, *adj.*, 161.16, *unjust.*
- vtyle, *adj.*, 99.11, *useful.*
- vacabounde, *sb.*, 62.35, *vagabond.*
- valour, *sb.*, 34.1, *value.*
- vartues, *sb. pl.*, 42.20; vertues, 73.5, *virtues.*
- varyans, *sb.*, 86.8, *variance.*
- vaynsoroufulnes, *sb.*, 53.24. "Compost" reads *vaine tristesse.*
- venyte, 14.6, 7 (!). "Compost" reads *vignette.*
- ver, *sb.*, 110.18, *spring.*

vergyus, *sb.*, 112.13, 118.22, *verjuice*.
 "Compost" reads *verius*.
 veruayne, *sb.*, 115.27, *vervain*, *plant of*
the genus verbenæ.
 vesyte, *v.*, 120.5, *to visit*.
 vome, *v.*, 16.26, *to vomit*.
 vylyte, *sb.*, 51.30, (?) *vileness*.
 vynteners, *sb. pl.*, 19.3, *vintners*.

Weders, *sb.*, 12.13, *weather*.
 well defyed, 115.32, = *having a good di-*
gestion; from M.E. *defien*, *v.*, *digest*,
be digested, *decay*.
 whery, *sb.*, 174.13, (?) *shallow light*
boat.

wortes (col), *sb.*, 116.2, (?) *wort, new beer*
unfermented.
 wonse, *adv.*, 81.23, *once*.
 wother, 163.26, (?) *misprint*.¹
 wotte (I), *v.*, 82.24, *I know*.
 wrest, *sb.*, 105.29, *wrist*.
 wull, *sb.*, 18.10, *wool*.
 wurs, *comp.*, 39.27, *worse*.

Ymagynatyf, *adj.*, 97.1, *imaginative*.
 yre, *sb.*, 147.16, *ire, wrath*.
 yse, *sb.*, 177.26, *a fish*. "Compost" reads
glacon.
 ysope, *sb.*, 116.6, (?) *isopus, a herb*.
 ywosse, *v.*, 48*.15, *I know*.
 yothe, *sb.*, 8.7, *youth*.

¹ I do not know how to explain this word otherwise than by supposing it to be a misprint. In the "Kalendar," vol. ii., fol. m₄ recto, ll. 29-30, the passage runs thus: "blasphemant others sayand of others thys the whych they wold not war sayd of them." I suppose the passage on page 163.26 ought to run: "shall saye wordes of others otherwyse and they wolde," etc.

THE KALENDER OF SHEPHERDES

VOL. II.



THE KALENDER OF SHEPHERDES

THE EDITION OF PARIS 1503 IN PHOTOGRAPHIC FACSIMILE

A FAITHFUL REPRINT OF R. PYNSON'S EDITION OF

LONDON 1506. EDITED WITH A CRITICAL

INTRODUCTION AND GLOSSARY

BY H. OSKAR SOMMER, PH.D.

VOL. II.

PHOTOGRAPHIC FACSIMILE OF THE EDITION


PARIS 1503

LONDON

KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.

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THIS FACSIMILE OF THE UNIQUE PERFECT
COPY OF THE EDITION OF PARIS, 1503,
WAS EXECUTED AT THE BRITISH MU-
SEUM BY MR. CHARLES PRÆTORIUS.



The kalendayr of the sheppars

Followys thys that contenyys thys present kalendayr of the sheppars
wyth sendry addycyons new adio wryt.

fyrst ys the prolog of the act wryt q wrych ys redryssyt the sayd booke be wryt
After ys oon other prolog of the gret sheppart

The kalendayr of the holy dayes of the year in the q wrych ar the songes
the howrpathe momens of the new mo wryes.

The tablys of the mo wabyls festys

The tabyl for to wnderstonde e wrych day in q what song the mo wryes in
fygures of the eclipyses of the mo wry and of the son and the dayes howrs &
momens

The tre and branchys of wrychys.

The paynyes of hel.

The booke of salut of the sawe

The physonomy of the manys body

The art of flewbothonomy

The regyment of the heeth of the body

The astroly of the sheppars

The.iiii.complecyons

The iugemens of physonomy

The dywysyon of aages

The medytacyons aboue the passyon

The orayson that the sheppars make to o wr lady
for to wnderstonde q what planet the sheld ys boorn. Addycyon

The propretyes of the. vii. synges. Addycyon,

The crystyn nacyns. Addycyon. Et sendry other thyn gys.





On sheppart lepat hys shep in the feyldes qwyth wae
 not clerly et had no wnderstondyng of wyrtys bot oonly
 be hys naturel wyt et wnderstondyng sayd ho w weert
 that leywng et deyng to the playm et wyl of owr lord
 shoold man lyue naturelly yn to iii flor et xii or mox yf
 raysson was in so mych of tyme ys that man ys to cumyng
 to hys fore strenght et saynes i so much they shoold be put to them for to
 wap ald wapl (to to wyl) to noght. Bot the term of growyng a cunyng
 of man in saynes fore a fleght ys to xxxvi. yearres i so mych yt ys gha
 nant to hyne et to wyl to noght et at lxxii. yearres that he shoold lyue by
 curs of natur Thos that deys befor that terin ys of tyme be dyolcs: o w
 trage dey to theyr natur bot thos that luyes mox at fleght ys be good

go wernynge and techynge: after the q wyth they synyt and ar go wernytas
to thys purpos of good lynyng & of good deynge sayd thys sheppart that the
thynge the q wyth he desyrt most in the world was to ly we long & yt that
he dired most was to ly we lang holyly / ioyowas / was to day so wdanly / so
tra weyllyt ys wnderstonde and put dyligens / and gret bysynes to wn-
derstond and do the thyngeys possyble requyrt for to lyue long holyly
ioyowly that thys present compot and kalendar of sheppars te chys and
leynes . Says also that ys desyr of long lynyng was in ys sawl the
q wyth ewer mor: shal lese for the q wyth he wold that yt war fulfyllt
after hys deeth as be for sayand. Sen yt ys so that the sawl deys not and
in yt ys the desyr to lyue long at lenght shalbe oon payn the q wyth shal, lest
wyth owt eynd and the q wyth shal not leys after the deeth so as befor .
for he q wyth ly wys after the bodyly deeth shal nothau thys that he has
desyrt that ys to say lyue at lenght and abayd i payn wyth owt eynd q we
he has not the desyr of yt fulfyllt . So concludyt thys sheppart the neces-
sary thynge for hym and other to wnderstond and do thys that appertenys
to lyue long after the deeth as be for and that the goodlyar qwen they
wnderstond yt and weryte ys: bot he q wyth ly wys bot the ly we of thys
world oonly and ly wyt he oon hondreth zear and mor ly wys not long pro-
pyrly bot he shal ly we at lenght he to the q wyth the eynd of thys mortel
ly we shalbe the begynnyng of the ewerlestand ly we. for yf ony efforces
hym self to ly we wert wysly in thys world that after the bodyly deeth to ly-
we ewerlestand for as sayd ys tha he shal ly we wyth owt ony doynge qwen
he shal hawe parfytly fulfyllt be thys poynnt and not other wys the desyr
of long lywng. Et wnderstwd also that sheppart that the ly we of thys
world ys so wñ a go and passyt / and thoght yt be gret for hym q wyth luyys
lvii. zearrys or mor / yt ys ryght lytel and wyth owt comparayson to the
ewerlestand ly we the q wyth leys ewer mor & eyndys not . To the q wyth
he thoght to cum / for ony thynge to do ly wyt such wys sobryly of the smal
temporel goodys that he had that he shoold not leys the gret goodys of he-
wen the q wyth at ewerlestand the q wyth he dird abayd .

Theyr andys the prolog of the actor of the compot
and kalendayr of sheppars . Et followys oon other pro-
log of the master sheppart the q wyth says and prowys
by others sayss thys that heyr be forsayd ys so as the
sheppars pre wys and dysputys oon wyth others / & thys
that sayd teches ond shawys ys master to other sheppars



Theyr says the sheppart be oon prologe contenant the
de wyson of hys compot and kalendar.



De yt may also be vnderstodde be the .xii. moneth of the
zear be .iiii. sayssons the q wrych ar: that ys to vnderstod
pymtym/sommer/autum/et wynter that man shoold
lyue naturelly. lxxii. zearys or moz. De sheppars says
that the aage of man. lxxii. ys as oon ooly zear taylor
e wry moz. vi. zear for e wry ych moneth of the zear. for
as the zear changys yt in .xii. sendy mayners be. .xii. moneth/so man chan
gys hym self in ys aage spech lyz of. vi. zear in. vi. zear yn to. .xii. tymys the
q wrych ar io wysly. lxxii. zear q wo may lyue by co wy of natur. **W**oz q wo
wold thys vnderstond he may by. .iiii. sayssons/shoold vnderstond that the
aage of man. lxxii. zear ys diuidyd be. .iiii. partys the q wrych ar zo wrysheyd
strenght/wydom/a eyld. Et at e wrych oon pry of the. .xviii. zear q wrych
ar al to gydder makys. lxxii. a reportys thery to the. .iiii. sayssos of the zear
be thair sympletyude: that ys to say playfant zo wrysheyd a pymtym grace

we strenght bygo wro we to oon ho pt symer wysdom proffetabyl to an-
tōne of plēt was goodys waplz epla coold wynter So ar be the. vii. moneth
of year or be the. iiii. sayso apperys that the aage of man of. lxxii. year ys
lplz by comparayson to oon year oonly reportant. vi. year to oon moneth: or
viii. year to oon of the saysons of the year of the q wylch e wylch oon has
iii. moneth. Wyntym as fe wynter/mars/a wyl. Symer may/iuyn/iul-
let. Antōne/ar west/septēber/october. Wynter/nouēber/décēber/ianuer.

¶ If we cum to purpos to sha w as after the. vii. monethys man changes
hym self. vii. tymys i ys tym a tapl fyrst. vi. year for ianuer the q wylch as
no ept wertu no strenght q weyr for in hym no good growys. The certh
makys no proffyt of waleur: so mā after that he ys boorn ys. vi. fyrst year
ys as he war impotēt wylch owt/fois/wertu/no strenght/no scyēs for to
go wern no do thyng that may proffyt to them. ¶ Bot after cūmpe fe we-
rper that the tym begynnys to be hopt the dayes to grow the certh to wap
greyn i the q wylch moneth to wart the eynd begynnys the prymtym swet
et playfant. So man i other. vi. yearys begynnys sum thyng to be gret to
wnderflood swet oberynt playfant for to serue and than he has. vii. year.

¶ Than cūmpe mars i the q wylch they la wbo wr sa w the certh or platys
the treys makys beggyns edyffers for fych thynge the tym ys ghanant.
So man other. vi. year begynnys to cū gret a ys desposet for to resarf doc-
tryn a leyn styēs: in thys tym shoold man plant scyēs a wertus and byg ys
lyue that yt be fayr a honest et than he has. viii. year. ¶ Et after cūmpe
aurpl that the erth a the treys ar co werd of greynes a ful of flowrys a of
alpartys goodys cūmand habōdantly. So men other. vi. year ys co werpt
of gret fayrnes in flo wr of hys io wthēd begynnynng to cū to ys fois a har-
dynes et to be strenghtful so shoold man fle wrys a tapl good begynnynng
for flo wrys ar the monstans of fruyt to cum et shoold heyr them of e wyl
wyndys a of cooldnes q weyr for the flo wrys peryshys a the fruytys cūmpe
not. Bot e wyl wyndys a cooldnes ar the hys the q wylch empeschys man
to cū to hono wr a than the man as. xiiii. year. ¶ Than cūmpe the mo-
neth of may gracys a playfant et that al natur reioys pt a that the fowl
lys et byrds syngys in the forestz nyght et day. Treys charges of fruyt-
ys and the erth also. The so wylch ys mych hopt and to wart the eynd symer
makys the begynnynng. So day man wylch i other. vi. yearys seys hym
zong fayr wert was a entyr in hoptnes/selys theyr playes dancys lepps et
syngys nyght a day and oftyms forzettys meyt and dlynk so entrys in hys
gret fois a than as. xxx. yearys. Et than cūmpe the moneth of iuyn that
the soon ys mo wntyt in gret hynnes/hoptnes/fois a wertu mor than they
may be/so ys man as. xxx. yearys i gret fois/hoptnes/wertu et hynnes
of hys aage and that yt may not ascend no mor a as. xxxvi. yearys. ¶ An

inſet cūmpe that the ſowyn begynnys to declen the day to be les a tū
 cummys to the tppnes. So man other. vi. year wnderſtondys to be w
 ſtrenght a q wpych begynnys to go of 30 wth heyd in ys aage makand les
 tppys et ſelys a cūmpe wys to wpy and gadder for ys epyd et as. xlii. year.
 ¶ After cūmpe ar weſt the tpm to gadder a byng to the howſſes the good
 dys of the certth to ma we the hay in the q wpych moneth begynnys antōne
 in the q wpych be ſhoold gadder the goodys. Alſo man ys other. vi. year pru
 dent a dys et tapyſ dyslygens for to gadder ryches for to lyue the tpm that
 he may not wpy a ſo as. lxxviii. year. Et than cūmpe ſeptēber that the wpy
 nys a the fructtys of treys wold be gaderyt. Ahan dys garnys ys hows a
 makys pro wyſſon of neydful thyngys for to lyue i wynter q wpych dra wys
 ſo neyr to man other. vi. year ys proſperant in wyſdom propoſant to fulfyl
 the tpm the q wpych he has of reſt to lyue maylhand good werkyſ dyspendāt
 wpyth owt ony exces the goodys that he has ſo mych that ſhoold ſuffys to
 hym for he vnderſtōdys weyl that the tpm dra wys neyr that he ſhoold reſt
 wpyth owt ony wpynyng et as. lliii. yearys. Et than cūmpe october q wen
 al ys gadderyt a that the goodys ar in the hows/corn/wpy/et fructtys et
 that they la wbo wz of new et ſa wys the certth for the year to cū and he that
 ſa wys not ſhal not gadder no thyng et ſo man as other. vi. yearys to thys
 that he may haue that he dyspyſ hym ſelf for he ſhal not wpy no mor. So
 tapyſ hym to ſerue god et mayl pēnans and werkyſ ſpych as ſepd that he
 ſhuld the year after hys deeth gader a as. lxx. of yearys. Than cūpe nouē
 ber that the days ſhort a the ſowyn as no ept the treys as no leyffys the certth
 as no greynes wynter begynnys to cū/ man wnderſtōdys hym ſelf ald et
 as loſt ys heytneſ a ys ſpoylzet of ys fayrnes of ys ſtrenght et for ys teeth
 chaplrys in hys heyd/ys ſyght ys wayl and he as no mor hop to lyue in the
 world ys deſpyr ys to lyue after ys deſces paſſe werant thynkiant of ys ſalut
 and as. lxxvi. yearys. ¶ Than cūmpe decēber ful of cooldnes of ſna wyſes
 et wyndys they may not la wbo wt the ſowyn ys at the la weſt that yt may
 dyſcend. The treys ar co weryt of ſna w a that theyr ys no ept no ſtrenght
 yt ys to hold them neyr the fyer a to ſpend the gooddys gaderyt in ſymer et
 ſo men other. vi. year ar coold ſo as theyr membrys trembls that makys
 hoyr q whet and may not haue ept ſelys the fyer the ſoon yf yt makys hoyr
 wold ſowyn ſy a lapt ryſes for as. lxxiii. year a yf he lypys ony mor ewyr mor
 cūmpe wayl a decrepyt and ſhalbe by the good go wernyng of ſong aage.
 ¶ Where for I ſheppart ſays ſapād mor ower of long lypung a long deryng
 that the he wpyly bodys may mayl a wansyng wpyth the good go wernyng
 or ewyl of men how weyl that man be ſtranzet bot he may reſpēt by hys
 fre wyl to do that he wold leyf et yt that he wold not. Aloue the q wpych in
 clynarys ys the wyl of god makand ſenght the lyue by ys goodnes to the

.ych he wylor mayk shoort for vs iustys. And weyt for in ovr copot aka
 endar shalbe shaweng as we haue wnderstondyng of theyrbodys cels
 strals of theyr mo wrynges a wertus. Et thys presant booke namyt copot
 for yt cōprehēdes althe cōtenu of the copot a mo: for the dayes / ho wrys /
 momens / of the now mo wrys of the clypys of the so wng of the mo wng
 a of the syng in the q wrych the mo wng ys e wrych day that the copot techys
 not a yt sayd of sheppars for yt yedrawyn as for the most part of ovr ha
 lendar of sheppars a yth for to cōprehend for them that ar not clerks
 Et so cōtenys techyng a doctryn that sheppars a other pe wpyl shoold wnder
 stond to gydder syndry techyngys gaderyt by hym q wrych put the booke
 as yt ys. The q wrych copot a kalēdar ys dyuydyt in .v. partys. The fyrst
 ys ovr scens of the copot a kalēdar. The segund ys the tre of wrych to
 gydder wryth the paynes of hel for them that as doryng the. The thryd ys
 the woye of heelth of man the tre of wertus for to cum to sapyens refuge
 of good pe wpyl. The .iiii. yt ys she phesylz a go wernyng of the heelth
 of ovr sheppars. Et the .v. party ovr astrologye phyzonomy for to wnder
 stond syndry dessaynyngs a wrychys of the world. they q wrych be natur
 ar inclynpt a can do them. The q wrych partys declarys as we wnderstōd
 them shalbe the end of thys presant copot a kalēdayr

They shoold wnderstond the co
 pot a kalēdayr of sheppars

Dr to haue as sheppars wnderstondyng of theyr copot a kalēdayr
 they shoold wnderstond that the year ys the mesur of the tym that
 the soon passys the .xii. syngys reto wnant to ys fyrst po wnt. Et
 ys dyuydyt be .xii. monethys q wrych ar ianuer / feurper / mare / a wryl / may
 ioyng / iuliet / ar west / september / october / nowember / december /. So the
 soon in thyr .xii. moneths passys be the .xii. syngys in the year oon tym.
 The days of hys entre i the syngys in the kalēdayr a the days also q wē
 he partys. The year as than .xii. moneth. lii. welys et. ccc. lxxv. days / and
 q wē bysept ys. lxxvi. oon day as .xviii. ho wrys e wrych ho wry. lxx. of mo
 mens After thys dyuysonys ghanant to wnderstond for e wrych oon
 year. iii. thyngeys. The fyrst ys the goldyn nombry. The segund letter
 domynycal. Et the thryd the lettar tabulayr q weyt in hys althe practyke
 of thys compot a kalēdar. For the q wrych nombry a lettar to fynd a wnder
 stond for the tym that they wold wnderstond be yt gorn or for to cum
 shal by put .iii. feygurs. soon after the kalēdayr of the q wrych the fyrst shal
 shaw the waleur a declaracyn of the two other. Et yt ys ghanant to wnder
 stond that in .iiii. yearys thair ys oon bysept the q wrych as oon day mo:z
 thā the other a also as two letters domynycals segnet in oon of the feygurs

Et chaunge the lettar the day sant mathyas a the q wncþ þs wþ gyl þs put
wþ the day aboue oon self letter. Cyt þs ghanant to wnderstand also
that the letters feryals of thys lalendar wnderstondþs as them of other
lalendars be for the q wncþ at the nōbers a the other thre after the letters
feryals The first be for the lettars dyscendant law þs the golden nōbr
ryght aboue the dapes of the new mowþ a the two q wncþ at wþ at the
howr a the moment of the sayd mowþ the q wncþ q wen they ar serups for
befo: mowþ of the day aboue the q wncþ theyr: a go wþ they ar blak ser
ups for after mowþ of the self day in the plays of the nōber be to lrys that
theyr number q weyr yt þs. The days wnderstondyt from oon mydnyght
to oon other mydnyght. Et shal ser we the sayd nōbers be for the lettars
feryals. p. p. year cōpleet: from the year of thys present lalendar oon
thow sand. iiii. hondreth. lxxxviii. wþ to the year oon thow sand. p. bi. in
the q wncþ year shal begyn to serue the golden nōber et the others nom
brs after the lettars feryals al in the maynaye as they be for for other
p. p. year. Al the remanant of the compot a of the lalendaye þs parpet w
el: for the two golden nombrys so shal they be. p. p. viii. year hoal of the
q wncþ year oon thow sand. cccc. iiii. p. a. p. vii. þs the first. The feryals
of the lalendaye ar in thaye dapes of the q wncþ the solennel ar wrytten
in reyd a storpt in the byngzet: neyr the q wncþ wryzette in the end of the
bodys aboue ewrych day þs oon lettar of the a b c for to wnderstoud in
q wncþ syng þs mowþ that day: a yt the sayd lettar of the rymbys: for
the q wncþ shalbe put oon figur be for the lalendar q wncþ shal shaw
how they shoold wnderstond yt. The year of thys present cōpot a lalē
dar q wncþ as begowþ to haue cōwrs the first day of ianuer þs. M. cccc.
iiii. p. a. vii. in the q wncþ rynnys for the golden nombyr. p. bi. The lettar
domynyal a the lettar tabular f a ar in the first lrys of theyr figures a
nereft the golden nombyr. p. bi. for year q wncþ yf sayd of thys presant cō
pot and lalendaye

CThys q wncþ wnderstondyt the compot pratylys
the lettar domynyal be the wets wnderneath.

Cfilius / esto / dei / celum / bonus / accipe / gratia /

Or be other wets

fructus alit canos el gelica bellica danos

El genitrix bonadat finis amara cadat

Dat fores anni calor erus gaudia busti

Lambit edens grisso boadel dicens fiet agur

for to set the moneth

A dam / di / ge / bat / et / go / ci / phos / a / di / phos /

for the golden nombyr et the prym

Ter. nua / br / din / nod / octo / sed quinqz / tre d / ambo / be / cem / dod
Sep / tem / quin / quat / tus / duc / io / ta / no / uem / b / i / quat

CDon practylz ingenuo vs in the compot of sheppars
New & so wtylly the sheppars as fund for to wnderstod the golden nōbr
the letter domynycal & tabyl oon pratyly short & wrych follo wye for the sut
telnes & hard yf fyrst war not shawen of the & wrych wnderstōdys; bot to
thys yt ys not ghanant to abyrd no to tra wayt for caus of segure the
& wrych techys al & shawys to fynd & wnderstond the sayd pratyly.

Finis canos agur ei? bona fruct?. Dicens anni & bellica grisso dat amara
El cabit gaudia dat alit fiet color. Genitrip danos boabel flares cadat ge
lica. Edens busti.

C.iiii. segrettyz of the compot of sheppars

Mobilisasta dies occurrans aureus octo

Sepdeno cum d nō erit inferior

B Veneris sancta sed quinqz tred ambo maria

Nec erit in toto dicens symillis octo

CThe kalandar aboue the hand for to wnderstond & q what daps at
Two wold wnderstond kalendayr. Abowe the hand as the sheppart
When & q what day ys holy day. Thys & wrych follo wye put in the heyd
wy for al werkz wryth owt thoght a b c d e f g

The dapes of the year ar be. vii. The lettres ar knowyng ych oon wapt
Don ys for so wnday e wpr mor. vi. other for the. vi. dapes

Et theyr ioynt peshoold be / set in to theyr left hond

Of.iiii. fngers ys al the poynt. The to w mo wt taplayn yt ys not

Trych the m we shoold wryth owt hand. Ryght for to be mor certayn

A b c o wtt wart the hand g aboue D e f wryth in includyt

After yt shawys to wnderstōd. What plays & wryth moneth shoold be

In the lytel segnnd dam de b ge c At in the myd fngers

so put in the medycyn d f in the lytel taplays eynd

Januer aboue a of the lytel fnger ys set at ys desyr

feuerter & mars yt lylys me aboue d in the segund fnger to gydder

Aurpl aboue g aboue the b may & wrych tym ys ioy ws & gay

Joynng yt ys abowe e of the myd fnger iuliet aboue g yt ys ryght plays

At west abowe after than allmys September that ys ghanant to logo

Aboue f of .iiii. fnger October aboue a yt ys for hym

After we most put nouember. Aboue d & aboue f december

Of the lytel fnger for to meyl short. .xii. moneth ys ghanant for to logo

C. After bray / pen / cro lury the emmeran daps ys set
th. .xvto c wpr to fast wryth owt saylspng in no tym

¶ Inke wo of the knyge here hōder neyth ar so manyay syllabes
As thap dapes in the moneth to the q w p ch they ser we a thep
shoold set them aboue also manyay ioynttes of the fengere of
the wrong hond e w p p ch shalbe aboue oon ioynt.

¶ Januier

Di/si/o/ia/nus/e/pi/lu/se/la/nus/et/lien/fe/mau/mar/an/
Pis/ca/fab/ag/bm/cen/ti/pau/lum/iul/ag/que/ba/tild/

feuerper

Eri/pur/blas/et/a/ue/fe/bu/o/co/last/ti/ca/ba/sent/
Jul/con/ian/ae/tur/cum/pe/tro/math/so/ci/e/tur/

¶ Mars

Mo/sed/mar/ci/us/bal/to/duth/lie/ con/gre/go/ri/um/bo/
Pat/ed/bart/cuth//be/ue/ca/pe/ma/ri/am/ge/ni/ti/cem

¶ Autil

Gil/gyp/ric/et/am/brosi/i/dat/a/ppl/le/on/eu/fe/ti/bur/ci/
post/al/phe//fcl/ta/ge/or/uat/ci/que/bi/ta/lia/

¶ May

Phi/li/cruc/may/i/id/la/tin/nic/gor/de/ne/re/i/qz/
Post/e/a/dun/se/qui/tur/post/al/phe/seft/ta/ger/ad/e/pe/qz/

ioyng

ni/mar iu/bo/ni/fa/med/colum/bat/ba/ci/ba/bi/ti/
Bo/mar/marg/ed/bart/si/mil/alb/el/io/on/le/pe/pau/

¶ Juliet

Ser/bi/iul/mar/ti/ni tho/me/que/fra/be/dic/ti/south/bn/lien/
Ar/nulf/marg/prap/mag/ap/cris/ia/on/dor/sam/sun/ab/ger/

¶ Aruest

Pe/steph/steph/au/gust/trans/do/ci/ro/sau/ti/bur/ci/ip/con/
Sump/ta/sit/a/mang/ni/bat/to/so/cuff/ag/io/oon/fel/on/cut/

September

E/gid/sep/cuth/bert/ba/bet/nat/gor/gon/pro/thy/qz/cruc/
Lam/ber/ti/qz/math/ma/mar/te/cle/fer/cyp/da/con/mich/ger/

¶ October

Rem/leo/fran/ci/si/mar/tunc/di/ger/a/ni/a/ed/
Post/su/cas/in/in/de/ro/ma/cris/pi/ni/se/mo/nis/quin/

November

Om/nis/tunc sanc/ti/le/o/qua/te/o/mar/ti/bu/ci/a/ni/a/ed/
Pre/te/cle/gri/ha/li/ni/a/que//sat/an/

December

E/se/gi/bat/ba/ni/co/con/cep/et/su//cie//al/ma/
D/sa/pi/en/que/tho/mae/pro/pe/nat/steph/in/id/tho/me/sil

Followys the sawes of the .xvii. monethys of the year
a how ewerich oon moneth lowys yt self of sum fayr pro-
pyete that yt as .first ianuer says that followys

Ianwer

I mayli me to be callit ianwer The most coldest of al the year
Bot I may prys me ryght weyl That my sayson was apprewyt
The fayth of god yt was ordonnyt for in my tym he was cyrconceypt
Jesus he was sha wry To the .iii. kyngys the stepe of prys
feuerer

Et I am fe werper the hardy In the q wyche moneth the wyergyn royal
Dyd go in the tempe of io wys To mayli oon present especyal
Theyr presentyt the swete lam/ Dyrth in the armys of symeon
Pray we the mayeste royal That he keep of ingland the nam
Mars

I am the nobyl mars floryshant Ryght gentyl ryght a wert wos
In me cūmpe good fructefrunt for I am large a plant wos
Et sentren the glory we Be in my reawm so say I zo w
That in my tym bygo wro ws for to a wanch al my freyndys
Aurpl

I am a wyrl the most ioly Of al in hono wr and wayllane
for in my tym was freyt The world of the ych of oon speyr
Be the holy woorthy suffrans Of god that the world mayd
Et that we shoold haue thoght Et he in thys tym dyd roys
May

Of lylz to me thair ys not 3yt In al the gadderyns
for he wyche weyl can nam me I am the fre kyng of the year
I am the may q wyche grathys Al sendy fayr ladys
Et in my tym was approwyt Of doct wres al the complantys
Joyns

e wyrych oon kno wys my sayson ys fayr I am the moneth of io wn namet
Wyche makys to clepp the thyng ys sech Shepp mo wds at gret plante
In my tym shoold be lo wryt he q wyche so maynay goodys has send
for in my tym in werpte Abundre the goodys wryth gret ioye
Iuliet

Et I beleef yf I to zo w sayd The woorthynes that ys in my deed
That I shoold not be of zo w beleiffyt/ I that am the moneth of iuliet
I am ioyows wryth sobyt wordys for al goodys to mayli them ryp
Theyr shoold weyl wryth hart parfy Et in my tym serue iesu cryst

Aruest

I am aruest in the q wrcch has no layser. Thapli to mapli delay
ma w wrcch owr gret layser. Put in to granch flapl and wynd
Et so we shoold rps in the mornynge. For to pray owr redemptur
Jesus the q wrcch ghe wy' po w holp for to haue of the he wrcch the tenor

September

I mapli me to be callt september ful of al good in al places
They may fynd in my saysson weyt wrcch horytys and peps
Alerbryt for oon tym. So shoold ych oon be gret saysson
Ad wrcch q wrcch at yt be so smal be he pouz wrcch of al garnyson

October

He q wrcch of me remembrys hym. He shoold be gledsum grettumly
for I am nampt october That makys the wrcch to be gaderyt of the seynt
of the q wrcch they mapli the holy sacramet aboue the a wter i sendy cotry
Et q wen I may good wrcch verraly My saysson shoold be so wrcch

November

I mapli to be lychtnt sendy tysons. I am nowember that regnys at ful
Al parson of facion shoold thynk to haue bryd and wrcch
Et shoold pray to the so wercch. Lyrng of heben for owr saluacyon
for in myn tym yt ys certayn that rppys al naturelly

December

I am sehtember the curtys that aboue al shoold be so wrcch
Q wen in my tym the lyrng of lyrngys was of the wercch delerwrcch
Et boorn of hys syd. Q wrcch of the world was reioyet
Of honno wrcch I pas al other. Q wen in my tym iesus was boorn

Number of the dayes of ewrcch oon

Aurpl/ ioyng/ a also september/ As. ppp. dayes wrcch nowember
Se wrcch as ewrcch oon mor oon day feurer. ii. les that yt ys ryght co wrcch

The. iiii. sayssons of the zear a the ar begynnyng
iiii. sayssons two as in the zear. The fyrst that ys the prym tym
S weyt and after the tym of summer Antom as gooddys at plante
Bot in the. iiii. ys the tym of wynter. To po wrcch pe wrcch hard and fel
Q wen prymtym cumys co wrcch of floywys yt ys of sendy co wrcch
Et wyl mapli the begynnyng at the myd feurerer ryghtly
Et in myd may begynnyng somner floyw of hootnes and bea wte
Antom in er west neyr the myddys begynnyng for yt ys the rygh. place
wynter sayssys not I le not ewrcch mor the day sant clement
Et q wo wold of the compot wnderstonð Mor the kalendar he shoold se
Or be fygur wrcch owr saylzyng. They shal se al that they desyr

The figure for to understand in what syng the moyn ys ewerich day
ys declaratyf of the letter of the synge of the Calendar heyr after

i. n. m. i. n. v. s. i. b. i. h. i. c. p. r. o. p. t. e. r. p. u. n. g. u. m. p. u. n. g. u. m. p. u. n. g. u. m. p. u. n. g. u. m.

Aries	p	n	c	D	f	p	f	H	z	p	e	u	m	a	e	i	a	q	f
Aries	z	o	d	u	e	g	e	i	a	q	f	p	n	b	t	h	p	r	g
Aries	a	p	e	p	r	g	t	h	a	b	g	z	o	c	D	l	a	e	h
taurus	p	q	f	z	a	h	i	a	p	c	i	a	p	d	p	m	b	s	i
taurus	a	r	g	a	p	i	h	a	q	d	l	p	q	e	e	n	c	t	h
gemini	b	s	i	a	r	i	h	a	r	e	m	a	r	f	z	o	u	v	l
gemini	c	s	i	a	r	i	h	a	r	f	p	b	r	g	a	e	p	u	m
cancer	d	e	h	b	s	i	h	a	r	g	z	c	r	h	i	f	p	v	n
cancer	e	f	m	c	s	i	h	a	r	h	p	t	r	h	p	g	z	o	p
Leo	f	g	n	d	t	h	l	a	s	z	o	D	a	s	t	h	a	r	q
Leo	g	p	o	c	u	l	l	a	s	z	a	p	b	c	t	l	p	r	r
Leo	h	p	o	f	p	l	m	a	s	i	a	q	r	d	D	l	a	s	f
Virgo	i	z	p	g	p	z	n	c	t	h	a	r	g	e	u	m	b	s	e
Virgo	h	a	q	h	z	o	p	d	D	l	a	s	h	z	o	e	a	s	t
Libra	l	a	r	i	a	o	p	e	u	n	c	t	h	i	p	n	c	t	D
Libra	m	a	s	i	a	p	q	r	p	n	c	e	l	a	r	g	v	z	u
Scorpio	n	b	s	h	l	a	r	g	z	o	d	D	l	a	h	z	p	e	p
Scorpio	o	c	t	l	a	b	s	h	i	a	r	p	n	s	i	a	r	g	v
sagittari⁹	p	d	D	m	c	s	i	h	a	r	f	p	c	t	l	a	s	h	z
sagittari⁹	q	e	u	n	c	t	h	a	r	g	z	o	d	e	l	a	s	h	z
sagittari⁹	r	f	p	o	d	t	l	a	s	h	i	a	r	p	m	b	s	i	a
capricorn⁹	s	g	p	p	e	D	m	a	s	i	a	q	r	f	u	n	c	t	h
capricorn⁹	s	h	z	q	f	u	n	c	t	h	a	r	g	p	o	d	u	l	a
Aquari⁹	t	i	a	r	g	h	l	a	p	z	o	p	s	h	i	e	p	n	c
Aquari⁹	D	h	a	s	h	i	l	a	p	z	a	b	s	i	h	t	p	o	d
Pisces	u	l	a	s	i	h	l	a	p	z	a	b	s	i	t	a	p	q	e
Pisces	p	m	b	t	h	l	l	a	p	z	a	b	s	i	t	a	p	q	e
Pisces	p	n	c	D	f	p	f	H	z	p	e	u	m	a	e	i	a	q	f

C By the figur hept above they may wnderstond in what synge ys the mo wne wyrtch day / as the declaracon of the letters of oon / a / b / c / d q wch ar in the halendaye kept of the lynes a ar nampt letters of the syn ges q weyt for may be fyrst the lettat of the halendar about the day that they wold wnderstond / after be yt fund in the eynd of the lynes dyscend at aw wnder the nomber golden q wch rymys after be hold in the eynd of

the knyght we prayt wrytten the names of the synners & yt that be holden
 tra warnt ryghtly the sayd letter yt ys the knyght the mo wyse that day. Et
 so as oon nomber golden oonly serwe for lxxvnder neth that nomber
 for the self year as year of this kalender we haue. .xvi. for the golden no-
 ber the lxxvnder. .xvi. shal serue al the sad year qwen we shal haue. .xvii
 the lxxvnder. .xvii. shal serue the year of. .xvii. for the golden nomber
 and so of others.

*Ut celum signis presurgens est duadenis
 Sit hominis corpus assimiliatur eis
 Nam caput et facies. Aries sibi gaudet habere
 Gutturis et colli ius tibi. Taure detur
 Brachia cum manibus. Geminiis sunt opta decenter
 Naturam cancri pectoris aula gerit
 At leo vult stomachum renes sibi vendicat idem
 Set intestinis virgo preesse petit
 Ambas libra nates: ambas sibi vendicat hancas
 Scorpio vult anum vultq; pudanda sibi
 Inde sagittarius in copis vult dominari
 Amborum genuum vim capricornus habet
 Regnat in aquario ciurium bis apta decenter
 Discibus et demum congrua planta pedum.*

*Saturnus niger. Iupitei viridis. Mars
 rubeus est. Sol croceus. Venus albus. Mer-
 curius. Luna Darii sunt & dum quisquis
 regnat nascitur: puer sit coloratus*

Declarycon of the latyn heyr aboue

That ys to say that the .xii. synners has domynacon aboue the body of
 man dyuident be partys as be the synners dyuysys the fermament and
 ewerich oon synng be holdes & governes the partys of the body so as yt ys
 sayd aboue & after shalbe shawen be feygur and declarypt mor fullfelle
 Esch spyr of planettys ys sayd of theyr co wleure bot of theyr nature
 & propretes. of the partys of the bodye the knyght governes and be hol-
 des mor at ful shalbe sayd heyr at lenth.



January.

I maye me to be call'd ian wer The most coldest of all the year
 Not I maye p'ys me ryght weyl That my sayson was app'ie wyl
 The fapth of god yt was ordonn'd for in my tyme he was cōconcey'd
 Iesus he was shawen To the.iii. dayes the stee of p'ys



Januar as. ppi. daret the mo vm. n. n. n.
 In iano clare calidifqz cibis potiaris.
 Atqz decēs pot⁹ post fercula sit tibi not⁹
 Ledit enī medio tunc potat⁹ vt bene credo
 balnea tuti⁹ intres (Benā scindere cures

iiii	ip	8	Viii	iii	pBii
8	Bii	c			
		d	pBi	iiii	pi
o	ii	e	B	Bii	8Bii
		f			
iii	pBi	g	pBii	Bi	
		A	ii	ip	pBiiii
i	pppBii	8			
ip	iiii	c	p	Bii	pBii
8i	pBii	d	pBii	iii	pBi
		e			
Bii	8i	f	Bii	o	pppB
		g			
	pppBii	A	pB	i	Bii
		8	iii	Bii	ii
		c			
p	pppip	d	pBii	o	pBi
pi	pBi	e			
ip	pBi	f	i	p	pBii
8	pi	g	ip	B	fi
		A	pBii	ii	8Bii
o	pppBii	8	i	iii	pBii
		c			
8i	pppB	d			
		e	pBii	i	ppip
ii	pBii	f	iii	Bi	pBii
		g			
ii	ppp	A	pi	Bii	pppB
pi	pp	8	pBii	Bi	ppBii
8i	pppB	c			

Tricoucisio domini

oct sc̃i stephani
 oct sc̃i iohanne ip̃i.
 oct sc̃tor̃ innocētiū
 oct sc̃i thome mar.

Epiphania domini.

Sc̃i Edwardi regis.

Clavis septuagesime.

Sc̃i luciani

Sol in aquario

Trerpygerne

oct epiphanie
 sc̃i felcis
 sc̃i mauri abbatis
 sc̃i marcelli pape
 sc̃i antoni
 sc̃i prisce

Sc̃i wistani

Sc̃i fabiani & seba.

Sc̃e agnetis virg.

Sc̃i vincenci

Conuersio sc̃i pauli

Sc̃i preiecti

Sc̃i iuliani

sc̃e agnetis secūdo

ppBii sc̃e batildis regine





ffeurpet as. p^o biii. days .i. mo w^o p^o p^o
 nascitur occulta feb^{is} feb^{is} uario multa
 potibus et escis si cau^{er} biuere belis
 Tunc caue frigora de police fide cruore
 fuge mellis fau^{is} pector^{is} a morbos cura

Biii	B	pfi	d	Bii	i	plvi	Sctā brigida	(Bit
vbi	o	Bi	c	vbi	Biii	pppi	Purificacio marie	
			f				Scti blasii	
B	Bi	pppvbi	g	B	n	ppvB		
			A	piii	p	ppvi	sctā agatha	
piii	ai	Biii	b				sctoꝝ Bedastigamendi	
ii	o	iii	c	ii	p	BB		
p	Bi	hp	d	p	Bii	iiii		
			e					
vbi	ip	ii	f	vbi	iii	iii	sctā appollonia	
			g	Bii	i	liii	sctē scolastice	
Bii	i	vbi	A					
			B	vB	Bii	pppvB		
vB	pi	vB	c				marci Sctē Valētini	
iii	piii	BB	d	ili	ii	ppvii		
pui	o	ppiii	e				sctē iustiane	
t	Bii	pfi	f	pui	o	ppviii		
			g	i	Biii	ppvip		
ip	aii	pfi	A	ip	vB	ppvi		
			B	vBii	iii	hp		
vBii	Bi	pBi	c				Vltimo lxx	
			d	Bi	Biti	lviii	Cathecha Scti petri	
Bi	i	p	e					
			f	pifil	Bii	i	Scti matthee	
puiii	iii	pif	g					
iii	i	pfi	A	iii	ip	plviii		
pi	o	ip	B	pt	Biii	lii		

Let yt go to notifye that the golden nombyr shal be the daye the how
res et the morninge of the new mo wyng et the reed nombyr be for nowyn
at the blois after nowyn of the self daye above the q wyng at the sayd nabit.



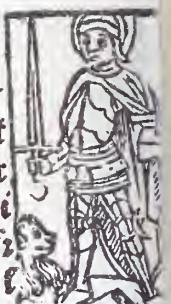
Mares as. ppi. day. Et the mo wñ. ppi
 marti? hu mores gignit variōsq; dolores
 Sume cibum pure cocturas si placet Dre
 Balnea sunt sana sed que supflua sana
 Dena nec abdenda nec potio sit tribuēda

vi	viii	pppvi	d	pp	iii	iii	Scōp dauid. a monani.	f
			e	viii	o	l	Sancti cedde	g
			f	vi	i	plvi		h
pli	vi	p	g	v	viii	pppiv	Sancti adriani	i
v	p	plvii	A	v				ii
			b					iii
iiii	ii	pp	c	iiii	ip	lvi	scē ppetue & scē thome	iv
ii	ip	pp	d	ii	o	pvi	Sancti duthasu	v
			e					vi
p	iii	plviii	f	p	v	pp		vii
pliii	pli	plvi	g	plviii	ii	plvi	Claves pasche. sol i ariete	viii
			A				Sancti gregonii pape	ix
vii	vi	plv	b	vii	v		Ultima quadragesima	x
			c				Transla. scē bonauature	xi
plv	ii	pvi	d	plv	i	pppvi		xii
iii	i	plvii	e	iii	plviii	pppvi	Sancti bonifacii pape	xiii
pvi	ip	pppv	f	pvi	p	pppvi	Sancti patricii	xiiii
			g				Scōp edwardiegabz	xv
i	v	lii	A	i	v	ppp	Sancti ioseph p̄f	xvi
ip	v	vii	b	ip	o	liii	Sancti cuthberte	xvii
			c				Sancti benedicti	xviii
plvii	vi	plv	d	plvii	viii	iii	Primū pascha	xix
			e				Hic adam creatur	xx
vi	vi	iii	f	vi	i	lvi		xxi
			g				Annunciatio dñica	xxii
pliii	iii	vi	A	pliii	ip	plvii		xxiii
iii	p	lvi	b	iii	ip	plv	Resurrep̄io domini	xxiiii
pi	v	pppvi	c	pi	v	pppvi		xxv
pp	vii	plv	d	pp	v	plv		xxvi
			e					xxvii
vii	o	plv	f	vii	o	pl		xxviii

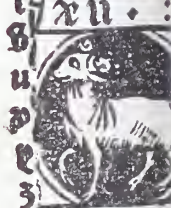




Awpelas. ppp. daps. a the mo wn. ppi
 hic probat in bere vires aprilis habere
 Tuncta renascunt. pari tunc apperunt
 i quo scalpescit corp⁹ sanguis quoqz crescit
 Ergo soluatut benter cruorqz minatur



p	p	ii	A	p	p	p	sancti gildardi
b	o	pp	b	i			maris egyptiaca
viii	p	li	viii	p			sancti richardi epi
ii	p	viii	ii	bi	plip		Sancti ambrosii
p	ii	lip	p	i	plii		
p	iii	plii	p	iii	pip		
bii	pi	pppi	bii	bi	pip		Leonis pape
p	ii	ii	p				Solin tauro
iii	pi	pppi	p	b	p		Sancti tiburci
pi	bi	pppi	iii	bi	plbi		Clauces rogationū
i	iii	pppi	pi	bi	plbi		
ip	bi	ppb	ip	i	ppp		Sancti alpshegi
p	iii	lii	p	bi	ppii		
bi	bii	ppp	bi	bi	bii		Sancte oportune
piii	pi	pppip	piii	ip	pppbi		Sancti georgii
iii	p	pppi	iii	p	pi		Sancti marci euāgel
pi	ii	o	pi	ii	ppp		Letania maior
pip	ip	iii	pip	pi	li		Sancti vitalis
bii	iii	bi	bii	ii	ppii		Sancti petri martiris
							S. eutrop. Irat⁹. de sen



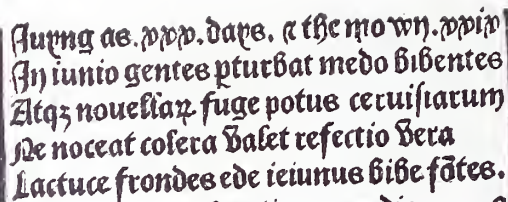


May as. ppi. day. Et the mo wn. ppp.
 Mayo secure sapari sit tibi cure
 Scindatur vena sed potio detur amena
 Et si calidis reb? sint fercula seu specieb?
 Potibus astricta sit salua cu benedicta.

vi	m	vi	b
pi	pi	vim	c
f		li	d
			e
pi	vi	ppii	f
ii	ii	pi	g
			A
p	i	plvii	b
			c
pbiii	viii	ppi	d
vii	pnii	pppuiii	e
pb		ppip	f
			g
iii	vii	viii	A
pi	iii	pliii	b
			c
i	iii	pi	d
ip	viii	ppiii	e
			f
			g
pbii	vii	ii	A
vi	viii	pp	b
			c
piiii	vi	plvii	d
iii	i	plip	e
pi	p	pliii	f
pip	pi	ppi	g
			A
vii	vii	iii	b
			c
pb	ip	plb	d

Philippi et Jacobi
Inuētio sancte crucis
Sancti alexandri
Johis an portā latinā
Sancti iohānis de be.
Transla. scti nicolai
Sancti gordiani
scōp nereci et achilei
Sancti dunstani
Sancti adelmi epi
Sancti augustini
sancti germani epi
sancte petronisse
 b iii





e f g A
c d e f g B
c d e f g A
c d e f g B
c d e f g A
c d e f g B
c d e f g A
c d e f g B

B
iiii
ii

p

pBii

Bii
pB
iii
pri

i
ip

pB
Vi

pri
iii

pi
pi

Si

pB

iii
ii
ip
B
Si
i
pp
pp
ip
B
Si
ii
S
P
ii
ip
B
a
B
B
i

bii
 bi
 ii
 iii
 iii
 bi
 i

[illegible]

sancti nycomedis
sancti marcessini

sancti Bonifacii

scōꝝ medardi et gisē.
Transla. sci edmundi

Sancti Barnabe
i sancti Basilidis

sancti basilii
sancti modesti
translatio sancti richardi

scōꝝ marci et marcel.
scōꝝ getuasii et proth.
Transla. sci edouardi

Sancti albani
Sancte ethedrede
stat. sancti Johis bap.

iii Scōr ioh̄is et pauli

sancti leonis pape
Aplōꝝ petri et pauli
Comemoratio pauli





iuliet as .pppi. daps and mo wñ . ppp
 q̄ vñlt solamē iulio hic pbat medicam
 Denā nō scindat ne vñtrem pocio ledat
 somnū cupiscata balnea cūcta pauescat
 Prodest recēs vñda aliū cū salua mūda

R	ii	ip	g	S	i	S	Dei Scti iōannis	f
pi	p	ppip	A	pii	viii	vii	Visita. beate marie	e
			b					t
ii	p	lip	c	ii	iiii	iiii		v
			d	p	iii	pppip	Trans. Scti martini	u
p	iii	S	e				oct petri & pauli	p
			f					l
ppii	o	plviii	g	ppii	ip	pppi	Trans Scti thome	z
vii	ps	vii	A	vii	iii	li	festū reliquiarum	r
pi	i	plv	b	pi	i	plvi	septē fratru dōmñi.	a
iiii	viii	plvi	c	iiii	ip	pppip	scti benedicti	b
			d	p				c
ip	i	li	e	i	S	pppip		d
			f	i	S	f	Sol in leone	e
i	vi	S	g	ip	ip	plii	Trans. Scti wethuni	f
			A				trans. scti osinūdi	g
ip		plii	b	ps	ppii	ppip	scti henelini	h
			c				scti arnulpfi	i
ppvi	iii	plm	d	S	p	p	Sctē margarete	l
vi	ii	p	e	iiii	ip	ppii	sctē prapedis	z
viii	viii	lvii	f	p	o	lvii	Sctā maria magdale.	m
			g	ii	iii	p	scti appolinariū	n
ii	vi	o	A	p	o	lvii	sctē ppine vergi.	o
p	viii	pl	b					p
			c	pip	i	plv	Scti iacobi appostoli.	q
ppp	S	iii	d				Sctā anna	r
vii	p	plm	e	vi	pii	ppii	septē domniēcū	t
			f	p	p	ppm	scti samsonis	f
ppv	ii	ipvi	g	S	ip	li	scōp feli simple	e
S	ip	S	A	S			scōp addon	t
			b				scti ger mani	S

8 iii



Ar vestas . ppi . dape a mo vn . ppp .
 qsq̄s sub augusto vnat medicamine iusto
 Raro dormitet estū coitū quoqz bitet.
 Balnea nō curet nei multū cōestio curet
 Nemo lapari dz deif leuothomari



pm	ip	o	c	pm	m	ppp	Ad Vincula scti petri
q	p	b	d	n	i	pvi	scti stephani pape
p	vi	n	e	p	m	ppp	Inuocio scti stephani
			f				
pm	pm	ppp	g	pm	o	pvi	festū niuis marie
bn	ppim	pvi	A	bn	b	plm	Transfig. dñi
p	bn	bn	b	bn	ip	lm	festū nois iesu
			c	ip	vi	li	sancti donati
im	b	b	d	im	un	vi	scti ciriaci
			e	pn	un	vi	scti romani
pn	iiii	ii	f	pn	un	vi	Scti laurencii
i	p	pppvi	g	i	vi	lip	scti tiburcii
			A	ip	pvi	pvi	scti ypoliti
ip	iii	vi	b				Septembris
			c				Assumpcio marie
pvi	ii	vi	d	pvi	viii	pliii	Scti rochi
vi	p	viii	e	vi	viii	li	oct. scti laurencii
			f				scti agapiti
pm	vi	pvi	g	pm	iiii	plip	Scti mangni
m	vi	li	A	m	o	plip	
			b				oct. sancte marie
pi	iii	pvi	c	pi	p	ii	factorum timothei
pip	viii	f	d				
			e				
p	vi	pvi	f	pip	b	pvi	Scti bartholomei
pvi	ip	viii	g	viii	p	lip	Scti ludouici
			A	pvi	ip	lip	sancti rufi
			b				Scti augustini
b	b	m	c	b	b	vii	Decolacio iohānis
pvi	p	vi	d	pvi	i	lip	sctoꝝ felcis eudacti
			e				sancte cuttberge





RIV

september as. ppp. days 2 mo vn. pp ix
fructus maturi septēbris sunt balituri
Et pira cū vino panis cū lacte caprino
Aqua de vetrica tibi potio fertur amica.
Tūc venā pādas spēs cū semie mādās.

iii	ppvii	f	ii	ii	ppiii	Scti egidii
p	pp	g	p	vi	p	Scti antonii
		A				
		b				Trās. Scti cuberti
pdiii	i	c	pdiii	iiii	vii	sancti bertini
vi	p	d	vii	vi	f	
pb	b	e				Dies caniculares
iii	iii	f	pb	vi	ppvi	
		g	iiii		b	Natiuitas marie
vi	viii	A	vii	i	pppvi	Scti gorgonii
		b	i	p	pliii	scōz pth & iacincti
	iii	c				
ip	vii	d	ip	b	pppvi	Sol in libra
pdiii	pi	e	pdiii	ip	vii	Epaltacio scē crucis
		f				oct. natiuitatis
vi	vi	g	vi	vi	lii	Scti niniani
iiii	vi	A	iiii	i	pliii	Scti leobini
		b				Scti lamberti
	ip	c	iii	pi	pppip	
pi	vii	d				Scti mathei
		e	pi	iii	vii	Scti mauricii socioz
pip	pi	f	pip	p	ppip	
viii	p	g				
		A				sancti firmini
		b	viii	iii	ppip	scōz cipriani & iustini
pdvi	vi	c	pdvi	b	pppiii	Scōz cosme & damiane
b	ii	d	b	ii	pppvi	
		e				
iiii	u	f	iiii	ii	ip	Scti michaelis ar.
		g	ii	b	ip	Scti ieronimi





October as .xxx. days & more. .ppp
 October Vina prebet cum carne ferma
 Nec non aucina caro valet et volucrina
 Quauis sint sana tamē ē replecio sana
 Quattuor di comede s; nō precordia lede

ii	Viii	li	A	p	pi	Viii	Sctoꝝ remigii ger.	a
			B				Sctē thome	b
			C				Scti leodogarū	c
ppvii	iii	pi	d	ppvii	vii	i		d
vii	pp	im	e					e
ppv	iiii	ppvdi	f	vii	vi	vi	sctē fidis virginis	f
			g	ppv	iii	o	Sctoꝝ marcuamarcet	g
iiii	v	ppiiii	A	iii				h
			B	p	ip	ppvii	Sctē dionisi	i
ppii	ii	vii	c				scti gergeonis	li
			d		iii	ppvii	scti nigajii	l
i	vii	pli	e					m
ip	p	i	f	ip	p	lv	Trans. Scti edouardi.	n
			g				scti calixti	o
ppviii	vii	ppvii	A	ppvi	vii	pl	Scti vlfraamii	p
	iii	pliiii	B	vi	iiii	ppp	Scti micaelis imōte t.	q
			c	iiii	o	liii	Sctē et heldriede	t
iiii	ip	ppiii	d				Scti luce euāgeliste	u
			e	ii	i	ppvii	Sctē fredeſuūde	v
iii	ii	lv	f					w
vi	ip	li	g	p	p	pppvi	sctāz. pi. milia vginū.	x
	o	pppi	A					y
			B	p	iii	pppvi	scti romani epi	z
iii	ip	li	c	viii	ppviii	iiii		aa
ppvi	iiii	lii	d	ppvi	v	p		ab
			e	v	o	ppvii	Sctoꝝ crispini & crispini.	ac
	iii	ppvi	f					ad
			g	iiii	v	pp	Scti simonis & iude	ae
ii	viii	ppi	A					af
			B					ag
	m	viii	c	i	p	plv	Scti quintini	ah



Nouēber as. xxx. days. Et mo wñ. ppip
 Hoc ē scire dā q reuma nouēbri curant
 Queqz nociua vita tua sint p̄iosa dicta
 balnea cū venere tūc nullū p̄stat habere
 Potio sit sana Valde atqz minutio bona



p	vii	plvii	d	p	v	pli	Omnium sanctorum	e	. i .
pviii	v	plvii	e	pviii	viii	lii	Comemoratio aiaz	f	
vii	h	pliiii	f	vii	vi	ppviii	Sancte benefrede	g	
ps	vi	ppi	g					h	
iii	ip	lv	A	ps	i	ppviii	Sancti leonardi	i	
			b	iii	vi	ppvii		li	
			c	vii	iii	ps	scōp. iiii. coronatorum	f	. ii .
			d				sancti theodori	m	
pii	viii	vii	e	i	vi	v	Sancti martini epi	n	
i	pi	ppv	f					o	
			g	ip	iii	lviii		p	
ip	p	lip	A	pvii	vii	pppviii	sancti bricii	q	. x i .
pvii	vi	pppi	b				Decembrie	r	
vi	iii	ii	c	vi	ii	ppip	Sancti macuti epi	z	
			d	pviii	ii	pppip	Sci edmundi archiepi	s	
pviii	iii	iii	e				Sancti hugonis	t	
iii	ip	lvii	f	iii	vi	ii	oct. sancti martini	v	. x iii .
			g					u	
pi	ii	ppvii	A	pi	iiii	pviii	Sancti edmundi regis	e	
pip	o	pppvii	b				Presentatio marie	v	
vii	viii	pvii	c	ppp	vii	plvi	Sancte cecelie	z	
			d	viii	vii	pppv	Sancti clemētis pape	a	. x x iii .
pvii	v	pin	e	pvii	iii	pvii	sancti grisogoni	b	
v	vi	pliii	f	v	vi	pppvii	Sancte katherine	c	
			g					d	
			A	pviii	vi	vi		e	
			b					f	
pviii	iii	ppp	c						
ii	vii	lii	d	ii	v	liiii	sancti saturnini		
p	p	lvii	e	p	o	ppi	Sancti andree apsti		



[illegible]

Fygur of the lettar tabulapre of the q'w'ch the worth ys declaryd be two
 figurs goynd asfor the fyrst for the blaiz letters & the.ii. for the red letters.

b			b			c			b			bd						
i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix
a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t
u	v	w	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n
o	p	q	r	s	t	u	v	w	x	y	z	a	b	c	d	e	f	g
h	i	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z	a
g	h	i	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z
f	g	h	i	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y
e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	u	v	w	x
d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	u	v	w
c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	u	v
b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t	u
a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s	t
z	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r	s
y	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q	r
x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p	q
w	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o	p
v	w	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n	o
u	v	w	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m	n
t	u	v	w	x	y	z	a	b	c	d	e	f	g	h	i	k	l	m
s	t	u	v	w	x	y	z	a	b	c	d	e	f	g	h	i	k	l
r	s	t	u	v	w	x	y	z	a	b	c	d	e	f	g	h	i	k
q	r	s	t	u	v	w	x	y	z	a	b	c	d	e	f	g	h	i
p	q	r	s	t	u	v	w	x	y	z	a	b	c	d	e	f	g	h
o	p	q	r	s	t	u	v	w	x	y	z	a	b	c	d	e	f	g
n	o	p	q	r	s	t	u	v	w	x	y	z	a	b	c	d	e	f
m	n	o	p	q	r	s	t	u	v	w	x	y	z	a	b	c	d	e
l	m	n	o	p	q	r	s	t	u	v	w	x	y	z	a	b	c	d
k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z	a	b	c
j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z	a	b
i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z	a
h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z
g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y
f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x
e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w
d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v
c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u
b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s

The figur present ys for to fynd the lettar tabulapre and procedys al as
 the figur follo wyng of the letters domynycals q'weyr for yt ys ghanat to
 wnderfiond that the golden n'ombr for the year thas they wold wnderfiond
 and in the l'yn q'w'ch descends in la w vnder the sayd nombr ys the letter
 tabulapre & spech l'et' of the letter domynycal in the figur heyr after. They
 shoold wnderfiond also that oon golden nombr oon letter tabulapre & oon
 letter domynycal ser wps ewyr mor for oon year bot q'wen yt ys bessept
 q'w'ch ar two letters domynycals also two tabulapres so that the figur be
 for sha weng yt ys neydful to vnderfiond also that the letters domynycals
 & tabulapres ar in the fyrst l'yn vnder the golden n'ombr. p'vi. for the year of
 thys present l'ia sendayr q'w'ch ys. M.ccc.pcvi. Et also of othere

C The feygur for to fend for ewer mor the golden
nombyr and the lettar domynycal to gydder.

i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix
f	c	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed
c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b
ag	f	e	d	cb	a	g	f	ed	c	b	ag	f	e	d	cb	a	g	f
e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c
b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag
f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e
dc	b	a	g	fe	d	c	b	ag	f	e	dc	b	a	g	f	ed	c	b
a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f
e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc
b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a
gfe	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	dc
d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b
a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf
e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d
cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a
g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e
d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb
a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g
fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d
c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	dc	b	a
g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe
d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c
bag	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f
f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d
c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba
g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f
ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c
b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g

C Et in thys feygur ys to be hold the golden nombyr for the year that they
wold wnderstod a in the syn ryght wnder the golden nombyr ewer mor pa
the lettar domynycal c aboue the golden nombyr. **Viii** be tolnys hre hester
qwe yea qwe yf fallys that cumys to gydder the day of corp^{or}piat the day of
sant ioon al in oon day .d. aboue. **xv** be tolnys the most la west hester and
fallys that cumys to gydder the purgfyacyon of ovr lady xpt ys oon mo
nownday asoz fastyng b be tolnys be al qwe yf ys qwen yf fallys wryth
the golden nombyr ys ovr lady day of mars the day of good fcyday a ys
Et ys the pdd at ovr lady of spurs i o wernze al the tymys that yt cumys so

Chegyr perpetuel for hester and other mober feythes q w ych wold

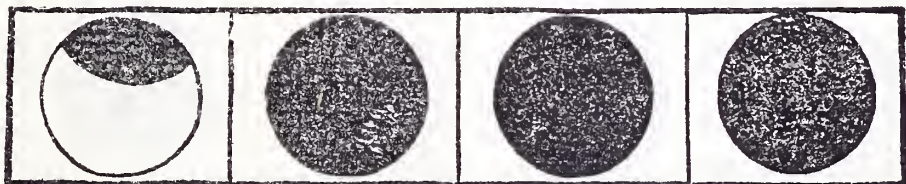
i	i	ii	iii	iiii	v
A a p	A m p p b i	A a p b i	A a i p	A m	p p b i
b a p	b m p p b ii	b a p b ii	b a m	b m	p p b ii
c a p i	c m p p b iii	c a p b iii	c a i i i	c m	p p b iii
d a p ii	d m p p i p	d a p i p	d a b	d m	p p i p
e a p i	e m p p p	e a p p	e a b i	e m	p p i i
f a p ii	f m p p p i	f a p i i i	f a b ii	f m	p p i i i
g a p iii	g a i	g a p b	g a b i i i	g m	p p b
b i	b ii	b iii	i p	p	
A a p b i	A a i i	A a p p i i i	A a i p	A a	i i
b a p b ii	b a i i i	b a p p i i i	b a p	b a	i i i
c a p i	c a i i i i	c a p p b	c a p i	c m	p p b i i i
d a p ii	d a b	d a p i p	d a p ii	d m	p p i p
e a p i i i	e a b i	e a p p	e a p i i i	e m	p p p
f a p i i i i	f m p p p i	f a p p i	f a p i i i i	f m	p p p i
g a p b	g a i	g a p p i i	g a b i i i	g a	i
p i	p ii	p i i i	p i i i i	p b	
A a p b i	A a i p	A m p p b i	A a p b i	A a	i i
b a p b ii	b a p	b m p p b ii	b a p b ii	b a	i i i
c a p b iii	c a p i	c m p p b i i i	c a p b i i i	c a	i i i i
d a p i p	d a b	d m p p i p	d a p i p	d a	b
e a p p	e a b i	e m p p p	e a p i i i	e a	b i
f a p p i	f a b ii	f m p p p i	f a p i i i i	f a	b i i
g a p p i i	g a b i i i	g m p p b	g a p b	g a	b i i i
p b i	p b ii	p b i i i	p i p		
A m p p b i	A a p b i	A a i i	A a p p i i i		
b m p p b ii	b a p	b a i i i	b a p p i i i i		
c m p p b i i i	c a p i	c a i i i i	c a p b i i i		
d m p p i i	d a p ii	d a b	d a p i p		
e m p p i i i	e a p i i i	e m p p p	e a p p		
f m p p i i i i	f a p i i i i	f m p p p i	f a p p i		
g m p p b	g a p b	g a i	g a p p i i		

Co w t the lettar domynycal neyrest vnder the golden nombr ye hester day for the year of the golden nombr A be tolneys auryl A be tolneys mars and the nombr after the sayd lettres ye q wat day of the moneth shalbe hester.

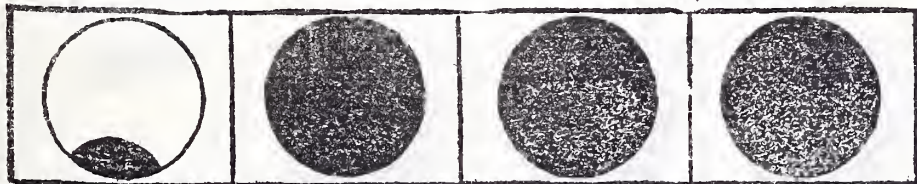
AD. cccc. iiii. xv.	AD. cccc. iiii. xv.	AD. V. c. the eclpse	AD. V. c. and oon
p vii. the eclpse	p vii. the eclpse of	of the mo wñ the	the eclpse of the
of the mo wñ the	the so wñ the pñ.	ix. day of nouem=	mo wñ the. iiii.
p viii. day of ia=	day of Gullet. ii.	ber oon howr. pii.	day of May. V.
nuer. vi. howr	howrps. pii. mo=	momens	howrps. p viii.
p vii. momens	mens		momens



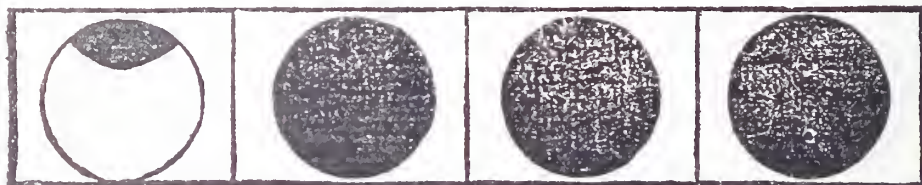
AD. V. c. a. ii. the	AD. V. c. a. ii. the	AD. V. c. a. iiii. the	AD. V. c. a. V. the
eclpse of the so=	eclpse of the mo=	eclpse of the mo=	eclpse of the mo=
wñ the first day	wñ the. iiii. day of	wñ the. vi. day of	wñ the. p v. day
of October viii	october. pi. how=	mars. i. howr. pii	of ar west. vii.
howrps. vii.	rps. pii. momens	momens	howrps. vii.
momens			momens



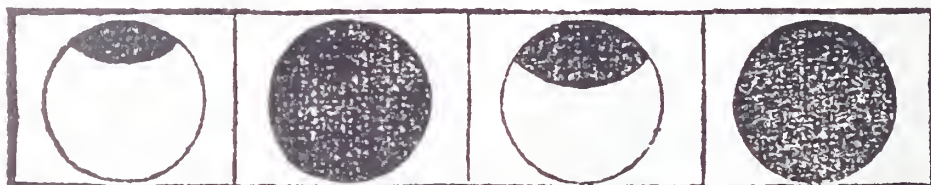
AD. V. c. a. vi. the	AD. V. c. viii. the	AD. V. c. ix. the e	AD. V. c. pi. the e
eclpse of the so=	eclpse of the mo=	clpse of the mo=	clpse of the mo=
wñ the. xv. day	wñ the. piii. day	wñ the. ii. day of	wñ the. p vi. day
of iuliet. ii. how=	of iupng. V. how	of iupng. p. how	of October. vi.
rps. pii. momens	rps. i. momens	rps. l. momens	howrps. pii. mo=
			mens



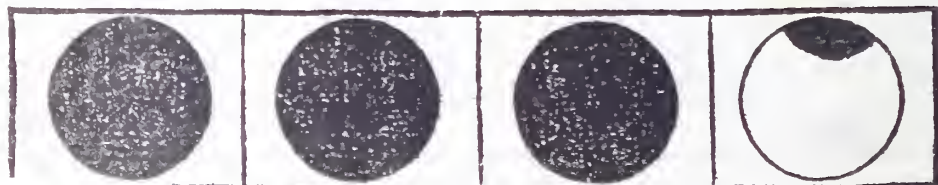
M. V. c. xiii. the eclips of the so= wn the .vii. day of mars. xi. how rps. xii. momens	M. V. c. xv. the eclips of the mo/ wn the .xxx. day of ianuer ii. how rps. lvi. momens	M. V. c. xvi. the eclips of the mo= wn the .xxix. day of ianuer. V. how rps at ewen. xxxix momens	M. V. c. xvii. the eclips of the mo wn the .xiii. day of iupplet. xi howrps. xii. mo/ mens
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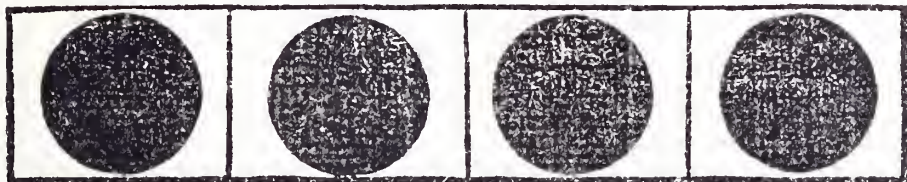
M. V. c. vi. the eclips of the so= wn the .xxiii. day of decēber at two howrps. xxiii. momens	M. V. c. xviii. the eclips of the mo wn the .xxiii. day of may . xi. howrps oon mo ment	M. V. c. xix. the eclips of the so wn the .viii. day of iung. vi. howrps. xlv. mo mens	M. V. c. xxi. the eclips of the mo wn the .vi. day of nouēber xi howrps . V. momens
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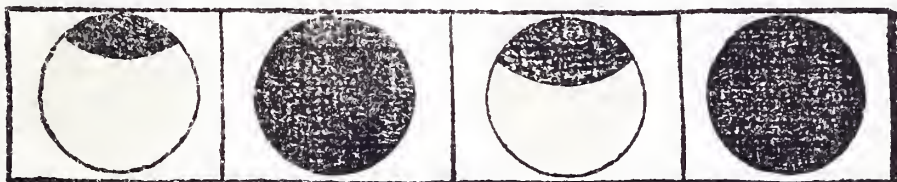
M. V. c. xx. the eclips of the sa / wn the .xi. day of october . iiii. howrps. xxvii. momens	M. V. c. xx. the eclips of the mo wn the .vi. day of october. iiii. howrps. xxvii. momens	M. V. c. xxii. the eclips of the mo wn the .vi. day of september. xi. howrps. lvi. mo/ mens	M. V. c. xxiii. the eclips of the mo wn the first day of mars. V. howrps. p. mo/ mens
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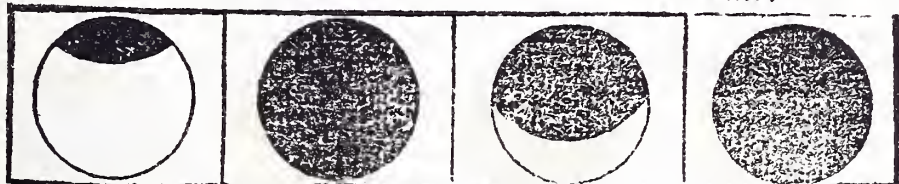
M. S. c. ppviii. the eclips of the mo= wn the. xvi. day of ar west. ii. ho w rps. li. momens	M. S. c. ppv. the eclips of the mo= wn the. iiii. day of iuliet. ix. ho w rps. li. momens	M. S. c. ppv. the eclips of the mo= wn the. ppix. day of December. xi. ho wrps. xi. mo= mens	M. S. c. ppvi. the eclips of the mo= wn the. xviii. day of December p. ho wrps. p. mo mens
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M. S. c. ppv. the eclips of the mo/ wn the. xii. day of October. xi. ho wrps. li. mo= mens	M. S. c. ppvii. the eclips of the mo wn the. ppv. day of ar west. xii ho wrps. lvi. mo/ mens	M. S. c. ppviii. the eclips of the mo wn the. iiii. day of ar west. xi ho wrps. xii. mo/ mens	M. S. c. ppvii the eclips of the so wn the. xv. day of ar west. iiii. hou rps. ppv. momens.
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M. S. c. ppviii. the eclips of the so wn the. xviii. day of ianuer. i. ho wr. xli. momēt	M. S. c. ppviii. the eclips of the mo wn the. ppv. day of ianuer. ii. ho wrps. ppvii. momens	M. S. c. ppv. the eclips of the so wn the. xiii. day of iung. ii. ho wrps iii. momens	M. S. c. ppv. the the eclips of the mo wn ppvii. day of nouember. vi. ho wrps. vi. mo= mens.
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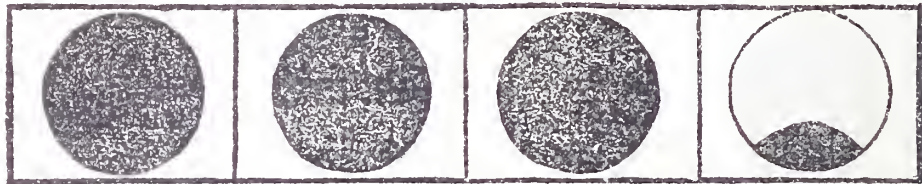


M. B. c. xxxvii. the eclips of the mo^un the. pxiiii day of may. viii. howrps. viii. momens

M. B. c. xxxviii. the eclips of the mo^un the. pxiiii day of may two howrps. lii. momens

M. B. c. xxxviiii. the eclips of the mo^un the. pxiiii day of may two howrps. ii. momens

M. B. c. xxxix. the eclips of the so^un the. pxiiii. of auri. liii howrps. ppi. momens

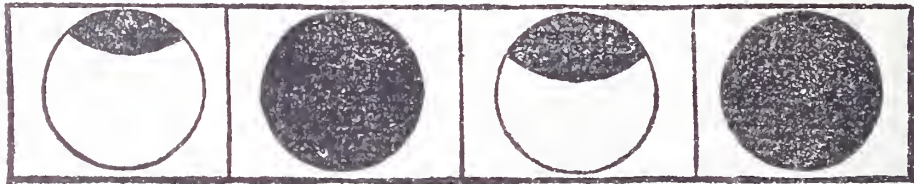


M. B. c. pl. the eclips of the so^un the. vi. day of auri. v. howrps. pvi. momens

M. B. c. pli. the eclips of the mo^un the. pxi. day of mars. liii. howrps. pii. momens

M. B. c. pli. the eclips of the so^un the. ppi. day of ar west. ppi. howrps pli. momens

M. B. c. plii. the eclips of the mo^un the. pxi. day of mars. viii. howrps. pl. momens

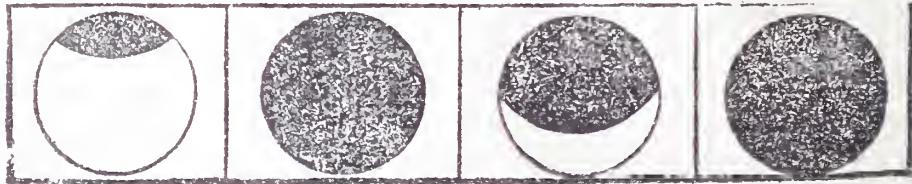


M. B. c. plii. the eclips of the so^un the. pi. day of ar west. pi. howrps. plviii. momens

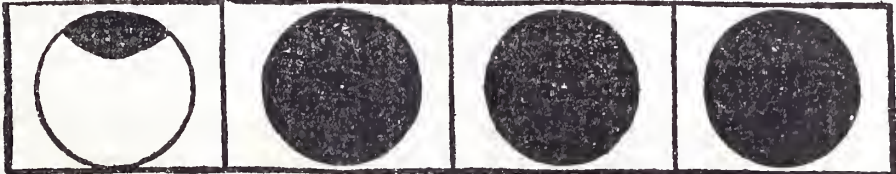
M. B. c. pliiii. the eclips of mo^un ianuer the. pxi. day. vi. howrps. viii. momens

M. B. c. pliiii. the eclips of the so^un in ianuer. pxi. day. ix. howrps. ix. momens

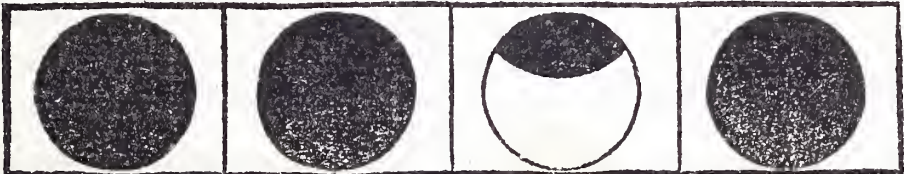
M. B. c. pliiii. the eclips of the mo^un iuliet the. liii. day. viii. howrps. pxi. momens



<p>M. S. c. plv. the eclips of the so= wn. ix. day of iupng. viii. how rps. pl. momens</p>	<p>M. S. c. plvii. the eclips of the mo= wn. iiii. of may. p howrps. p viii. momens</p>	<p>M. S. c. plvii. the eclips of the mo= wn the. p viii. day of october. iiii howrps. pl. mo= mens</p>	<p>M. S. c. plviii. the eclips of the mo wn the. p vii day of aurtl. xi. howrps. pl. p. momens</p>
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<p>M. S. c. plip. the eclips of the mo wn. vii. day of aurtl. ii. how rps. pl. viii. mo= mens</p>	<p>M. S. c. plip. the eclips of the mo= wn. iiii. day of oc tober. vii. how= rps. p viii. momens</p>	<p>M. S. c. li. the e= clips of the so wn vi. day of iupng howrps. p pi momens</p>	<p>M. S. c. lii. the eclips of the mo wn. iiii. day of ianuer. ix. how rps. p iiii. momens</p>
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¶ Al the eclipsys of the so wn ar mayd be the day & of the mo wn be the nyght. Et shoold be wnderstondyt of the eclipsys of the so wn and of the mo wn apperas to ws the q wch we may se q wen they ar. For the eclips of the so wn may weyl happyn of the nyght & the eclips of the mo wn may weyl happyn oon the day. Bot sch eclipsys apperys not to ws shypars.

¶ Salad

So wn ys lost good e wyl conq west.
So wn ys dessayfyt wenng of man o wlt rage ws
So wn ys o wercumyt man of smal co wrage
So wn ys repre wyt that doys fallsete
So wn ys ful appetyt of no go wst
So wn ys weryt oon freynd to do pleyser
So wn ys desprysyt q wch as deyr cost
So wn ys wndorn that other wold wndo
Drens for god haue ze affectyon
To maynteyn the iustys ordynans
Or other wps & for conclusyon
ychoon of ws shal haue mych to do.

C Pocula ianua amat

Tangere cura caue cum luna videbit Aquosum . Insere tunc plantas :
epulas erige turres . Et si carpis iter tunc tardius ad loca transis

C Februius Vlgeo clamat

Discis habes lunam noli curare podagram . Carpe biam tutus sit potio
modo salubris .

C Martius arua colit .

Nil capiti noceas Aries cum Luna refulget . De Vena minuas et balnea
tutius intres . Non tangas aures nec barbam radere debes

C Aprilis flo:ida prodit

Arbor plantetur cū luna Thaurus habetur . Non minuas : tamen edifices
nec semina sperges Et medicus caueat cum ferro tangere collum

C Ros et flos nemonum . Maio sūt fomes amoris

Brachia uon minuas cum lustrat luna Gemellos Unguibus et manibue
cū ferro cura negetur Nunquam portabis a promissoze petitem

C Dat iunius fena

Pectus pulmo iecur in Cancro non minuuntur Somnia falsa Vides
Stilis sit emptio rerum Potio sumatur securus perge Viator

C Iulio refecatur auena

Cox grauat et stomachum cum cernit luna Leonem Non facias Vestes
nec ad conuiuia Vadas Et nil ore Vomas nec sumas tunc medicinam

C Augustus spicas

Lunam Virgo tenens Sporem ducere noli Discera cūcostis caues tractare
ctuorem Semen detur agro: dubites intrare carinam

C September colligit Vuas

Libra lunam tenens nemo genitalia tangat Aut renes nates : nec iter
carpere debes Extremam partem libre cum luna tenebit

C Seminat october

Scorpius augmentat morbos in parte pudenda Vulneta non aures
caueas ascendere naues Et si carpis iter timeas de morte ruinam

C Spoliat Virgulta Nouēber

Luna nocet femori per partes motu Sagitte Ungues Vel crines poteris
prescindere tute De Vena minuas et balnea tutius intres

C Querit habere cibum: porcum mactando Deember

Capra nocet genibus ipsam cum luna tenebit Intrat aqua nouē citius
curabitur eger fundamenta ruunt modicum tunc ducat idipsum

C Epilogus sequitur omnium supra dictorum

Que Vix antiqui potuerunt scribere libris

Decurrendo polim constanti mente rotundum

Aeriazq; domos tētando et spūera cuncta

Querz fluunt ep his et quomodo sol moueatur

Antus habes collecta breui compendio et arte.



De duodecim signis:

Signorum princeps aries et taurus & vna
 Tindaride iuuenes: et feruida branchia cancri
 Herculeusq; leo nemee pauor almaq; virgo
 Libra iugo equalit pendent: et scorpius acer
 Centorusq; senex chiron et cornua capri
 Dilectusq; ioui puer: et duo sydera pisces

Idem de signis

Corniger in primis aries: et corniger alter
 Taurus. itē gemini: sequitur quos cancer adustus
 Terribilisq; fere species et iusta puella
 Libra simul rigrum ferens in acuminie virgo
 Centurusq; biformis adest: pelagiq; puella
 Et qui portat aquā puer biniger et duo pisces

De quatuor partibus anni. De Vere.

Verq; nouū stabat cinctum florente corona
 Pingens purpureo vernantia prata calore
 Ver placidum vario nectit de flore. coronas

Vere nouo letis derozantur floribus arua
 Veris honos tepidum floret: Vere omnia ridet

De estate

Stabat nuda estas et spica ferta g'rebat
 Horrida ethiopis signis imitata figuram
 Scindit agros estas p'hebeis ignibus ardens
 Frugiferas aruis fert estas torrida messes
 Fluuiaceras estatis habet sua tempore regna

De autumno

Stabat et autunus calcatis sordibus vuis
 Labia per autunū musto spumacia feruant
 Pomifer autūnus tenero dat palmitē fructum
 Vite coronatas autūnus degrauiat vñhos
 fecundos autūne locus de vitibus implet

De hyeme

Stabat hyems glacie canos hirsuta casillos
 Cuius nix humeros circūdat flumina montes
 Precipitāt: semperq; riget glacie horrida barba
 Albentes hec durat aquas et flumina nectit
 Tristis hyems niueo montes belamine vestit



Cher endess the first part of the kalendar of sheppere.

Chep ys the segund party of the compot & halendar
of sheppars. The tre of wyces & paynyes of hel.



A the nam of the father and the soon & the holy gheost follo-
wys the tre of wyces & myro wer of synnars & to se a winder
stonde there synnyes. The q wyche tre ys dy wydyt in .vii. par-
tes pryncypals after the .vii. depdy synnyes also that ys oon
tre had .vii. gret brāchys & ych oon branch syndre smal brā-
chys. So the tre of wyces has .vii. partes pryncypals the
q wyche ar .vii. capytal synnyes of the q wyche partes ych oon may be sayd
oon tre be yt self & so theyr shalbe .vii. treys the q wyche we taylor al in oon
be thys that afe wylar & wyl & cūmpe of oon begynnyng & first q wyche ys
of the de wyl & abydes oon lacter eynd that ys damnacyon for them q wyche
p wytyes not remeyd be pennane in tym & ho wt. **L**et contēys thys chep-
t wt t wo partes pryncypals. The first ys the tre of wyces & synnyes. The
segund ar the paynyes of hel be the q wyche synnars shalbe p wnyshyt.
The wyche oon depdy syn ys de wydyt be syndre brāchys the q wyche ar de
wydyt of gret brāchys in smal brāchys al ar synnyes that cūmpe oon of
others as the q wyche seys thys present werl may winderstonde. For thys
yt ys mard & composyt thart that sempyl pe wytye winderstonde theyr wy-
ces & synnyes for goodlyar to winderstonde them ato p wt the f wtyth of theyr
conscyens be confessyon the q wyche shoold be the hows of god. So that the
wert ws myght grow a fr wytye so that they may be adomyt et grathyt
synnys that iesu crest the spows of sawlls that he may dwel wyth
the q wyche ys eynd for the q wyche thys tre of wyces ys mard & composyt.
The first gret branch of thys tre of wyces ys pryd: And may oon tre be
dy wydyt be yt self be .vii. brāchys capytals nampyt / Bayn glory of yt self
wayn glory of the word. Glorify them to ha we don e wyl / iattans /
inobedyens / desdaynyng. Temp god exces myppysyng. E wyl goodnes/
hardnes / preswmpcyon / rebellyng / obstynacyon. Syn wyttanly comon l
in sen schaam to do weel. Of the q wyche brāchys of ych oon of them cū-
mpe thre stolys of ych oon stoh thre smal brāchys q wyche ar in nomber
oon hōdretē. liii. mayners be the q wyche we may sen be pryd q wyche ys the
first of the q wyche shalbe sayd & conseq wently of the others in synchly
mayner.

wryn gloure bryn of self
 seyls vs gloure &
 not the gloure of
 god
 Ipoctryse
 Despyre them
 selfs for to ha we
 pyre

¶ The fyrst branch of pyrd.
 ¶ We ony beleve vs goodes that they cūys of the self
 Or that such goodes ar a wryn for theyr good dedes
 If they beleve to lien or to haue mor thā they ha we
 to dysmyl be wordys to be goodlyar thā they ar
 To beleve be werkye to be yt that they ar not
 To desyr the lowyngs of vs good doyn or of other
 to mespyre vs goodys that that he belo wyt of other
 Repēt to haue doynng good thar to that they be pyrs
 Despyre them self thar to that they be pyrsyt

wryn gloure of the world
 for ryches
 for pompps
 for honours

¶ The segund branch of pyrd
 ¶ Wren for to ha we them they beleve to be goodlyar
 or wryth owt they haue the they beleve to be pe wrych
 to ha we shaam to haue not weel al theyr necessytes
 To desyt them to ha we oon gret how said
 To reioy them in the ghestys of theyr bod y
 Or in the fasson a m wryt wd of thei habys
 ¶ We ony desiris to be honoryt of other thā theyr a wryn
 wryllng to be honoryt for to ha we mor dreyd do wt
 Or thar to they he vs ryght myghty

Cloure of ewyl
 relyng theyr
 synns
 Be gled of yt
 that they ar
 ewyl
 To ha we no
 shaam to be
 ewyl

¶ The .iii. branch of pyrd
 ¶ Theyr to /to be pyrsyt of ewyl a wnhappy
 for to shaw that they ar ewyl grathyt
 Desytant thynkiant them of theyr ewyl dedes
 for thys that they lo we the lowe of the world
 Or for thys that they do wt not god
 Or for thys that they lo we not god wryth theyr hart
 for theyr wnderstond not q wat vs wert w no syn
 No for to meyl them self they be not sayd ower cūpt
 for to be seyn glouys & doand ewyl

Barane
 To lo we them
 self
 To shaw them
 self goodlyar
 than they ar
 To beleve that
 theyr ar sarge
 they ar not

¶ The .iiii. branch of pyrd
 ¶ Werty be for ewyl choon or spudry
 Secretly befor oon or be hem self
 Seyl the occasyons for to be lowyt oonly
 To werant theyr synns that they be not seyn
 Relynnant theyr good dedes for be wnderstondyt
 or pdāt theyr synns that they be not callyt mor gret
 To be gret in the iugement of hym self oonly
 Dyspyrant the wnderstondng of others
 Presumat theyr vertu wryth owt the grays of god

The. v. branch of pryde

Hubberys
H Appertly to a-
 gheyn say
H Despyrs vs prelat or them that ar aboue hym
H Despyrs the good deyd that cumpe of obeydians
H To haue desyr to myssay agerms others
H Owen negligetly that they do that they shoold do
H Or that they do other wys than yt appartenys
H Or for to sho w dōmayge or for to haue proffyt
H q wen they haue cowstum to syn a falsys oft theyr in
H Et noysumly ghe wys answer
H Et not ower cumpt aspyds wpyth o wt amending

The. vi. branch of pryde

Debynd
D Despreseng
 others
D To prefer the
 self befor other
D Despyrs les
 than the self
D for theyr ignorans a fa wlt of wnder stondeng
D for theyr po wrytes a fast of gooddys
D for theyr seplines a fa wlt of theyr membris
D Scha want them gret for sum werkys
D In cōparayson of theyr dedys mysprys the of other
D In consyderacyon of others les aleft them self
D Or wpych wyl compeyr them self for ryches or scyens
D Or q wpych ys most also gret as them self
D Or q wpych in thengl aboue sayd ar aboue hym

The. vii. branch of pryde

To temp god
T Desprant to se
 synngys
T To expos the
 self in peryl
T To traueyl not
 to put the from
 peryl
T for q wē they wyl not bys of rayson to holp the self
T for q wen they wyl not belef thys that they se not
T huge the thyngys to a befor that they be cumpt
T belef the self to be sych that god shoold delouer the
T Or for to haue myshap a dy i sych dangero ws peryl
T Or to belef idestynes that other wys yt may not be
T for they wyl not wys rayson to holp them self
T for they wyl wys of theyr foly wpyth o wt conseyl
T Et q weyr they ar sweyr byth o wt byllyng to labo

The. viii. branch of pryde

Epica
E Abusyon of
 myght
E To go befor
 wen worthyls
E To obsteyn the
 elf ower mych
E Dsurpat the myght that apptenys not to haue
E Excedant the po wer to them cōmyttyt or ghe wen
E To do e wyl to theyr myght
E for they ar les suffylant in sych auctorite
E for they ar ower fellyon to theyr sugges
E To mayn them self hatrel smal proffyt in prelatur
E By myght or ryches of theyr frendys
E for wpylens that the so werayns may do
E for the ryches a the gret gooddys that they haue

The. iij. branch of pyrd

To put theyr
sawwl in peryl

To set not by
the thyngs to cū

Prefer vs body
to the sawwl

Beand in dedly syn wryth owt repent hym self
To mys wonderfond to be in syn a reli not of yt
Dr to wonderfond and reioy of yt

To beleyf not the spue the q wrych ys to cum for the
Beleyf the spue to cū a not farythfully (good

Dr to beleyf yt a amend not of theyr synne

To be dyspget to the body a neglyget to the sawwl
Desyr the temporel goodys and not the spyrty wel
Nortyssh continuel the flesh in vs desyrtys

The. p. branch of pyrd

Overghastusly to
be mysprysyt

wniwsly wyl
syng to be prysyt

To do good in
ewyl intencion

for the presumpcyon arrogans a pyrd
for vs wryn goyr wantyng and rorysng
for to seych to lyue of a wantage

Qwen they desyt them in worldly lo wengys

Qwen they haue dreyd to be mesprysyt to do weyl
for they desyr to be honoyrt byth owt causl

for ignoras qwen they beleyf not to do sych good
we lyrtly to do good beleffand to follo w gret ewyl
falsly to do for to dessayf others

The. pi. branch of pyrd

To be felon in
theyr dedys

To be ower
crwel

Import wryte

for to be impet wos and not pro woyt

for to draw ower straptly the ryghtus thyngys

Tra weylmor than of ryght q wrych ar ryghtus

Qwert thayr ys no affeccyon no lo we to other

To fynd new maynays to do ewyl

To haue no shaam to do cr waulte

Qwen ony desyrtys oon thyng continually

Dr qwen ony ys ower impet wos to haue

Dr to be ower en wro we assand

The. pii. branch of pyrd

Beleyf no man
Jot hym self

Spreth of hye
thyngys

Beleyf mor
hym self than
he shoold

E wryt in dedys of others fynd sum thyng to say

Beleyf that others doye no thyng for god

for ys dedys to be content of hym self

for to alyst hym self a shaw that he hys gret

for to contrary to ys ryghtbo wos or sechlyl

Blasphefant god or ye holy santz

Qwen ony wyl not wonderfond ys defawltys

Qwen ony mesprys the sawltys of others

To wonderfayl to cum to yt that they may not

The. viii. branch of pyrd

Rebellion
hard them self
in feyghten
Resest to good
To wphold
e wyl

That may not thool paciently be to smyttyng
Durin wt ageyns the wyl of god
for to be smyttyng blasphem god or ys santtys
To lat ony good to be doyn
To holp not to do good q wen they may
Tra weyl of ys fors that ony do no good
Thare to sen mor lyberaly
for sampharyte that they haue to hym that senys
Di that thys sen that they defend ys playfant

The. viii. branch of pyrd

Obscuracyon
hapt chastens
wyllyng to ces
not from e wyl
doyn
for to be har-
dyt in e wyl

That wyl not heyr to say thare good
No to do heyr no mend them not
Di to cum e wyl for to be mendyt
for they wyl not leys the e wyl co wstun
Di they gheue not them to do good
Di that they reioy them thenkunt of e wyl doyn
To do ageyns thyngeys that ar do wt sum
To leys the thing that they beleys ys good q ys not
To be ghe wyl to e wyl wylt owt ony remeyd

The. x. branch of pyrd

Sennad depdly
Sennand we-
nyally
In do wt of
depdly or we
upally

By presumpcyon wnderstondant that they do e wyl
By ignorans that they wyl not wnderstondyt
Pro vocant them self desyrant to do sen q e wyl
for to follo w e wyl company
for aco wstunans to do ony went al sen
To eynd oon sen that they may eynd oon other
By cogytacyon in theyr hart oonly
By woordes sayd lyghtly
By werlz doyn indycretly

The. x. branch of pyrd

Synnant mes
Wynnat the
sacremens
Resarf the body
of iesu cryst

Et to be in ony heresy
Di to be in the sentens of cursyng
Di wyltantly in depdly sen
Les suffeyant q wn worthly
wylt owt re werens and inde wyltly
wylt owt doyn thare det to the peupyl indycretly
wylt owt honno wr de wacon q re werens
Theftusly and of the q wylt they shoold not resarf
To receue ageyns q mor sayge than them self

The .xvii. branch of pryde

Shame to good

Wyl to be good & haue shaam

haue shaam to be good & be not

for to be lylz to them q wyl ar e wyl

By Daylines & fauor of co wtage

for to lowe negligently ony good that may be for to beleve to be ashaampt for to do honno wr

for q wen ony wyl compleys to ony parsons

for q wen ony lowys pt that ys good

Or q wen heys sweyr for to do good

Or wen he reioys hym in the company of e wyl men

for to sho w the domarge of hym self or of others

for abteyn hys desyr

Theyr endys the branchys stolis; & b wrids of the syn of pryde & follo wys the branchys of en wy detractyon/adulacyon / surrectyon / to stolyn the grace of the holy goest suspexyō / excusacyon wnthankfulnes / iuge / substractyō / draw o = thers to e wyl fals lowe

The first branch of en wy

dole wr of prosperyte of ys nightbomr

Reioy hym not of the prosperyte of ys nyghtbo

To reioy hym self of the auer lyses of hys nyghtbo wr

for to desyr that they nyghtbo wr haue ewel for tho w may not susteyn to se ys good

Theyr to that they may oppres the in wrechyndes

Or wen they haue doyng other tynys wrangys

Or they haue ghe wyl the thyng that to w as requyt

Tho w may not susteyn / or par weyt or se ys good

The q wyl as doyng or ys caus

Or other as doyng to hym & not tho w

Or that he swffers be the godly iustys

The segund branch of en wy

for tho w desyres that the nyghtbo wr

Be e wyl co wstul to do so

for to compleys to sum pe wyl

Not be holdat pt that they say may not to others

fyndant ony e wyl that ys not good no faythful

reportat they haue hard sayd the q wyl is not fayth

Theyr to that they do domarge to others (ful

Or wen ony good cūmpt to hym that they haue hatrēt

Or for that he be dyffamys

Reiunyon

Detractyon

The. iiii. branch of en wy

Fleceþing
To noy wnder
co wlor of good
fauoyr
Noyrþþe wyl
in good hylþnes
To hold them
suffrand to do
e wyl

To say to haue yt or to lren yt that they lren not
That they wnderfond to be mor gret than yt ys
Noyrþþe / susteyn / or defend other in foly
Say thys q wylch proffetyr or q wylch noys by flater
Sum tyme flateryn wenyal sum tyme mortel
Say the thyng q wylch proffetyr not or noys by flater
for to haue ony wynnynge or proffyt
for to complexe to ony good parson
for to leys not the lowe of hym q wylch doys e wyl

The. iii. branch of en wy

Sufuracþon
Sawand styf
a dyscord
A basiað styue
to be long
Not law bo wt
for the perys

Be tpyllynge mo want the partyr
Or be flaterynge or lesynge
Or in report / or be fals langage
for tho w wyl haue oonly the lowe of ony
for tho w wyl haue oonly the holp for to noy hym
holdat no thyng of the salut q wylch / at in dyscord
Be mayls for tho w wold not that paye war mayd
for tho w wyl not tra weyl for to mayls paye
for tho w at neglygent to tra weyl ther for

The. ii. branch of en wy

Sloþyn the hole geof
Sclanderat the
the good peupyl
Beleyfād e wyl
thyngys to ser=
ue god
Not holpat the
good pe wpyl in
trybulacþon

Et to winant theyr good lattanþ yt
Seyn occasion to tro wbel theyr wnderfondynge
To dra w them from the lowe of syndry
Ab w sant them of the thankyrs of god
To be wery to do good werkyr
To we not god
The q wylche susteyns for the lowe of god
Or for pennans of theyr synnyr
Or for to acq wre glory

The. bi. branch of en wy

Suspecþon
To beleyf
o wet for wy
to beleyf o wet
faythfully
Df tyme
beleyf

Be q w hat sum ewer occasion indyfferantly
D wath thyng they say to w beleyffys
D wath sum ewer thyng that they say
Tho w beleyffys mych that tho w shoold not beleyf
Or for that tho w art ower mych lycht to beleyf
Or for that tho w iugys good wryt o wt dyscreþon
Thynge wndeleyffabyll a q wylch may not be
O wen syndry tyme tho w as beyn deßa wyl
for tho w may not / not beleyf

The. vii. branch of en wy

Zaccharion
Of fwtch
Of fals
Of thynges
 that ar do wtus

When yt ys for the wengens of hym that ys accuspt
Que it ys for lychtne that they haue to excus other
Or for to ppleys to hym to wart the q wpech they accus
Quen they fynd the ewpl of the q wpech they accus
When they hen that he that ys accuspt as no culp
When they accus of e wpl for the caus of hatrent
Sekand occasyon to noy to hym that ys accuspt
Affermit to be so wth the icertayn queyr of they accus
To put the ewpl that they belepf to be a they wn

The. viii. branch of en wy (derstodt not)

Speculacion
Of wordys
Of fors of
 swerpyng
Of holy
 gospels

Wpech ar do wtus or of do wbyl vnderstandyng
Manifestly a that ar kennet fals
Sekant occasyon to co wer theyr mysderyd
Sheuant the ewpl to hym q wpech doys yt not
For to shaw hym self innocent of the ewpl deryd
For to shaw to be purgysht of the ewpl deryd
How weel that yt be/be stranzynge to mas weyr hym
Et wers ys they do yt weylfully
Do to sweyr wn purgysht of the thyng that they sweyr

The. ix. branch of en wy

Withoutyn fulnes
Not vnderstod =
 dyng the benyfy
 ces of god
She we ewpl
 for good
Not gheue good
 for good

How mych or how weyl they haue down
For q wat goodnes wth o wt desert they do to ws
Or q watat thyng ys worthy for to retribue to hym
To hym q wpech as holpyt the i thy necessyte (self
To hym that as consensyt the in thy necessyte
To hym q wpech as desedyt the or lepyt the frid ewpl
But to do ewpl to hym that as doying the good
Or to do hym no ewpl no good that as doynge the good
Or for oon gret good resauyt for to gheue oon smal

The. x. branch of en wy

Co iuge
Of the dedys
Of other q weyr
 yt appartengys
 not
Mal and fals
 iugemens
Ewpl to be
 good or of the
 contrary

Be ignorans q weyr they be hold not
In do wt of that q weyr of they wart not
Do to iuge wth o wt that they be req weyr
Foront pps resauyt or for to resau e
For to we or for hatrent
For certan malys a delly weryng
For lychtne for they ar co wstumpyt
Or to so iuge belepf and to do be spytynge
Do wtyarly for weyllyng to noy

Suffracpon
 In temporese
 thyngys
 In thyngys
 spryit wels
 Or of conseyl

To draw other to syn
 By exampyl
 By conseyl
 By fore

False lo we
 Lo we for the
 fa wor of man
 For eithly
 proffyt
 For fleshy
 lo we

The. vi. branch of en wy
To gheue not to the po wpre thyngys superflue
To hold the lysum thyngys wth owr ony deptyng
Goodys that ar exspost in ewyl wylage
To be not besy of the salut of synnars
No to monys not synnars to ces of theyr synns
No to tech to others the goodys that they ken
No to gheue conseyl to them that ashye yt
Or to gheue ewyl conseyl wttanly
Or to pseyln not q wen they may hym that doys ewyl

The. vii. branch of en wy
O wen ony has seruans a doys befor them syn
O wen ony ledys other in ys company to do ewyl
Or ony wnder the kynd of good doyeng do ewyl
To draw the gret to ewyl for to se ys ewylles
Or to be gled that they consent to do ewyl wth the
Or be thair company synns mor delectably
To req wpr and monys
To ces not wth to the tym that he be drawen
By thys and oppressyon a strayne them to that

The. viii. branch of en wy
Them q wprch fa worps the a doys the ewyl
O wprch may non the a thair to that they do yt not
Thair to that tho w be seyn gracyows and meyl
Faynzant the oon freynd to hym and tho w art not
Faynzant to lo we hym mor than tho w lo wps hym
Faynzant to lo we hym a tho w art ys ennemy
Defend or susteyn ony in ys syn
Promo we them q wprch ar not worth to be
La wdo wt for to spue mor despye wyle

Theyr endys the branchys of en wy q wprch ar in nom byr
 piii. heyr befor declaryt and follo wps the branchys of the
 ewyl syn of yre q wprch ar in nobyr. p. as they may se them
 heyr after be ordyr follo want oon after oon other.

Follo wps the syn of yre



Hold hym self

Curs

Deffarf

The fyrst branch of pre

for to kepp other to lo we hym that tho w makys
 for defectacyōs that tho w takys to mayl: molyngs
 Or for tho w art co wstumyt to do so
 Others in ys co wrage weth owt spelung
 Or of ys mo wht be wordys
 To put dyscord ett wra pe wpyl
 for to gheue wyttanly e wyl conseyl to sen
 A wachand the synnar for to do e wyl
 Seyand them sen a repress thē not q wen they may

The segund branch of pre

for to manifest rancwrs
 To be lyk to be oon frend a be ennemy i theyr hart
 To haue mayd peys a hold ranc wr in mynd
 Et in shamant others
 Taylarynt from hym ys goodys
 Et hurtant ys body or ys good nam
 Sympatys ys them or procur thair sen
 Coni wr the parsons ar in e wyl
 Or to conspre in ony werkys

The.iii. branch of pre

Repress the po wpte in the q wch they ar
 The seylines that they haue a that they had
 Or that they be cūmpt of powyr condycyon
 Provolant others to pre
 ful of reprewngys and wrongs
 Sych that may do dōmayge
 Be parsons owltragows
 Be ho wtyng of ys body or hompyde
 for to put from hym ys goodys or ys renown

The.iiii. branch of pre

Q wen they haue lordshyp aboue the synnar
 Or q wen they ar ys ryght freynd
 Or q wch holpyes to do e wyl a may lat yt
 dys a be gled of the synnars
 To mo wry not of the synns that they haue don
 To mend not them that ar gled of sen doyng
 By conseyl that tho w ghe wps
 By holp that tho w doys
 for tho w deffendys hym q wch doys e wyl



Dyscord

wrangs

Conspyracyōs



Reprewngs

Sharp wordys

To nor to ys
nyghtbowt



To amend not
the other quych
may

To be gled of
theyr sen

holp to do e wyl

The. V. branch of pre



Impugnant
goodnes

To hant / stry-
wyng

To stryue be
wordes



Beleyffant in ony heresy
for to haue to ept or dnyls
for the lo ve of sum a hattrent of other
for rancurs secretys in the hart
Be co wstum for they ar gled
Be oppyn hattrent that they wyl appeyr
As in q westrons dnproffytabyls
for to shaw there styens
for to gheyn say to hym to q wom they speyls

The. vi. branch of pre



In deffendant

Lpylland wpt-
tanly

That they be-
leyf not to lyl



ha want wyl to lyl
hym self or others wyth o we wyl of lpylling
To lyl wn wyfly or ignorantly
By trayson
Be hattrent
for he q wyls ys lpyllt ys good
Beleyffant that they do good they lyl ony
Tastynng ony good ioyously
Or for to gheue ony medycyn

The. p vii. branch of pre



By wrong
doynng

Beleyf ys dom-
mage a ys not

By sawlt of
ony thyng



Sapand spechlyls wrongys
Et sapand mor gret wrongys,
Or wrongys how weyl thoght they be les
To noy to hym that mendys for good
Or to do e wyl to hym that as doynng good
If yt dyspleys the thye that they do for thy good
If ony gheups the not or lempys of ys goodys
Or that has not doyn for the that he ys not bownd
Or as not holpyt to do thy sen

The. viii. branch of pre



In iugemens
of god

In ye wre-
chidnes

Of wrongys of
ys nyghtbo wres



Or wen yt dyspleys the yt that plesys to god
Or for that plesys not to the wyl of god
Or that tho w so we not yt that god bold bar doyn
If tho w be in ony sepylnes
Or if tho w be in gret powerte
Or if tho w haue ony ad werstes
for they haue myssard to the by ony wordys
Or they haue doyn the e wyl in thy body
Or that they haue mysdoynng to the in thy goodys

The .ix. branch of pre
 To fleech for **K** Helfarines of women
 thynges wapro **K** Or of the lynnage of ys frendys
 fytabyls **K** Or of the thynges that noys
 To say lesyng **K** for ryght malys
 of falsyte **K** for wantyng or roysyng
 To clater **K** By fraud or wnsaythfulnes
K for owercūmyng be fors of spelzmyng
K Or for to noy be flatermyng
K Or for playfians that they taylor

The .x. branch of pre
 To wnderstōd **K** As of the so werayn as no myght
 of god yt that p **K** Or of ys ryght gret goodnes in wa
 tenys not **K** Or of ys ryghtus iustys
 To afferm of **K** for ony erro wr that they ar in
 god thynges yn **K** for dreyd of lesyng
 worthy **K** for co watys of wynnynng
 say that y^e good **K** Belcyffand as doys the ydolat wro
 yt that ys not **K** In oppynyon be e wyl wnderstondyng
K for to do agerys the ordynans of the chyrch

Ther endys the branchys of pre/et follo wys the
 branchys of /weyrnes q wyl ar / e wyl thoght / en=
 wy of good / lyghtnesto e wyl / waylmes / e wyl / wyl /
 brelzmyng of wo wys impenytyls wnsaythfulnes / igno
 rans / wayn sozo wfulnes / e wynes / e wyl hop / besynes
 /weyrnes / e wagacyon / empeschyng of good / dyssolu=
 cyon.

The first branch of /weyrnes
 Thoght supplew **K** To delyt hym self thynkzant e wyl
 Dolo wrowe **K** Thynk that syn ys oon / swet thyng
 Thoght **K** Don long abydyng thynkzant in e wyl
 Thoght detes- **K** Ho w delysh they may noy
 cabyl **K** He that puttys ys e wyl to others
K As doand e wyl to be sayd as good
K Ho w they may do e wyl
K As doand e wyl they may par se weyr
K Et ho w they may resyst to good

The segund branch of sweynes

To sen
be co wstun
Syn be malys
Dr be desyr to
serf not the
e wyl

for others synns sechly
for the co wstun ys to do so
for they ys non that repte wys to do e wyl
Qwen ony doys e wyl a for that lo wys e wyl
Qwen ony lo wys gooda days yt not
Qwen ony lo wys not the good a lo wys the e wyl
Qwen ony doys good ageys ys wyl
Qwen ony reioys not doand good
Qwen yt dyspleys them not yf they do e wyl

The .iii. branch of sweynes

By constans
By pusala s
nymp
By cr walte

Beleffand the good that they wnderfond
Changant of tyme ys purpos in conseyl
wayls in aduersyte a to alest them self in prosperite
To draw them self from good
To saylze to the grace of god
Drepd to begynng that ys good
Sel and wnproffytaby a newys
Plasantly eyr r wme wts a crys a fabyls
Seyls ne w thyngys be ys oonly wyl

The .iiii. branch of sweynes

Drepd q weyr
they shoold not
Drepd mor tha
they shoold
Drepd them
that they shoold

Drepd yt that ys to cum ys not damarge
Leys the spyrytuels goodys for the temporels
yt temporel aduersyte ys lyl to be o wr gret or e w
to mayls gret moynng of yt that they haue lost
To mo wrn q wē they haue not yt that theyr desyr
To murug q wen they happenes ony thyng ageys
As detaracturs that they se ryghtusly
Dr for to offens the e wyl for to pleye them
Dr that yt nays them not of others doys good

The .v. branch of sweynes

wyl to do e wyl
wyllng myght
to do e wyl
To desyr them
self so mych as
they may

Qwch berys to the deshonwr of god
Dr to damarge of ys nyghtbowr
Dr to the damarge of ys saowl
for the dyslectacon of e wyl
for the dysplasyans of good
for thys that they do q wch playes or wyl
Not resystand to e wyl thoght
To we e wyl dyslectacons
Desyr that they may desyr

C The. vi. branch of sweynes

Ere neglygens **E**re forzetting **E**re despyring

Qwe ony malys theyr wo w a indysprys to do yt
 That malys les ys wo w than he as promesyt
 that fellys not ys wo w byth good hart as he shuld
 of wo w solenel secret or thig that aptens theyr to
 Of wo w promysyt be hym self or for others
 Of wo w mayd to enter in relesyon
 to fulfyll not theyr wo w qwe they haue oportunte
 Or qwech may not a doys not other good sechlyk
 Or that they haue not dole² that they may not ful-

C The. vii. branch of sweynes (fellyt

Apue a do no pennans **A**pue a do no shaad to haue no shaad to do syn **P**urpos to syn

for synal pennans and to newyr repent
 Ere dyslacyon of day to day of repentynge
 Ere despyring that they wyl not repent them
 Awen after syn they ar grathyt to syn
 Awen they haue not shaam of ewyl doyn
 or wyl owt dole² to be gled of yt that ys ewyl doyn
 To be delquert to fulfyll dewdly syn
 After that they haue synnyt a to abyrd in syn
 Seyn occasyon to fal in ewyl syn

C The. viii. branch of sweynes

To beleyf not thys that they shoold beleyf **B**eleyf yt that they shoold not beleyf **T**o beleyf ignorantly

To beleyf the i wys and other wnsaythful men
 That beleyffys not in the artykyls of the sayth
 Or that crys them sayd and wyl not beleyf them
 In fals goddys as doys the sarrazyns
 In ydols or ony simulacrys
 Or to beleyf in dewyls thyngeys or i wyl chastyse
 Do wt in that that they shoold beleyf
 Beleyf a not saythfully yt that they shoold beleyf
 Erthly to lat them be dyssaunt of theyr trowth

C The. ix. branch of sweynes

Indyscrecyon **I**gnorans

Do byth owt pseyt thys that they shoold be pseyllyt
 Do wyl owt manyr thys that they shoold holp
 Do wyl owt wysdom of thys that ys requyrt
 Despyr wyl and wold not be techyt
 Tra weyl not to wnderstond screns proffytabyt
 to haue ppos a set not by of yt that they shoold leyn
 Or for that they fle or taylor not payn to wnderstond
 for to haue excusacyon of no wnderstondynge
 Be sweynes and neglygens of leynynge

ounyng & oref lura

In nor of ly=

Oupng

Fals hop

To dysesper

hym self

The .v. branch of sweynes

Qwen good thynges ar despleysant

Qwen al thynges ar noysum

Qwen al thynges that they do ar ewe

To presum ower mych of the myerce of god

dyth owt put hym self a way fro syn to haue hop of

To lye in syn wyth owt the drepd of god (mepe

wyth owt destruccyon of the iustys of god

for the gretnes of the syn that they haue doyn

To mystrust of the myerce of god

ouda

To wart the

thyngis desedyt

To wart good

consept

To wart the

comandmens

The .vi. branch of sweynes

q we ony exspose hym self ower mych i peryl of syn

Qwen they ar ower mych ass werpt to do syn

Qwen they exspose them self ower mych i tēptaciō

No wyl not be good no wyl not leys the ewyl

No hono wr the good so wyl mor that ys ewyl

Despys the conceyt of good men

No do the commandmens that they shoold

Despys the commadymēt of hym q wpech doys

No so we ony thyng q wpech ys commandyt

dog jdm

Despys the

good nam

To drepd not

to be deshampt

To do good in

e wyl intencion

The .vii. branch of sweynes

To contyne w to do pe wpech wechys

Et hauand hop to do e wyl onyly

Dr to do boght to gyddyr

No to set not by thyng that ys sayd of the

No to set not by q wo ys sclanderpt be the

No seylz not that other be edessyt of the

Desla wantly tho w vnderstondys yt weyl

wyth owt descrecyon tho w settys not by to q won

wn wysly for tho w wyl not vnderstond (no ho

aid lodm

Scrlz wunprosse

clapyl thynges

desyt to se wape

thynges

Do that no o

ther can do

The .viii. branch of sweynes

Dyfleng to vnderstod the thyng qupech ys the mat

Lawbo^r to pfo wnd other befor of lāgarre (off

Dr for to be sayd sarge of ydrotz or fo wllis

for to dra w other to yt that ys not lpsum

Dr he that makys the a ghe wpe the dyffol wt

Dr causys the to vnderstond al wantes

Doyand ne w thynges that they sa w ne wyl

Dr that they seyn thynges that ar e wyl

Dr thyng l q wpech ar oaulp for to mapl the law

CThe. piii. branch of sweynes

Fobedience
To cea to do
good
To cepte to do e wyl
To rest not
to do e wyl

That ys to say to good thoughtys
To good wordys
Et to do good werkys
That ys to say the concupyscens of the flesch
The concupyscens of the eyen that ys a warpe
Et to lye prydfully
for the lo ve that they haue to e wyl
for the noy that they haue of good
for necligens of them self

CThe. p. b. branch of sweynes

Enterpryse
In ydel thinge
In thingys dy
lectable
In welxt
thingys

To epsoe them self to wantys
To dra w not them self from wantys
Dylyng to abyde in wantys
for they ar e wyl and playfant
abydng be long spars of tym
Owen thy wyls pro wolxt
How falsly thou may noy
Or mor gre woulyt noy
Or to noy mor at length

CThe. p. vi. branch of sweynes

Enterpryse
Consentment
to them q wyl
ar e wyl
Holp not to the
that ar good
Noy to tha that
ar good

By makys for to pleye them
for hattrent that they haue to good
for hattrent of good that they may do
Owen the may not proffyt wyls owt they holp the
Theyr q weyt they ar in peryl
Theyr q weyt they saylze wyls owt holp or succur
Or be hym self
Or be other parson
Or holdant from them that they aw them

CThe. p. vii. branch of sweynes

Enterpryse
In warn chyn
ys
In wantowyn
thingys
In folter
glednes

In beholdant the pe wyl to seght by wante
Puttant theyr eyen to be hold ony wante
Reand in places ful of pe wyl and publyk
In gestys of the body
In lychtyness of rowarge
By fors of syngyng or cryng
By power mych and long lawghyng
To be wyls owt graunte q we theyr shuld be graue
Pro wolz others to lawghyng

Sober w^{ch} of thought

Besynes of
thought

hop to w^{ch}
wth owt
cū and

That may not
dra w the frō y^t

The first branch of a warps
 to le y^t the spirytuels goodys for the tēporel goodys
 To be neglygent to spirytuels & dyligent tēporels
 To despyte the goodys of the sa w^l for the body
 To hold wth owt charge nor sum thyngys
 To procur the goodys of others for to haue proffyt
 wyllyng to haue proffyt for the y^r besynes
 To acq w^r temporels goodys be gret dyllectacyon
 To be do wnd in lowe to acq w^r tēporel goodys
 Or to imput them self mor than they may

Rapyn

To taph wth
fors the goodys
of others

To do w^{olens}
or request

By subieccyon
& holp

The segund branch of a warps
 To the y^r suges scrup^t w^rs or les than them self
 To the y^r ennymys be ony maner that may
 To the y^r nyghtbo w^rs be ony subtyl way
 To the y^r subies or others of temporel goodys
 Or sech lyt for speccal thyng wth bostyngs
 Or in spyr^t wel thyngys mal^l and promesses
 Mal^l and in de w^l wth owt ryght or rapyson
 Or that be for that they war co wstumyt to do y^t
 Or that they be mayd by fors of bostyngs

Diect

By cū and
mayd
wth owt
cū and mayd
hau and hop
To sel mor to
the q w^{ch}
tho w may not
be so so wⁿ part

The .iii. branch of auarys
 Or wen ony sellys mor dey^r for caus of the abydyng
 To len pennys for to haue mor largely
 for that they lē y^t & that they abydy
 or that they lē not wⁿ to the t^{ym} they haue ressa^y
 Or be s^yngys they ar asse w^{rt} to wⁿ belem^y
 Or q wen ony ressa^ys or len^ys to haue ben^yfects
 As ar oherers that len^ys opynly
 Or to haue hop pennys of y^t that they sel
 Or be coustum to sel so

To hold the bet that they hold

Denyant
them

Or robant
them

Or that sech
bet beforet
teng

The .iiii. branch of a warps
 Sen that tho w wnderfondys weyl that tho w a w
 or y^t that tho w as oon wehemēt opyny^d that tho w
 or y^t that y^s l^yghtly wnderstōdyng that tho w (a w
 hau and hop to gheue in ony t^{ym} (a w
 wth owt wyllyng to gheue y^t tho w may gheue y^t
 Tho w may not gheue y^t & desyr not meryce
 The q w^{ch} wold pay y^t & tho w wold desyr
 To hold frō the chyld^rn at they haue of they^r parls
 Hold wth l^y y^t that they len to q wⁿ y^t aptens

The .v. branch of a warps

To tapha hold
of deyd

Defer to gheue
them

Len them to
others

By strenght wpolens tapha them to them self
By fra wd to ca wsothers to lers
Say that they hold the wnder co wlet of frend shep
Thept to that tym they may proffet
Or that be ony way they may abyrd
Or gheuant them they ha we proffet
Thept to be spch lenning they may be recode spt
By curposyte len yt that ys not thays
By ambecon say that ys thays that ys not

The .vi. branch of a warps

To sel sperry
tuel thyngs
for langarge

To sel sperry
tuel thyngs
for pryse

The sel sperry
tuel thyngs
for prayere

To pe wpyl ad wlters be thaye flateres
the g wpyl proces to wn worthy pe wpyl
for wordys that ys to others e wpyl sayd
Et to tapha be for that spch thyngs be cum yt
Duttand the caus q wept for the q wpyl ys not
Or tapha after that yt be cum yt
Sum tymys do wpyl menaschyng
Or sum tymys wpyl promes
Et sum tymys wpyl wpolens a strenght

The .vii. branch of auarys

oon holy thyng
oon plays not
sacryt

oon thyng not
halla wd in oon
plays halla wed

oon holy thyng
oon spaye
not sacryt

The goodys of the chyrch tapha in the chyrch
To hold demys or thyngs of the chyrch
tapha the goodys of the chyrch wpyl o wt deser wpyng
to tapha chyrch goodys q wat plays e wpyl they be
wn woorthly to gheue the goodys of the chyrch
Don la wd man sayand that they apparteyn to hym
Or wat sum e wpyl thyng that aptenys to the chyrch
Al goodys for se wre put in the chyrch
Thyngs that cas welly ar se wpyl

The .viii. branch of a warps

To rob other
wpyl o wt yt be
tremtyd

to ha we the
goodys to o/
thers a eyd the

Consent to
hym that daps
theft

for he that robes thy dommayge
Or that tho w daps yt of thy proper maye
Or for thy symplines or be pgnorans
Or for to hold mor payse byl
for dretd to be purpshyt
for tho w wpyl e wpyl mor parse wepyl thy syn
for that yt pleyse the spch theft to be don
for tho w as proffet of theftys that ar don
Or for tho w dretdys hym that as don theft



Don't reſtygo:
we of goodys
of vs reſtygon

Men or womē
maynt
Of the patrye
mōd of the
crucifye

Thayr to
that they may
nor

for dyſhoneſt
cauſ

for to ſel
iuſtye

To acqweyr
ower mych

To mo win
qwen they may
not acqweyr

hold ower
mych

Thynge
ryght wylly
acqweyr

Thynge
wntygth wylly
reqweyr

Thynge
that ys a wylly



The. iij. branch of auarice

They haue wylly owt vnderſtōdng of theyr plat
or be the cōſetymēt of the byſhop yt that pteynt not
or yt that they haue be lycens ower mych appropy
qwe oon as goodys wylly owt theyr vnderſtōdng
or that ſoon gheue ower mych to vs proper parties
Qwd ony dyſpedre in vs pryuyte the cōmon goody
Taylant mor than yt ys of neceſſyte
wylly woorthely a yt apperteynt not to gheue them
An ewyl wylage to ſpend them

The. iij. branch of auarice

fo ito do dommagge to othere
Et accuſant othere wntygthly
Or ony tym accuſant them for ryghtuſ cauſ
Or for to do trayſon or falſſyte
Or for to do felth a wylly honeſt thyng
Or taylant of the two aduers parties
thayr to do reproff yt partyculeyr
To cōfund iuſtye a do wrong to hym that as ryght
for to deſer to do ryght to hym that apperteynt yt

The. iij. branch of auarice

By wyllye down for ſeluer or for ſeyndre
Or for othere wntygthly acqweyr
Or be ſcawd a deſſa wyllye acqweyr
Theyr to that they be mor honowryl a dowryl
Theyr to haue goodlye thayr deſyres
Or for to haue mor poſſeſſyons than othere
for dreyd to haue ſawlt of goodys
for to deſyrt them ſelf in ryche
for dreyd to haue ſawlt of goodys

The. iij. branch of auarice

Et gheuant they ſet not by to a woom wylly ſactly
Et gheuant dyſordarly the goodys that they haue
Abuſat ſowleſſy wylly yt that they vnderſtōd wylly
holdant them ageris theyr conſcens
Appropy ant them to ther ſynghlye byſarge
Makand almos of reſt a othere
Spendant them i theyr fleſhly lowſtye
Appropy ant them to the byſage of othere
dyſpedat ſupſeyu to the byſage of a wylly they ar not

Diffauring
 cisman
 abo wt
 Deand
 do whyl
 Ewyl
 co wnteng

Ewyl
 co wnteng
 Dwen the
 wnderflood
 not or can not
 To cōsent to
 do pt not

Leping
 for 109 times
 fion to caus
 others to wnt
 Dysawantly

Swering
 The mēdy
 of god
 Of tyme
 wn wefly

The .xiii. branch of auarys
 By promesses thare to that they may resarf
 By manchyng sech lali
 Or by swept wordys
 To shaw faye sabbat to ha we of others the goodys
 Or be sech samblant to shaam others
 Or be sech samblant to noy to others
 Or to sech that they beleef sech p^s vs freynd
 To hym that they wnderstōd to be thare enemy
 Or indyferantly to freynd or enemy

The .xiiii. branch of a warys
 Of pt that they a w to other reght wse
 Of pt that vs a wn sech warys or that warys
 Be of pt that vs a wn to other than to hym self
 For drepd to gheue pt or to be notyt
 For shaam that they haue to do pt
 For auarys a so we of holdeng
 To hold them pays of pt that they wnderstōd weel
 Do and holp to hym that mysco wntys pt
 Wylfand to noy to hym that vs mysco wntyt

The .xv. branch of auarys
 For co wortys for to dyspleys to hym
 For pleyfians that they haue to lee
 Leghtly to sweyr of pt that they lien not
 To werant pt qwech noys a proffetyes not
 Sum tyn pt vs for temporel goodys
 Sum tyn for to pry way sum parson
 That sum tynys proffetyes sū tynys noys
 Qwech proffetyes to man a sum tynys noys
 In the techeng a promes of respyon

The .xvi. branch of auarys
 Despylant god or vs santtyes
 For to shaw hym self wod
 Or that they tary so was swerant god
 Ee ewyl co wstum of tynys sweryng
 By playfians that they tary to sweyr so
 By dyspyrnyng of hym that they sweyr
 Be holdat not pt that they sweyr
 Do and ewyl to appere so with pt that they sweyr
 To sedyerat not pt that they sweyr shoold be holdeng



By wordys

By inter put-
tyng of the self

By twechynge
of holy thyng

K Desa wantly to tromp or despayf
wth wysly of yt that they lizen not
wth ttanly of yt that they lizen not
K Resa want ony of the sacremens of the chyrch
K In self thyngys q^{wech} ar lesun
K Or in thyngys q^{wech} ar not lesun
K Swerant falsly w^{ll}lyng to despayf
K Swerant faythfully w^{ll}land to sweyr fals
K Or that swerys fals beleffand to sweyr faythfully

C The. p. viii. branch of a warpe



the thyng that
they lizen not

the thyng that
they lizen

for thyng that
they belef they
lizen

K To be wptnes of yt that they lizen not
K To wptnes that they myslino w
Desymyl to myslino w yt that they lizen
for the pyys that they haue had or shoold haue
for fredshyp of hem of the q^{wech} they beyr wptnes
for malys that they wyl not say so wth
K for the fals oppnyon that they haue of that thyng
K Say the thyng faythful that they lizen not
K Or they seylz not the vnderstoddyng a they may wal

C The. p. ix. branch of a warpe



Q^{wech} ar def-
fendyt

Q^{wech} ar pe-
tyllo ws

To the parsdē
q^{wech} apparte
nys not

K As playes dorn be w^{ch} craftys
K Dyshoneft pro uocant to dyshonefete
K Or the q^{wech} may gretumly noy
K for the playfans of hym self or playfans of others
K Or be co wstum to do sech playes
K Or ha wand trust to haue w^{nyng} to do yt
K To play oon la wd man wth oon relgyo ws
K Or oon la wd wth oon preyst or clerly
K Or wth oon man of pennans

C The. p. x. branch of a warpe



for to acq w^{re}

for to be p^{del}

for obteper to
thare e w^l w^l

K faynzant that they be seylz and they ar not
K To do sech fanteysy wth o w^t necessyte
K Or sech w^{ys} to do wth o w^t necessyte
K Ett w^{ys} them that la wbo w^{ys} or tra w^{ys} llye
K Or ett w^{ys} them to maylz them seylz and be not
K Or to sha w them mo: seylz than they ar
K Et hol iant sharp thyngys to susteyn
K Desayf be faynzpt wordys or by en w^{re}
K Or beleffand to lye w^{ch} o w^t no thyng be lesun

For good
awe we
for no wellp^{te}
In sendy^e

Desperant
Dwer mych
despytant
Dwer mych
fylling them
jelf

Be sendy
maners
Dz epq wryt
Sawo wrantly

Dwer the tym
req wryt
Sundy tympe
Et wnylysum

The first branch of glotynny
Ageryns the salwt of ys saowl
Ageryns the heelt of ys body
Ageryns salut of the oona the other to gydder
for ne wnes q wrych ys despyrowe
To ept frurth for that yt be good a ryp
By cōposycion of the cōdymēs req wryt
Be co wst wry to grayth them so
Be lychtines to be ower abōdāt wryth owt necessyte
Be affeccon a plesians of yt that they taylor

The segund branch of glotynny
Dwyt ower precyows than appartenys to them
les meyt than q wryt they ar req wryt
Dwyt ett wry the two a be not content
To be ower besy to fyl theyr waam
Irtel serue god a owr mych serue theyr waam
Dwr oft eyttand a not lre pand theyr howr
So mych as they may to swerly theyr meyt
Et may fyl them self no zet be co wntent
No gheue to po wrys of the meyt they haue

The.iii. branch of glotynny
for to satysfys to altheyr despyrs
No refus to the way the thyng that yt despyrs
No to refus to ony ewyl appetyt
Dz ar other wrys that the others doys not
Be stude how weel yt be eyth to do
Be la who wr a payn that they taylor to grayth yt
Epq wryt be sendy lychndys of mater
Despyrowe for the swerly saworus
Sumpt wryly be holdant not q what yt cost

The.iiii. branch of glotynny
be for the howr q wen yt ys not lycht a wryth owt
Dz after q wen the owr lycht ys passyt (necessyte
or q wasat howr that yt be wryth owt cōmādynēt
Dwasat thyng that thow despyrs to ept
Dmanysly that other hennys yt
Dz secretly that thow onyly beleyfys
In the tym of fastyng ept flech
In plays as to ept in the chyrch
To thy meyt as eyttynng that ys despynt

In quantyte
 of meyttye
In ower deyr
 meyttye
 wfant the tabyl
 of othermen

The .v. branch of glotonny
 To eyt mor than the body as myfter
 To eyt that yt ho wetye the bodye a the faowl
 vnder the cowertrwe of feylines a dōmayge
 Set not by q what yt coft so ythe delcye wa
 Ower delcye we a for that mor deyr
 Delys the meyt that coftys smal thyng
 By glotonny a fryandys
 By company a thare to eyt mor
 For tofel goodly thare appetyt

Theyr endygh th e branches of
 glotonny. Et followe the brā
 chys of lychery qwech ar. v. as
 yt apperys heyr after.

The feryt branch of lychery

Fornycacyon
 ad wherry
 Eptes

Di with wemen mayt or wedows
Di with oon mayd that ys oon weyrgen
Di with comon wemen that ar coumnyt
Dwen man as company with other than ys wif
Di woman hauid cōpany with other thā yr spows
Di that they be both in marriage
Di with woman of theyr legnarge
Di with man or woman of theyr affynyte
Di that the oon party be of relgyon

Di of thought
Di of body
Di of the
 two to gydder

The segund branch of lychery
 long delectacyon of thought of lychery
To gheue cōsentment to sech delectacyon
To cōpleys to hymself to fulfel ys thought be werk
 be polucyd myght be ower eytting or drynkynge
 Be habytacyon in the company of wemen
 Ewyl thought fulfel sech werk
To mo we or twech the flech be delectyng
To fulfel werk a of the wyl nat wrelly
Di ony wps not nat wrelly

for hatred
for to shew
tra weylling
for abhomy-
nacion

To expoe the
self in peryl
To draw the
not from yt
Despyant
them self

In clothyng
In deler
In despens

Superfluous

The.iii. branch of lychery

For qwen they lo ver other than theyr party
Or qwen they lien they ar not so wyl of there party
Or they ar despyt and rygourous
For they dyed the do wlo wr of tra weylling
For dyed to haue po weie
For dyed of la wbo wr that they haue to morys
Such as abhomy nacion of yt that they haue
Or for wickednes of the werk
Or qwen any myspryse the copany of there party

The.iii. branch of lychery

Sum tym for caus of sum parsons
Other tymys for danger of places
Et other tymys for rason of tym
Of the werk qwen they lien that yt ys ewyl
Et of peryl qwen they lien that yt ys dangerouse
Et for theyr ar pro wolunt in such peryl
In the operacion of the flesh
Or haue desyr a wyl to fulfyll
Or in thought a mynd to haue doyn yt

The.v. branch of lychery

In is welo renyng synners a branches
In precepte of go wys gnydes a clortherys
In conposicion or fashon ne w brought vp
By wantonnes of chylidry to be lous
By dylectacions of there bodys takand there restys
Acq wyte and al yt that there hart desyr
Spendant largely for lowyng of the world
Cheuant queyr yt appertenyng to gheue
for there delitye not haue spedyt o wez mych of there

Their endys the treys a branches of
lychery a synaly of al the dedly synne

Their follo wys con exporacion and
monysing of the salut mayd be the may-
ner that follo wys

Helas a q weyt for taplyse tho w so playser. Man dyssa wyt ful of presumpcion. In thys fals world thart ys bot dysplayser. En wy/peyd/weyt a dyscepcion. Unhappy ys al thy affeccyon. What thyngys tho w as tho w mozt gret en wy. To leyf in do wt i thys short lyue. The q weche mondayns to the deeth of g wydes. It ys good thyng the lyue in lyue certayn. Underston dys tho w weyl dyth owt tho w be insensybel. That ys oon thyng stréght fo wylly impossybel. To haue heyt thy ers holyly. Et after deeth sech lyk a boue. Helas for that change tho w condycyon. Or ad wys the or tho w art other wys. Man wndoyt a at pardycyon. The q wech wylthow lyue or deeth cheys. Cheys of the two tho w as dyscrecion. Lo wys tho w better of thy body the desyr. To put thy sawl to damnacyon. Than to leyf oon lytel in trespulacyon. Et after deeth thy sawl to be ra wyft. In glory in heuyn q wech as not deser wyt. To be yt may not in thys lyue humayn. It leyf not erth goodys a demayn. ffather mother al yf yt be possybel. Et leyf in payn and dzedabyll sawbo wt. Ser wand god e wpr pacently. It ys the way that bodys se wryl. After deeth man to saluacyon. That other wys doys he goys damnement. Man wndoyt and at pardycyon

Beleyffys tho w e wpr heyt to haue lassyer. To haue pardon wyth owt satisfaccyon. Et al the nyght to ly in oon soft bed. After in the day wyth owt operacyon. Das the tyn in dylectacyon. So mych that of al the flesh ys ful. Thynlyse tho w not he saylyse that goys furth of the way. Et taplyse ernd myghty mondayn. Helas ze for deeth shal cum so wdayn. Don howt to the wyth ys dart horrybel. So hastely as oon thyng in wysybel. That tho w shal not haue lassyer be no wapes. To say to god Deccau oonly. Tho w shal dy so wny wyth owt contrecyon. That tho w shalbe be iugement of god. Man wndoyt a at pardycyon.

Man in peryl wnderfond ze certanly
If tho w haue not other wyl shortly
To mend the: no other de wocyon
Tho w shal se oon day so wdanly
Man wndoyt a at pardycyon

Ther follo wys the payms of hel cōmynatours of synnyse
for to punyssh the synnars as rekyms lazarus after the
was roysseing so that he had seyn in hel as yt apperys be the
fegurs follo wand be ordyr oon after other



We sal wro wt a redemptur iesu cryst oon lytel asor vs pas
 syon beand in bethany entret in the ho ws of oon q wvch
 was callt symon for to taph vs bodly refeccon. Et as
 he was at the tabyl wth vs apostyls & dyscyppls a lazarus
 the brother of mary magdaleyn a marthe the q wvch he

had roysset hym from deeth to ly we of the q wech thyng do wryt the sayd
 ymon commandet o wr lord to the lazar we that he wold say befor al the
 company yt that he had seyn in the other world. Et than the sayd lazar we
 sayd how he had seyn in hel in gret payns the pyrdful men & women. Et
 consequētly the others that had ony synys or spot in theyr bodes of e wry
 ych oon sen as yt ys declarith heyr after.

Christ sayd lazar we / I saw weells in hel ryght hye set
 in oon hyl to the maynaye of myllys contyn wellyp to wrnat
 in gret impet wofyte the q wech weells had crāpons of pyr
 q wept war the pyrdful men & women hangyt & tormentyt.

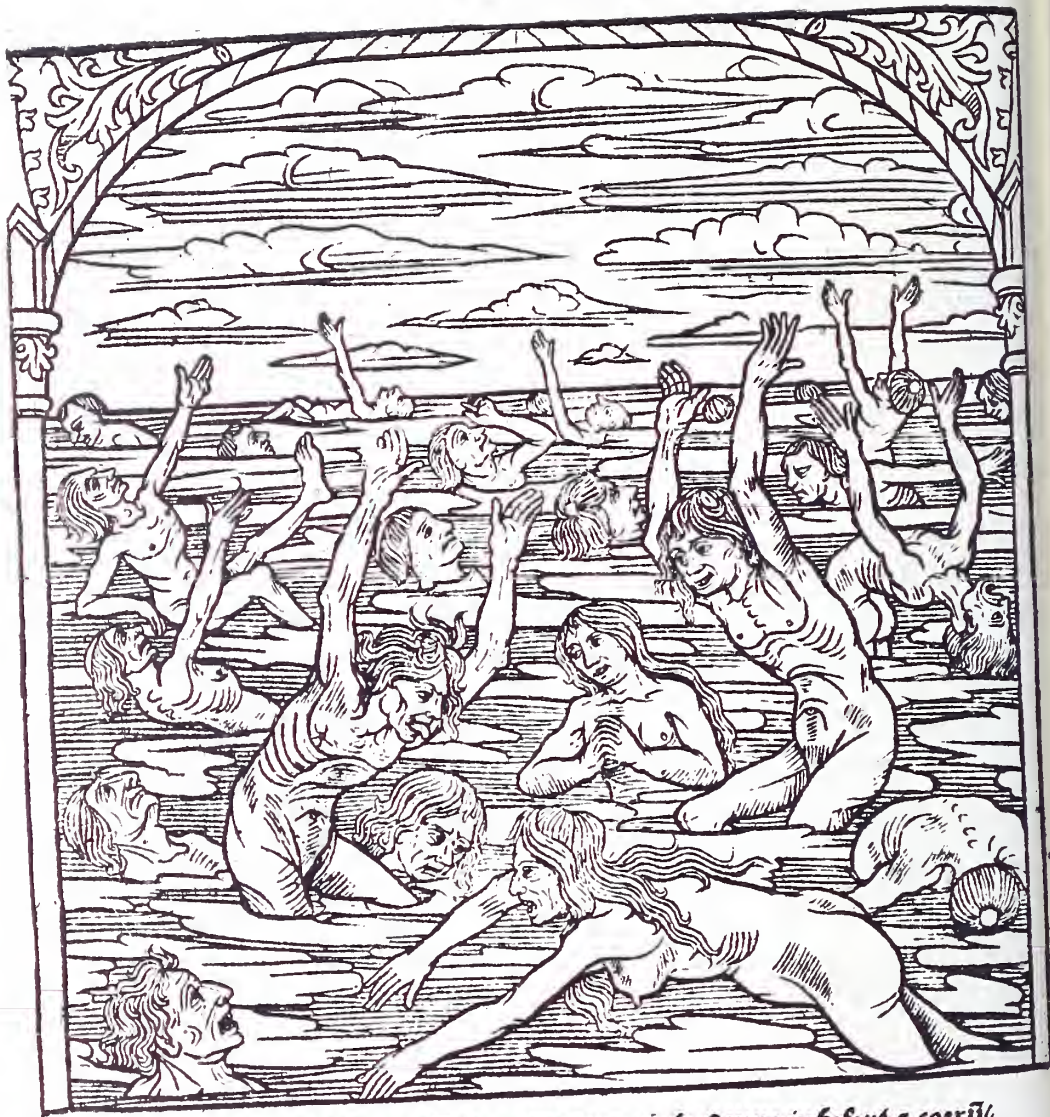


Mked ett wys the other synne ys as lyng master & captan
 Et as ys oon lyng as gret cōpany of pe wpyl / so pyrd as
 oon gret company of wyces. Et so as the lynges shepys
 weel yt that apptenys to them so doys pyrd the pyrdful
 men et women aboue the q wpych he has lordshyp. Gret
 syng of repye wyng ys to pse weyr long in pyrd. Pyrd ys
 than oon syn q wpych despyrse to god aboue al other synne in so mych as
 meylines ys pleyant ett wys the vtus. Et theyr ys not syn q wpych so mych
 malys man sylz to the de wpyl as doys pyrd / for the pyrdful pe wpyl wyl not
 be as the others men yt ys nedyful that they be as the pharysen wth the
 de wpyllys. Et for that / that the pyrdful pe wpyl wyl be alefyt aboue the o/
 thers men. The de wpyllys caw of oon hard nowt q wpych may brollys
 wth ys mo wth or neß yt berys yt i hys a lattyß yt fal aboue the stoon that
 ys hard aboue the q wpych yt ys brestyng a than dyscendys a cpytys the lyre=
 nel. So doys the de wpyl alefyt the pyrdful pe wpyl for to lat them fal i hel
 The differens of the pyrdful pe wpyl to the that ar meyl ys al the q weyt
 to the cas. The cas q wpych ys spght wold ascend in hys a the wynd berys
 yt a ys lost and the q weyt that ys ewy abyrdys in law aboue the eerth ys
 gaderyt a put in the barn of the lord a the cas ys lost bo went and swellyt of
 berstys. So the pyrdful pe wpyl alefyt aboue the others ar bo went and
 swellyt wth de wpyllys of hel a the meyl ar in paradyß.

CSegundly sayd lazarus I saw oon flood froysyng in
 the q wpych the enwows men a women war plonget
 wn to the na weel and aboue the q wpych cum oon wynd
 cold and q wen the sayd enwows wold shou the sayd
 wynd the q wpych was horryfyl cold ded depp them i the
 sayd pce of al the partyß of theyr body q wpych was not
 fern oon party of them bot they war in the sayd water
 as the fych ys now in the ry war.



Dwy ys dose wr and sozow in the hart of the felchete et
 good of others. The q wpych syn ys so weratlye wyl for
 that / that yt ys contrary to charyte so werayn goodnes
 wertyu / q weyr for yt ys oon gret syng of repye wyng be
 the q wpych the de wpyl kennys them that he damnyt. So
 as charyte ys syng of saluacyon be the q wpych god wn=
 derston dys q wo shalbe sawpt in paradyß. The enwows ar faythful cō=
 paryons to the de wpyl / for they ar comparyons at losyng a at wyynyng
 yt the wyynyng doand they ar gled wth hym / et yt he lesys oyr good in oyr



they ar sorowful wth hym. The en w^o w^s at sech w^s infelyst a cou^l
p^ret that the good o^d w^s selys them e w^l a thynge^s swet ar to the b^ept=
ty^r a at the good^rs renampt the p^speryte of oth^rs. Bot thynge^s styliant
and bytter thynge^s the q w^{ch} ar to them swet ar w^{re}s/dyffamptez/ad=
wersytez a fort wⁿ contrary the q w^{ch} wnderstonde^s a e^rys the relyⁿ=
nyng of oth^rs. The en w^o w^s selys th^ar good in the e w^l of oth^rs
q wⁿ of the e w^l of oth^rs w^lland to sepl^r the^r e w^lys reioy^at them.
Bot they hool the^r so not of ne w bot to m^erce^s the self. D w^ere for q w^o se^r
lyys good i the e w^l of oth^rs he proffyt^rs as he that selys the sp^er i the
w^ater or the rayssys about the thornys the q w^{ch} thynge^s to do ar folpe

En wy ys bot the selfpites and goodys of thys world / for the curlyt en wy
 may not ascend in he wen yt ys oon hard sen to hool for thys that yt ys se
 gret for yt ys in the hart in the q wch medycyns ar hard & dangerous to
 put. O wept for wyth gret payn yt may be hoyslyt

¶ Of the sen of pre




Das pays grathys a m 'ys the consyens to be the dwell
 yng of god / so pre grathys a makys the dwelling of the
 de wyl pre leyffs the B of rayson for in oon man pre we
 theyr ys no rayson. There ys no theng that so mych lie
 pps the ymage of god in man as sweytnes pays a lowf
 for god wold be in pays and concord / bot pre challys them
 from man so that god may not abyde. The man pre we ys lyt to oon de
 monyalys the q wch as the de wyl in hym q weyr for he tormentys hym
 castys spyttyng a cum be the mo wth for sorow that the ennemy doys to
 hym. So oon man pre we ys tormētyt be pre a doys estymys war than oon
 demonyalys. For wyth owt payens smyttes the oon the others says in
 i wrys a ghe wys theyr bodys and sae wyls to the de wyls a doys sendy
 thengys wylsums q wen they put them self in pre a after cūmys fethyn
 gys a after wengens that ys for to dystroy al the q wch theng cūmys ofty
 mys for oon oonly man as oon dog ful of pre mo wys a puttys in noysum
 nes a feghtyngs sendy others. The fychar tro wyls the watyr that the
 fych may not se ys thare to that he may put yt self wyth owt i the said bot
 So the de wyl tro wyls the man be pre thare to that he may not wnder
 stond the ewl that he doys. Et of the begynnynge so as the cra w freyt goy
 epytys the B of the charyon. So the de wyl be pre taylys a way from the
 preful man the B of ys wnderstondyng pre ys the port of al synys the
 q wch q wen yt ys clos the wertus in man ar at rest. Bot q wen yt ys open
 of courage of the man yt ys habandonnet to e wyl fych wys that be pre al
 wertus of yt ys put furth.

¶ Thyrde sayd lazarus I haue sen oon ca we and oon
 dyrl plays fulchyls et of stankys as oon fleshowys q weyr
 the preful men and women war peprcyt of sharp swordes
 and luyffs of the q wch sen of pre ys sayd heyr afor.

¶ Followys the sen of sweytnes




 weynes ys sozo w of the spryt wel goodys the q wych or-
 donnys man to god . Weyr for they leyf to ser we god of
 hart as they shoold and of the mo wth a be good werkyrs .
 Qwo wold to we god yt ys ghauāt to lien the malhar a re-
 deyt wr a curate wr lof al the goodys that they haue a that
 they resayf e wrych day to wnderstonð them self synnar /
 a god sal wy wor a reparato wr. Gret folyshnes ys q wen ony be sweynes
 in the tym of thys short lyue that the gadder no goodys for the lyue e wry-
 lestand. Bot the day that tynns no w in this world syndyr ar / weyrful to
 do good / a delygent to do e wyl and yf they war also dryngens to do good as
 they ar to do e wyl they shalbe happy.



The.iiii. sayd lazarus I haue seyn oon horrybly & dyrtly
holq weyr theyr was serpens gret & smal q weyr the sweyr
ful men and women war bytting of sendry maynays &
howet in sendry parties of ther bodys wñ to theyr hart.



E that wold thynk as after the deeth may not do weel &
shal not haue bot the good that he as down in ys lye how
mych shalbe be sorowful the playntys that he shal mak
the tyn of hys lye lost be sweynes & of the goodys that
he myght haue down wryth o wt do wt he shal leif sweyr-
nes & tapyt dyliges & wryth ys hart shal to wry to do good

consyderant that syndry e wyllys cummys be swernes of the q wych thare
 ys t wo ryght dangero ws thys ys to conwert a twn them self from o wr
 lord swernes to shry we them self the q wych e wyllys the de wyl proc wrys
 sh so mych as yt ys to hym possybel. Indifferens to shry we them self oft
 i syndry deys in gret danger a perpl of theyr saowlys . for yt ys oon thyng
 ryght dyffycl to lef weel a to haue leffere wei .

The .v. mayner says lazar ws I haue seyn carwderons fwl of
 playant oyllys a of seyd a other metals zettynge i the q wych ar depp
 pnt the a warpcro ws mē a womē for to solt hē of theyr e wyl a waris

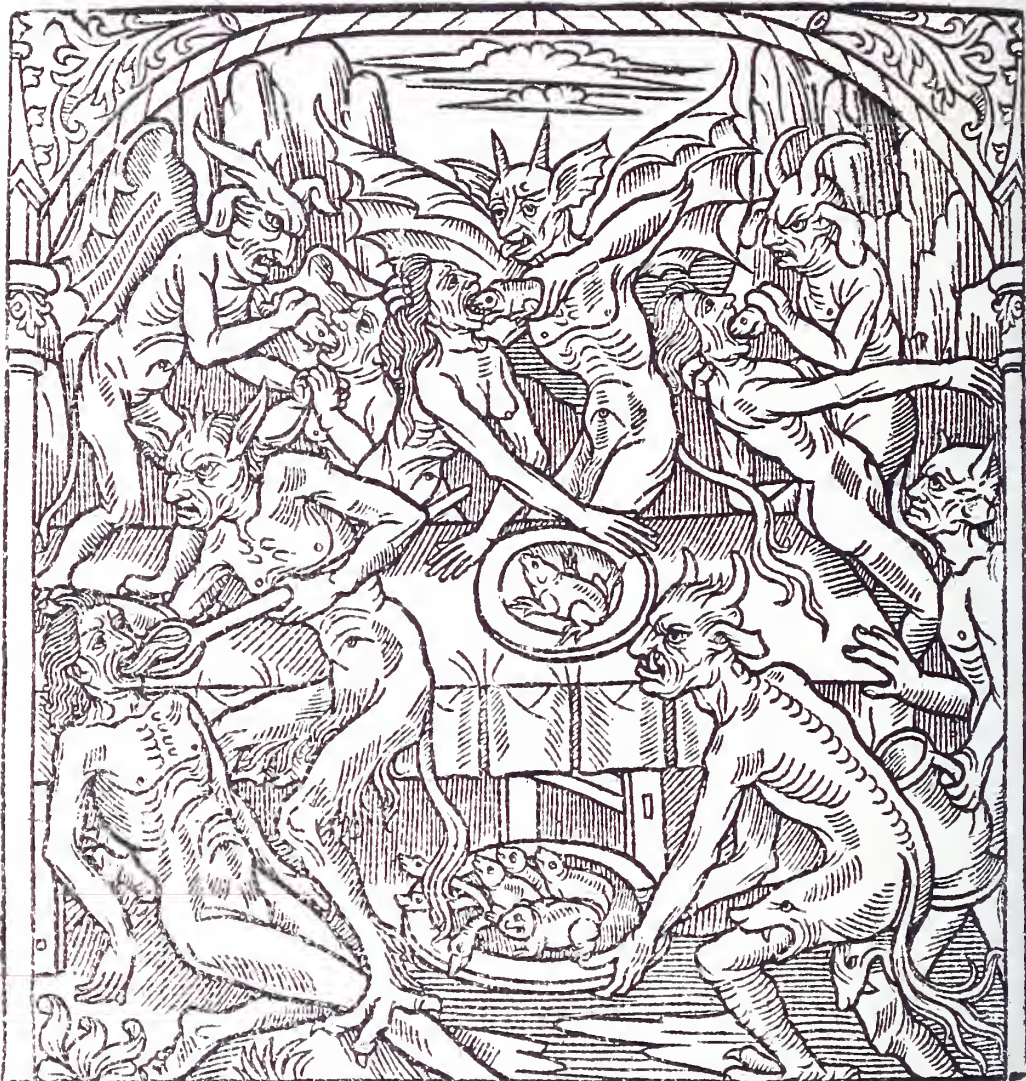
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E they shoold wnderstonde that a werps welixt to god. for to
 ymagyn mor oon penny thā the lowe of god & lowe better to leys
 god than to leys oon halpenny for oostymys for oon smal thyng
 they le or sweyr a mens werps & synns deydly. The sayth hop a charpte
 the q wych shoold be in god the a warpcowes mē a womē putte in theyr
 ryches. fyrst sayth for they beleuef better to haue thyngys neydful to thē
 be theyr ryches than to haue them of god as god myght not help them
 or as god had not sollycyt wdo of vs ser wans. After the a warpcowes has
 hop to haue mor of the ioyes & consolacions of vs ryches than god may
 gheue them. After the a warpcowes has al vs hart in vs gooddys & not in
 god thar q weyr vs the hart thar vs the lowe & lowe vs charpte & so a wa
 rpcowes has vs charpte in vs ryches. The a warpcowes synns gaderāt
 vs ryches & want them ine wyl & lowe want them owe mych and oostymys
 mor than god. The a warpcowes vs taylor in the net of the de wyl of the
 q wych he leys thee wykestand ly we. for smal temporel gooddys as the
 mores vs taylor in the sal & leys the ly we for oon no yt. The a warpcowes
 menand womē they ar lyk to the matyn doggs the q wych leys
 the charpon qwen theyr waams ar full that the byrdes deyant of
 honget ept not. So holdys the a warpcowes men & women the gooddys
 temporels that the power pe wyl may not haue noon of them & latts dy
 of honget & holdys them in theyr subieccion & the de wyl holdys them in
 vs subieccion.

The. vi. payn the sayd lazar we sayd that he had seyn toon wala
 oon flood so wyl a ryght stykhand in the ry wayge of the q wych was
 oon tabyl wyth to wals ryght dyshonnest & q weyr the men & women
 that war gl wotons was sellyt of padolis & other wenymos be
 frys & abie wyl of the water of the sayd flood.

The throt vs the port of the castel of the body of the parson.
 Bot qwen the ennemys wyl taylor oon castel yf they wyl
 oon tym the port they wyl haue after the castel so yf the de
 wyl wynnys oon tym the throt of the men. By glo wtonny
 cythly he shal haue the remanent & shal enter wyth in the
 body wyth vs company of al synns. Et for the glo wtonns
 cosentyng lightly to al wyces. Et for thys cause shal he neydful oon good
 lepar to that port that the de wyl wyl ynt not. for qwen they hold oon
 hors be the mo wth they leyd hym q weyr they wyl. The ser want owe
 cythly norryshyt vs oostymys contrarpos to vs master. Et the body owe
 templytshyt of wyl & of meyt vs rebelle to espyr so that yt wyl not do no
 good werkys. By glo wtonny synder dyes oostymys the q wych had le wyl
 mor long so as beyn men lyllars of them self. for exces of owe mych

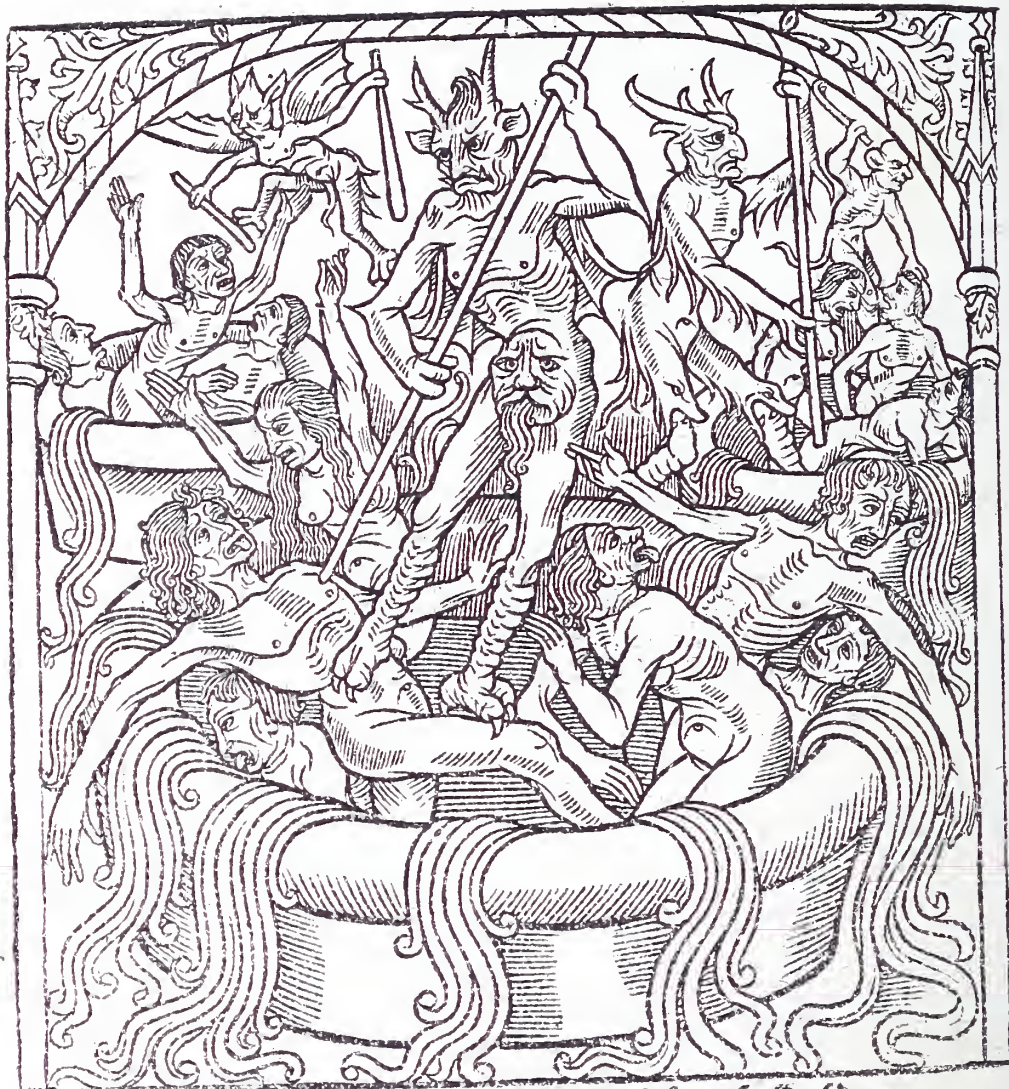


depicting a crying cor whips the bodies engenders sepines and of the
 q wch oftymes they shout theyr lywe / & they q wch nortyshe weel theyr
 bodies they grant the meyl to wormys. So the glo wton ys lue to the wor
 mys Don me of goeg shoald ha we shaad to be lue to ony lord mor tha they
 shoald shaam to be lue to the wormys. Then q wch le wys after the de
 syr of the flesh le wys after the rewl of the swyn eytte wyl owt howe
 wyl owt mefwe. So the sow as theyr abot of the q wch they hold theyr
 rewl q wept for they ar streynyt to hold them in the closter that ys in the
 taweron and as the sow q wch ys theyr abbot lye i the mowli q wch ys
 the infeccon of glo wtony.

C followys of the syn of lechery.



D al the synne lechery ys the most playfāt to the de wyl
 for that / that yt felys the body and the saowl to godder
 and be the q wch he wyngys two parsons to godder a
 he wātes hym self that he was not fellet of the sayd syn
 In the q wch yt ys lyl that the lychero ws mē a womē
 ar mor ho wgsun thā the de wyl in the superabo wndās
 of thys syn. The marchans ys oon gret fo wl the q wch makys oon sech
 gret marthandys of the q wch he liennys weel that he shal repent hym
 So the lychero ws men as mych payn a spendys ys gooddys for to fulfyl ys
 lowft q weyr after he repētes hym self of the payn that he has taplyn of
 the goodys that he as spendyt bot he ys not q wyl for to repent hym self so
 wyth owt that he mayl suffesant pennans. The lychero ws men and
 women ly want ys tormentyt. of .iii. paynes of hel of hept / styngyng and
 of the remord of the conscyens. for they byrn be theyr concupyscens.
 They ar styngand be theyr shaa mfulnes for sech syn ys al felch q wch
 felys the body for al other synnys felys not the body bot the saowl so ly =
 chery ys wyth owt the remord of cōscyens of the gre wyng that they haue
 doreng to god lychery ys the hool of the de wyl in the q wch he car wys
 the synnars to fal be theyr lychery of the q wch sum holpys to the de wyl
 to cast them wyth q wen wyttaly they go neyr the sayd hool in the q wch
 they wyft weel the de wyl wold cast them theyr i. for thys yt ys oon good
 thynge to eyr not the woman / oon goodlyar thynge to be hald her not. Et
 oon ryght good thynge to t wech yr not. Et to syn appartenys the fo wl
 carllsh wordys dyshonneft twechyngeys q wch ar of lychery be the q wch
 they syn oftynys the q wch wordys a sangars howggys not the maq we =
 relles and the bawldys ys howr mastere and howrs a they q wch wys
 and lowys theyr company or q wch lowys and deserts to parse weyr i the
 fo wl syn of lychery.



¶ The. vii. payn sayd lazarus was þe. i. saw in hel oon feld of deep
 welles ful of fyre a burnstoon of the q. w. ch. cum fureh oon boi
 ryghel smooth a stynkand in the q. w. ch. was the lychero wa men
 and women a wat horryful to wementyt of the q. w. ch. syn we
 have spoken afor.

¶ Heptendygh the. iii. party of the compot and lialendar
 of shypars in the q. w. ch. pa de laryth the treys a brian-
 chys and durions of the. vii. dedly synns a conseq wenty
 ly the payns of hel correspondat to the. vii. dedly synns

**¶ The.iii. party of the compot & kalender of sheppate
Scapens salutary & zardyn or feyld of wert we ys**



wo wold mayl: oon erth i habo wndaas fyrst they shoold
put a way althynge nopsybyl & after la wborpt weel and
sa wpt of al good sedy / so shoold mā do a clege y^s pscys
of al synnyes & la wbor be holy medytacyons & sa wpt of
wert was a good werkys for to gadder the fr wpt of gra-
ce et ly we e wpt stand thapt to ha we ys desyr & to ful-
fyl to ly we long. Sen yt ys so that yt rs sha wyn heyr afor of the synnyes
ho w weel that they ar sha wng gretly & largely yt rs ghanant to say af-
ter of the wert ws in the.iii. party of thys present book: the q wch shalbe
as oon lytel zardyn pleyssant ful of floyrtes & treys in the q wch the parso
contemplaty we may taph ys refreshyng & play hym be good techyngs and
gadder syndry wert ws & by hym self in good wse so he shalbe grathyt and
adornyt ys sa wylbe for ys spows iesu cryst q wen he shal cum to wpsyt a
duel wpt yt i the begynnyng of the q wch party shalbe the orayson domy-
nycal the pater noster wpt the declaracyon of yt for goodysar wnderstod
& shal wntepn. vi. partys. ¶ The fyrst the sayd declaracyon & dorayson of
owr lord. ¶ The segund shalbe the salutacyon angelyl: the q wch mayd
angel gabriel to o wr lady q wen sho consa wpt hyr chylde iesus. ¶ The
thryd shalbe of the .xii. artyclys of the fayth ¶ The.iiii. shalbe of the .v.
comandymens of the law. ¶ The .v. shalbe of the .v. comandymens of
the chyrch. ¶ The. vi. shalbe of the feyld of wert ws : for the fyrst we
shoold wnderstod that be the orayson of o wr lord that ys the pater noster
q wen we say yt we asch at god sufferyantly al thyngeys neydful for the sa-
lut of o wr saowyls & of o wr bodys : & not oonly for ws bot for alothers
Et for thys caws we shoold ha we the sayd orayson in gret cōtemplacyon
& say yt i gret rewerans & dewocyon to god. ¶ To zong pe wpt & others
yt shoold be techyt & sayd to the that yf fullylly they may not wnderstons
dyt : ne wer the les yt proffetyes to them as to others for to ha we meyrce
& fynally the gloyr of paradys yf they say yt de wptly in werray fayth / lo
we / & charyte. The sayd oraysons conteny. vii. ashyngys & petycyōs that
we asch at god q wen we say yt & be ewyrrch oon of the sayd ashyngys we
may wnderstond. vii. others thyngeys. That ys to wnderstond the. vii.
sacrymens of holy chyrch the q wch we shoold belleyf faythfully. The
vii. ghyftyes of the holy gheost the q wch we shoold meylly dreyd. The
vii. armys of iustys spryrt wel the q wch we shoold clepyth ws for to
feght agayns the synnyes. The. vii. werkys of meyrce bodyly & spryrt w-
el the q wch petyowly we shoold do a full yf. The. vii. wert ws pryncy-

pals the q wpech dylygent we shoold acq wpe. The. vii. depdly shyns the
q wpech we shoold dreyd. The sayd declara yon ys sech. O wr father the
q wpech ys in he wpe he thy nam may be mayd holy. Be the q wpech petcyon
we asch at god o wr father maket almyghty that we may be ys soonny for
other wpe we may not be callyt ys soonny no he o wr father: a that ys no
may be mayd holy of ws mor than ony other thyng. O wpe for we resayf
the sacrament of baptyng wpe o wr the q wpech no man may be mayd
the soon of god no sanctyfy the nam of god a that we resayf the gyfte of
the holy geost we clep the wpe the a wberio of al meynes agens pryd
a we clep the po wers nalyt bodyly a ha we pte of them that at myster
ful spert wel a acq wpe in ws the wert w of prudens a so we show the
fowl syn of pryd. ¶ The segund petcyon. Thy realm mot cum to ws
Be the q wpech petcyon so mych that the nam of god may not be parfetyly
halowd of ws in thys world: we asch ys reawm in the q wpech parfetyly
we shal halowd of the q wpech we shalbe werry horrys as werry chyl
dren The q wpech petcyon ghe wpe ws to wnderstond the sacrament of
pystherd be the q wpech we at techyt to do good werkys at the ghyft of the fo
ly gheost ys ghyft of wnderstodng for to wnderstond a desyr the reawm
of he wen a so we arm ws of the elm of largynes agens a warpe. ¶ The
thred petcyon thy wyl most be mayd in erth as in he wen a for that. For yt
ys the faythful wpe to god in paradye a wyl of o wr lord ys that ys comē
dymens be fullfyllt. Be thys petcyon we mapt oberffas to god a of o wr
hartye q wen we asch to do ys wyl the q wpech ghe wpe ws to wnderstond
the sacramens of maryage be the q wpech we awayd formpcyon a the ghyft
of consert of the holy gheost for to ordon o wr oberffans werrytably and so
we arm ws wpe the bo wclept of consolacyon agens en wy. The. iiiii.
petcyon ys o wr darty breed ghe we ws to day. Be the q wpech petcyon
we asch at god to be sustenyt of materpal breed for o wr body a of spert wel
breed for o wr sa wyls that ys of the breed of lyue the body of iesu cryst be
the q wpech we resayf the sacramens of the a wter impnd of ys passyon and
desyrs to ly we the ghyft of fors of the holy gheost for to be faythful i the
fayth of crysten men. Taply we the sword of pacens agens thesen of
ys wpe the seple men bodyly a mapt pays spert welly acq wpe to ws
the wert w of temperans show the c wyl syn of gre. ¶ The. v. of petcyon
on ys sech. Et for ghe we ws o wr synns as we forghewe to al men. Et in
the thre petcyes folio wand we asch at god that he despyer ws of al c wyl
q wpech at thre in nombte. The first ys c wyl a yt ys c wyl of the c wyl
he that hascomyt be depdly syn a be thys aschyng we asch at god that we
be aschzet that gheue ws pardon be ys mercy be the q wpech we wnder
stond the sacramens of pennans a the remysst of o wr synns the ghyft

of the holy gheost þe the gheft of sciens for to wuderstand the good wer-
 ks a esharp the synns. So clepþ we we wþ the hos of lighþnes age-
 yns sweþnes wþ þe confort po wþ þe prissoners bodþly a þe we good cōseþt
 to them that are dysconfortyt get we i we the wertw of the fapth a show
 we the syn of sweþnes. ¶ The. vi. petcyon. Et suffer not that we be
 ovr cūmpt in temptacon. Be the segund ewl q wþch ys not cōmptyt
 bot yt may happen a we may fal be way of temptacon. So asþ we at god
 be thys asþyng that we be fapthful in the fapth and parse werant in good
 werks in the wertw of hop and fors for to resist to temptacons: to the
 q wþch proffettye to us the sacrament of confermacyon q wþch ghe wþs
 to us certyt wd of god that we esþer be the way of the gheft of werye of
 the holy gheost the q wþch causys us to parse weþt in ovr beþeþf a so we
 shoold tapþ the spær of sobþnes ageþns the syn of glwtonny. Et
 resarf in theþr ho wþs po wþt þe prigrins strangers bodþly for þe we the
 sawlþs dopenþ ageþns them spþrþt wellþ. for so theþd acq wþt the wert-
 tw of hop a show ys the syn of glwtonny. ¶ The. vii. petcyon/ot lþeþp
 we frō ewl amen. ¶ The thþrd ewl ys ewl of payn a al thþng q wþch
 lattys to ser we god of the q wþch ewl a of al we asþ at god be thys pety-
 cyon to be desþ weþt a that we be sawt in paradys say we amen that ys
 to say so be yt down as we desþ. Be the q wþch we resarf the sacrament of
 latþer wþpon the q wþch ghe wþs we certanþt of the way of salw wþth
 the gheft of the holy gheost be the q wþch we dþrd the iugement of god and
 grþds us wþth the grþdel of chasþte ageþns lþchery. Et so we beþt the
 that ar deed bodþly and praye for ovr ennemyes spþrþt wellþ acq wþrant to
 us a in we the wertw of charþte and sho wand the syn of lþchery.

¶ Don other declaracon of the pater noster.



My father ryght so we pray mer weþflowe i creacþd / swept
 to lo we ryght of al goodys q wþch ys in he wþn myrower
 of the tēpþtē crow of iocundite a tresor of felycyte holy
 be thy nam so mþch as ho wþn in ovr mo wþth harþ sweþt-
 ly so wndand in ovr eþrþs de wocþon parse werant in ovr
 hartys. Thy reawm most cum to us i the q wþch we shalþ
 be iopowe wþth ovr ony sorow in rest / wþth ovr parturbacyon / a felycyte
 to lþeþt ne wþt. Thy wþl most be mayd in erþ as in he wþn so that we

so we al that tho w lo wep a haue at hatrēt al that tho w lo wep not a that
 we do e wpe mor thy cōmandmens. D wr bryd dayly ghe we ws to day ys
 to say bred of techyng ful of pennans a bryd for to swsteyn o wr body. Et
 for ghe we ws o wr synne q wpeh we do agepns / the agepns o wr myght=
 bo wrs a agepns o wr self / so as we for ghe we to al mā q wpeh as gre wpe
 ws o: by wordys o: in o wr body o: in o wr goodys. Et suffer not that we
 be o wr almyt in temptacyō that ys to say of the world: a of the flesh / and
 of the de wyl. Bat delywer ws from ale wyl werkyngs present bygyn and
 for to cum Amen.

15

¶ Followe the story



O vrr father pat ys in hevyn holy by mayd thy nam
 thy synnys vve mot cum to thy vvel mot be doon in
 erth as in hevyn ovvr dayly bred gheue vvs to day
 et for gheue vvs ovvr synnys as vve for gheue others
 et suffer not vvs to be temptyt bot delyver vvs from
 al evyll. Amen.

In the story heyt aboue mayd for the synnys pe wpeh ys how
 the pater noster a the holy orayson q wpeh as sayd to god the
 father to god the son a to god the holy geost a to no other.
 The q wpeh oroyd cōtēys a taylor al yt that may ryght /
 twsly be ashyt at god Et o wr lord iesu cryst mayd yt thare to
 that we myght haue mor gret hop a de wocyon. Et he mayd
 vpon tym q wen he techyt ys appoyntys monysant specially to mayk oray=
 son a thet ys god dyscypyls desyrant to proffyt prayt meklyly sayant lord a
 master seyt ws to pray. Et than o wr lord oppoynt ys holy mo wth a sayd

to ys appoynted. ¶ When ze wold maye ony orayson ze shal say.

Our father q wech ys in he wem holy be mayd thy nam.
 Thy rea wem moost cum to us. Thy wyl moost be don
 in erth as in he wem. Our dayly bried gheue us to day a
 for gheue us ovr synns a suffer not us to be owercomyt
 in temptacon and deliwer us from ale wyl. Amen.

¶ In the last parte of the story heyt aboue sayd ys the sa
 lutacon angelys mayd be the angel gabryel to ovr lady

16



¶ The salutacon that mayd gabryel to ovr lady a also
 yt that mayd saynt Elizabeth ar also in the story aboue
 a other part of the Ave maria that makys ovr mother
 the holy chyrch follovs theyr after.

¶ Secondly in the booke of iesus ys the
 Ave maria and yt ys such.



Hals the mary ful of grace god ys wpth the tho w art blesht
 ett wps the women a blesht ys the fr wpt of thy waam iesus.
 holy mary mother of god pray for vs wrechyt synners amē.
In thys aue maria ar the. iii. misseyr. **T**he first ys the
 salutacon that angel Gabryel made. **T**he segund ys the
 so wryng a commandacon that mayd saint Elzabeth the mo
 ther of seynt Joon the baptyst. **T**he thyrd ys the supplicacon that ma
 lys ovr mother the holy chyrch. Et they ar the most fayr wordys that we
 may say to ovr lady that ys the Ave maria qweyr we so we a pray a spech
 to hyr. Et for that oonly ys sayd to hyr a not to saynt katheryn / no to saynt
 barbara / no to no other saynt. **E**t yf tho w assyes how we shoold pray to
 other santtyr of paradys. **A**nswer that we shoold pray so as prayr ovr
 mother the holy chyrch sayand to saynt petyr. Saynt petyr pray for vs.
 Saynt Thomas pray for vs. Saynt steyn pray for vs. Saynt katheryn
 pray for vs. Saynt barbara for vs. Saynt clewd / saynt edowart for vs
 and that they pray god that he gheue us ys grace and that he forghewe us
 ovr synns and that he gheue us grace to do ys wyl pennans and kepp ya
 comandmens. Et so we shal pray the glorioys santtyr of he wry after
 the necessyte that we have.

S. Petyr. S. Andro. S. James the gret. S. Joon. S. Thomas. S. James
 S. Phelyp. S. Barthelomy. S. Mathow. S. Symon. S. Jude. S. Matz



I beleve i god the ffather
a myghty ma'ter of he-
ven & erth. Et i iſuſcyrſt
ys conly ſoon o wr lord.

Q wrych bas pſawpt of
the holy gheoft Soſtreyt
wnder pons prelat bas
crucifyt deyd & berped.

deſcēdit i hel the.iii.day
a roſt frō deeth to lyue.
aſcēdyt i heuyn ſettye at
the ryght hond of god



Et after ſhal cum, to
iuge the qwylz aſt e
deyd. I beleve i n'r
holy gheoft.

The holy church ca
tholyk. The cōm w
nyon of ſantys / the
remiſſyon of ſynnyſ

The rſſing of
ſteſt. The cwyte
leſtand lyue amen
f ii

Thyrdly in the booke of iesus a scholaryt scyene ys the
credo q weye at the artyculs of the fayth the q wch we
shoold beleef vnder payn of damnacyon.



His credo as beyn made a composyt of .vii. appoyntyls of
o wr lord of the q wch e wrych oon appoyntyl as put ys
artycul as ys shawyn heyr aboue in the parjonayges con-
tenyt i store so much of oon part as oon other part. Et ys
o wr fayth catholyk contenynt in thyr .vii. artyculs the
q wch ys ys the begynnynge of o wr salu/ wch o wr the
q wch no man may be sa wyl no do the thyng the q wch ys thankyful to
god. Et shoold be fayth in o wr hart cognosseans of god in o wr mo wth be
confessyon a lowynge of hym in werk be exerssion of ys comandymens
a good werkys a the q wch shawys them that doys them to haue werray
fayth a to lyue. That ys to say/ veruysly for to sayf the. Et ho w deel that
the fayth i the hart be good. Et yt in the mo wth also sal wapea yt that spes
in good werkys ys goodlyar/ that ys to say/ that man doys a ys of oon self
fayth q wch ys in mo wth a in hart for yt ys bot oon fayth as there ys bot
oon good. ¶ Followes than the credo of the q wch saynt Peter put the
frest artycul sayand I beleef in god the father almyghty maker of he wen
and erth. ¶ Saynt andro the segund sayand I beleef in iesu cryst ys oonly
soon o wr oonly lord. ¶ Saynt James the gret the thyrd sayand I beleef
that he was consowrt of the holy gheost boorn of the wtergyn mare.
¶ Saynt Joon the .iiii. sayand I beleef that he suffryt vnder pons pylate
was crucyffed deyed a buryed. ¶ Saynt Thomas the .v. I beleef that he
descendyt to hel a the thyrd day roys from deeth. ¶ Saynt James the les-
sre .vi. sayand I beleef that he ascēdyt i he wen a settys on the ryght hand
of god the father. ¶ Saynt philipp the .vii. sayand I beleef that he shal cō-
to iuge the ly wand a deeth. ¶ Saynt Bartholomo the .viii. sayand I beleef
in the holy gheost. ¶ Saynt Matho w the .ix. sayand I beleef in the holy
faythful chyrch. ¶ Saynt symon the .x. sayand I beleef in the com wuyon
of sanctys. ¶ Saynt Jude the .xi. sayand I beleef the roffynge of the flesh
¶ Saynt Mathyau the .xii. sayand I beleef in the ewyrestād lyue Amen
¶ Et thys holy credo al good men and women shoold vnderstonde a leyn
sen they haue the wsfarge of rayon and shoold say yt in the mornynge a at
e wne e wrych oon day de woryly. For yt ys oon much gret de woryon. Et
for that the good crystyn man so so wy as he ryse of hys bed a ys grathyt
cricled shoold set down on hys kneys besyd hys bed or in other place a song
hym wryth the tokyng of the cois and say Credo in dāw/ or I beleef in
god the father almyghty as heyr vnder nych follo wys. After the water

noffer to god. Et to ovr lady the Ave maria. Et recomand them after to
 theyr good angel. My good angel keep me weyl. Synchlyz in the ewyn-
 nyng qwen they go to rest they shoold mayk at the lest two tymys the day
 at mornyn and at e wyng.

Esfollo wye the Credo as yt shoold be sayd.

I beleve in god the father almyghty maker of he wyn and of
 erth. Et in iesu crist ovr oonly lord. Whych was consaynt
 of the holy gheost boorn of the wtergyn mary. Suffred vny-
 der pons prelat. Was crucyfyed a deyed a was beret. Descen-
 dyd in hel the.iii. day reys from deeth. Ascendyd in he wyn et
 settys at the ryght hand of god the father almyghty. Et af-
 ter shal cum to iuge the q wylz and the deyed I beleve in the holy gheost.
 The holy saythful church. The commowynon of sanctys The remysseon
 of synnyes. The resyng of the flesh. The ewerlestand lyue. Amen.

19

20



Don oonly god thou shalt adoon
 Et love passyng
 god in bapn thou shalt not frey
 No other thyng synchly
 The soundape thou shalt keep
 Servant god devotyly
 father et mother thou shalt honore
 Thave to thev leys mor at lenght
 Thev shalt not be hompyd
 Of deyed synfully
 Thou shalt not be synchere
 of hedy no of consentment
 the goodys of others reys not
 No synch thy synchng hold not
 fale synch be not
 No le in no vapes
 the veth of flesh desyre not
 Bot in marpage oonly
 the goodys of others covvat not
 for to have them vnygghustly



The.iiii. mayner in the booke of iesus at the.v. coman-
 dymens of the law that god dyd gheue to Moyses in the
 montayn of synay for to gheue to the pe wyl

Let they shuld kepp ther pmandymēs a fulfyll ther pmandymēs vnder the
 payn to be dānpt i body a in so w^t a kīnē a wemen q w^tch as hool blasphe
 of rayson for byth o w^t cōgnocssas of them ghanātly they may not sho w
 thair synns no to wnderstond them no shūue them. **W**eyr for the igno
 rans of them cūmpt be desyr/affeccon or makys excusys not them q w^tch
 wnderstōdys them not bot excusys a condānys/et for that o w^t lord cōman
 dys that they be had in medytaccon in thair ho w^tys a fūth in slepyng or
 waylyng a in al werkys. **E**t also we ar so mych holden a bund to kēpp thē
 that he that as not hard speclz of them beleyffys not to do e w^tl yf he o w^tr
 passyt oon w^tlfully a delv werkly deyd so he shalbe dānpt e w^trlstantly a by
 thys apperys that the ignorans of the cōmandymens ys reghyt peryllous a
 dangerous. **W**heyr for e w^trlch oon shoold study and leryn to them the
 q w^tch they most oheue relīquyng put al theyr affeccons. **T**o hold and
 kepp the law. **E**t.iiii. blyssyngys of god so shal dycend aboue them. for
 tho w shalbe paylabyf fyrst in the cyte. w^tch o w^t ony ad w^trsyte. **N**o suffer
 ony incon wenyent. **T**he feryd shalbe segundly. ful of al happynes a plens
 t w^tsyte. **E**t shal cum to ryenes. **T**hy corn a thy weyt and thy forment. **E**t
 gasse w^t the thrydly. **T**hy wyff shal haue ferwındyte. **E**t tho w shal haue
 al thy necessyte. **E**t of al worldly gooddys habo wındas. **G**od shal kēpp the
 ferydly of e w^tl sterplyte. for thy ertth shal haue plante. **T**reys fr w^tltyr a
 gooddys largely.





he. v. mayner in the booke of iesus at the. v. commandy-
mens of holy chyrch that shoold be keppt of al the q wrech
has dysarge of rayson after theyr power as yt ys to them
possybl. Et yt ys sayd after that yt shalbe possybl for
that ef the man or the woman q wrech may not shryue
them or heyr messe or resayf ovr lord at haster or kepp

the holy day commandyt or the fastyng of oblygacyon q wen they shal ha-
ue wyl to obey after that yt shalbe be lawful they sen not. Bot the man
shoold kepp hym weel that a warps / weynes or desyr to seplayes or esbate
mens that at warldly as danfengs playes or io wgle wres or for the dyspry-
feng of the holy chyrch be caus that they owerpass the commandymens
thayr to that they ren not in damnacyon of the q wrech kepp ws the meyr cy
of iesus. **T**heyr ys to not that the transgressyon of the commandymens
of holy chyrch byndys to deydly syn and be conseq wens to damnacyon as
dows the oblygacyon of the cōmandymens of the q wrech we haue sayd asfor
for they q wrech eyrres the presylys malzar and the pmandymens in the howr
of the howr of the mes of parryshyng the a fullfylls thoyr commandymens
eyrres god and dows ys wyl. Bot they q wrech dysprysys the presylys a dows
not theyr commandymens after the ordynans of the chyrch dysprysys god
and senyns deydly.

The god of the hys fperment. My wessel fylt ful of felth.
By my e wyl go wernement. So wmand the see in gret a want w
The wessel that ys the creat wr. Et al that to yt appartenys
That thys warldly delyt that no thng lestys.

Dwere of alytel thyng we thynk thayr of

That wreilly for to go. It ghanys to me oon day befor
Et I wayt not how to go wern yt. My wessel behynd and befor
I haue my hart sozowful a dolent. I q wrech am in my zong aage
for I go my wayes al spehand. As passys the wynd in orayge

Of gret dreyd my hart departys. for to do yt / yt ys nedyful
from hens and in q what part. To dra w for men a wācement
My god my father that leys not. If my wessel be not gwydyt
Be yow to port of salwement. In peryl I am to be dro wnyt

If saye anker in thys see. So mych as yt plesys my malzar
The way shoold be ryght better. Dwen I ken not q were I shal go
No the day that I shal part. For I thynk and mozt yt noys me
he that me mayd and shal wmmayk. Gwyd me the ryght way

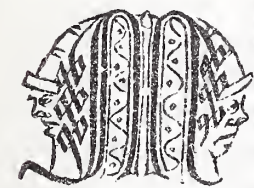
Me wertheles to god I cōmyt. My dowyngs and al my woyge
Et in ys grace I put me. Goodfayr I may not dra w me
he kennys q what ys to me necessary. So I pray after al sayys

That in the end I haue for al reward The reawm of paradys
 Chelas q wasat hard departyng. When thaxt is no port of port
 for god be ze of my party. Derigyn may my oonly confort
 Hapli me to anker at good port. My wesfel & my go wernal
 Bal wart from styrlz and felth. Plays damnabyl go wffer of hel
 To god I go wpth owt abyrdyng. My way for I am taylor
 Sen after my faet I wold. Et that my row I haue taylor
 Newer mor I shalbe repiewt. To go the ryght way
 That owt anceflurs has taylor. Et that be for ws has taylor end
 Thys I parsayf I haue pardycyon. My wesfel ys desolat in the see
 for fynal conclusyon. My woyage I most nedys end
 My verray god desywer me Of damnyd sathean ful of enwy
 Et my saowl slep in gloyr. In hole pardurabyl lywe
 Nos sumus in hoc mundo sicut nauis super mare
 Semper est in periculo semper timet accubare
 Preuigilenti oculo nos oportz remigare
 Ne bibamus de poculo dicit mortis et amare
 Est homo res fragilis curis oppressa labore
 Mortis indicii baratri perplexa timore
 Si Virtus sola tutam dat ducere vitam
 Virtus sola potest eternam condere famem
 felicem merita faciunt non copia ream
 Grandia non ditant: ditat bene grandibus Sti.
 Discite nunc mortales quam sint uortalia bana
 Precessere patres matres magniqz parentes
 Nos sequimur paribus ad mortem possimus inus
 Unde superbimus in terram terra redimus
 Super nō fueram nec ero post tempore pauco
 Milia nunc putrium quorum iam nulla Voluptas
 Perdita fama silet anima anxia forsitam ardet

Qui finem attendit: felix et qui bene finit. Ergo quisquis ades precorhista. per fage pensa. suposte pramitatus. Deniam pefe cor fere pfata. De reliquis cautus bene fac rectissime fctua.



Diue mori presto munda sub mente qetus. Semita no Dictus deus opum? anchora portus. felix qui potuit tam tutu tangere portu. Sed miser est quicumqz cadet sub peste gehenne



Man mortal quantin thys world q wrych is helynt to oon shyp aboue the see or aboue the ry wet dangro we be = rand rych marche adys the q wrych may cum to the port that the marchant despyes he shalbe happy and rych. The shyp of the q wrych entrys in the see wh to the end of ys voyage day & nyght ys contyn welsh i perpl to be dro wnyt robyt or taylor of ys cunnys. for in the see ar perpla wrych

o wt nomber. Sech in the body of man lquant in the world / the marchanz
 dys that yt betrys ys the saowlye vertus a good werkye. The port ys the
 deeth a paradys for the good pe wpyl to the q wpych he that clypeth thare to ys
 sowerauntly rpych. The se ys the world ful of synne that he q wpych sayls
 ys to pas he ys in peryl to lerys the body a the saowl a alye goodys a to be
 drownyt in the see of hel of the q wpych god keep us. Amen.

And goyng mor ower in the seyd of wertus a in the way of
 salwt for to cum in the to wt of sappeys necessarly yt ys
 ghaunt to lo we god. For wpyth o wt the loue of god be may
 not be sawyt a qwo wyl lo we fyrst he shoold wnderstond
 for of hys wnderstondyng they cum to ys lo we q wpych ys
 charpte the so werayn of wertus. They that lowys god and
 kennys hym and that doys ys comandymens. Et they that kennys hym
 not a q wpych ar not to the q wpych in the gret necessyte of theyr deeth a on
 the day of iugemēt he lien them a shal say to the. Nescio vos I lien yo w not
 I q what not q what ze ar go ze cwrset damnyt furth of myr company
 Now lien we god and lo we hym in thys world q wyl we haue spars yf
 we wyl do so we shoold lien fyrst o wt self and be the kennyng of o wt self
 we shal cum to of congnoyssans and lo we god Et as to thys purpos we
 most not yf oon thyng and wnderstond. vii. The thyng that we shoold
 not ys hy that kennys god kennys hym self and he shal be ue wyl damnyt
 wnderestandant of them q wpych has wyl and dyscrecyd wpyth aage te /
 q wpyt for to wnderstod and lien of q what congnoyssans no man may
 be excusyt after that he has synnydeydly for to say that he be pgnorant.
 By thys apperys the pgnorans of hym self and of god ryght peryllows.
 De ydly sen ys the begynnyng of ale wyl and contrarys to the cognoyssans
 of god of them self of ryght necessary of so werayn so wertu and scyes
 begynnyng of al good. The ys. vii. that we shoold wnderstond ar fyrst
 the ar techys of the faryth the q wpych we shoold beleyf farythfulty Item
 the petcyons contentt in the oracyson of o wt lord in the q wpych we ask of
 thyngys nedyful for o wt salut and that we shoold hop of hym I them the
 the comandymens of the law and holy chyrch the q wpych techys that / that
 we shoold do and yt that we shoold not do I the of q what wocacyon they
 ar of and the thyngys appartenāt to them Item yf we be in the grace
 of o wt lord or not and how wyl we may not lien yt no wnderstond cer
 tainly al wayes we may haue su conecture the q wpych ar good to wnderstod
 Item to lien god Item to lien them self. By the q wpych thyngys

thepcau to the werryay so we and charpte of god for to do and fufyl as com-
 mandemens a meryt the reawm of paradys in the q wrych they shal by we
 pardurably. ¶ Of the .iii. fyrst yt ys sufferyantly sayd. That ys to say of
 the fayth / in the q wrych ovr fayth dependys / of the thyngys that we
 shoold ass at god q wrych ar conteynt in the pater noster in the q wrych leys
 ovr hop. Also of the comandemens of the law & of holy church the q wrych
 shawys charpte i the q wrych fufylls them by probacyon of sove of god
 a doys ys comandemens and good werkys. ¶ It restys to say of the other
 .iiii. Et in the q wrych they ar / the q wrych ys the .iiii. thyng that man shoold
 lern and wnderston. Al man shoold wnderston ys boacyon and the
 thyngys appartenans to yt to be ryghtus and honest for ys salut and for
 the rest of ys consyens. Don good sheppart shoold wnderston the art of
 bergerie / go wern the shepp to leyd them to good pastur and to wnderston
 to medycyn them q wen they ar in seylnes clep them q wem yt ys sayson
 thart to that be ys sawlt thart al no dammage to ys master. ¶ Also he
 toat lawborys the wyys shoold lern and wnderston the wryd q wrych
 shoold beyr fruct and cut the ewyl branchys and after the tym gheue the
 theyr fassons q wrych to them ar nedful thart to that the master to q wem
 they apparteyn be not dammagyt. ¶ Sych lyl oon medycyn shoold con-
 fort and wnderston ind hool the seyls pe wpyl of the q wrych they have
 the charge wryth ovr that they myshen the ert and scyens of medycyn
 ¶ Conseqwently oon marchant shoold lern and wnderston to sel thart
 marchandes wryth ovr deffawnyngs no mor than he wold. ¶ Also oon
 adwocat or procuroz shoold wnderston the ryghtys and cowstums of
 the piaces that be thart sawlt iustys be not parwertyt. ¶ Don iuge af-
 ter shoold of the partys hard the q wrych as ryght and the q wrych has
 wrong and to ghe we yt that he shoold have. ¶ Doon prest also or oon
 rehygo ys shoold wnderston theyr rewllys and leryp / a aboue al thyng
 shoold wnderston the law of god and tech to them that wnderstondys yt
 not ¶ Et also of other vocacyons. For almen that wnderstondys nol
 ys vocacyon ys not worthy to be and lye in pery los theyr sawlt for caus
 they wnderston yt not. ¶ The .v. thyng that al man shoold wnder-
 ston yf he has wnderstondyng aage and destreyon that ys yf he be in the
 grace of god or not. Et ho w weyl that ryght deseyl for god oonly kennys
 yt alwayes they may ha we comecturs the q wrych shawys them and suf-
 fyys for to wnderston to sheppars add symple pe wpyl yf they be in the
 sove of ovr lord iesu cress or yf they coniectur to by / and for thys caus
 they shal not be repewtyt iust bot meyls them and ass hys meryt
 q wrych causys the spynare / so cum iustys and not other thyng.

¶Pryncypally we shoold wnderstand thys scens in the tym that they
wold resarf the body of iesu cryst for the q wch ressa wps in hys grace re=
sayffes hys salwacyon and he q wch resayffes not iys grace resayffes hys
damnacyon of the q wch thynge e wrychoon ys iuge in hym self of hys co=
scens a no others. **¶**The coniect wrs by the q wch we may wnderstand
yf they be in the grace of god at sech. **¶**The fyrst coiect wr ys sech q wen
ony tra wepls to wessh a cleenge ys pscens a maplys ys sawl farr be pen
nans in so mych as they tra wepl for to wry ony gret good or for to sho w
ony gret e wyl or that they be not co wlpabyl of ony deydbly syn/do or haue
wyl to do/so that they be not in no sentens. **¶**Chan yt ys oon good coiect wr
that they ar in the grace of god ovr lord. **¶**The segund coniect wr that
sha wps sech hyl yf that we be in the grace of god ys yf ony be mor grathet
a delygent to obserwe and hepp the commandmens of god a to do al good
weklys that they shoold haue to co wstun. **¶**The thryd coniect wr ys
q wen ony epye wryth good wyl the word of god the preshengs and good
conferls for theyr salut. **¶**The.iiii. coiect wr ys q wen ony as sozow a co=
trycyon in thair hart to haue down ony syn. **¶**The.v. coniect wr ys q wen
ony as good purpos a wyl to preferwe and hepp them self from syn in the
tym to cum. **¶**Thyr ar the coniect wrs be the q wch the sheppars a sympl
petapyl wnderstandys yf they be in the grace of ovr lord or not as yt ys pos
sybly to them to wnderstand. **¶**The.vi. thynge that al man shoold wnder
stand ys that al man shoold wnderstand god for to fulfyl ys wyl and come
madymment be the q wch he wold be so wryt of al ovr hart a of al the sawl
and of al the strenghtys that we haue thys the q wch we may not do byth
owt be lien hym. **¶**Two wyl than wepl so we god shoold lien hym also mych
mor we lien hym a mor we lo we hym. **¶**Wher for heyr after shalbe sayd
as sheppars a sympl pe wpyl may lien god of theyr possybylyte considerat
iii. thyngeys. **¶**The fyrst ys for considerant of god ys gret ryches/ys gret
myght/ys so wetayn nobylnes/a ys so wetayn ioy and blythnes. **¶**The
segund ys: for they consider of god ys rrght nobyls rrght gret and rrght
mer weplowe weklys. **¶**Et the thryd ys for they consider the innumera
blyl goodys that they resarf a that e wrych day they resarf of god and be
theyr cōsideracyons cumys to ys wnderstōdyng. **¶**Fyrst for to wnderstōd
god: sheppars a sympl pe wpyl considerys ys gret ryches a habo wndans of
goodys that he has. for al trefors a goodys of the he wry and of the erth
ar hys the q wch as mayd al gooddes a of q wch ys fontayn mal:ar mas=
ter and lord a ghr wps them larges to e wrych oon and he has necessyte of
no man. **¶**Wher for yt ghanys to say that he ys rrght rych for to re ward
hys frendys. **¶**Et be the segund he ys rrght rrght myghtful/for be hys
gret myght mayd/he wry/erth/se a othei thyngeys that ar and may wry do

them yt ys wellys war to the q wch myght al othez as suggest a trem-
blys be for hym for ys gret myght a excellens . Et that wold consyder
e wyrcch oon werk of god fand maters . By the first consyde-
racyn welien that god ys ryght rych . Secuidly he ys ryght myghtful to wenge
hym of hys enemies . The thyrde maner he ys ryght so werayn worthy for
al thyngs of the heuyn and of the world a w to hym honno wr a reueras
as to the makar a to hym q wch has mayd them a of the q wch they ar cu-
myt so as we se chyldeyn honno wr a worchypp theyr fathers of the q wch
they ar descendyt be generacyon a al thyngs descendes of god be creacyon
a the q wch for that we shoold honno wr a worchypp hym of the q wch he
ys so werayn worthy . The .iiii. he ys so werayn nobyl owt makar god
almeghty for he q wch ys so werantly rych myghty and worthy yt ys gha-
uant that he be so werantly nobyl / bot no other tha god ys myghty worthy
no rych as he q weyt for of fych nobylnes yt ys nedful to say that he ys
ryght nobyl . The .v. maner he has so werayn ioy a blythnes for he q wch
ys ryght myghty rych a worthy he ys not wryth owt that he haue so werayn
ioy a thys ioy ys ful of al goodys a shoold be also wr felicyte a eynd to the
q wch we shoold haue hop to cum to . That ys to say to se god in hys so-
werayn ioy a parfyt blythnes for to haue wryth hym ioy wryth owt eynd
the q wch shallest e wryt mor . Et yt ys the first consyde-
racyn of god that sheppars a symple pe wpyl shoold haue . Secuidly for to lien god consyde-
rant ys gret ryght nobyl a ryght merweyllo ws werkys the goodnes and
fayrnes of thyngs that they haue doyn for thys that they say comonly
that they lien the werkman by the werk . So lien we than the werkys
of god a we shal wnderfiond ys goodnes and fayrnes shynt in the thyngs
that he as mayd the q wch yf they be good a yf they be fayr as the
werkman that as mayd them ryght good / and ryght fayr wryth owt co-
paryson mor than ony thyng mayd be hym . Be yt consyde-
ryt of the he-
wys a of the thyng q wch ys thair ryght nobyl a ryght merweyllo ws
werk . Et has we may consyde-
thair a al fayrnes and goodnes . Be
yt consyde-
also how mayd of the erth the ryght nobyls and ryght
merweyllo ws werk of god gold syluer al metals and precews sterys
in yt . The fuyt that yt berys the treys and berstys that yt so wsteyns a of
ys goodnes noysshys them . Be yt consyde-
schylly the see the rywers
the fych that yt noysshys . The tym the elymes mayk the byrdes that they
fle and al for the fer wye of men . Et lat we consyde-
the werkman that
of ys myght as mayd al thyng . Et be ys fayrnes as ordaynt al thyng
weel . Et as go wernyt them of ys gret goodnes and thys mayner we lien
god as sheppars and symple pe wpyl consyde-
rant ys werkys . Thrydly for
to lien god lat we consyde-
the benyfyces that we resayf dayly of hym the

q w y c h we may not nombr for the multyt wd no speclz for the nabyhnes & worthynes. Alwayes they ar notyt in thair hartys for the q w y c h other sheppars oon sheppart ghe want to wryte to god sayd in thys manner lord god I lye of the benyfyces insenyt down to me be zo wt gret bonte. fyrst the benyfyces of my makynge be the q w y c h ze haue mayd me man rayssd; nabyt to zo wt ymarge and sympleyt wd ghe wand body and saowl and cleptheings for to clepthe me lord ze haue ghe wryt me wryt of nat wt wnder; stondng for to go weryn me the lye: the heekth: the faynes: the strenght and wryt for my ly we to wryt honnestly. A wryt of meylly I thank zo w. Segundly I haue wnderstond that ze haue boght me and broght me the good of my redempcyon: as be zo wt sweptnes and meyrce ze haue boght me be the effusyon of po wt ryght precyos blood paynes and tormens that ze haue suffert for me and i the eynd has tholpt deyd and as ghe wryt me zo wt body zo wt saowl zo wt lye for to lyepp me of danacyon q w y c h of meylly I thank zo w and loue zo w. Thrydly lord I lye the good of my vocacyon as of zo wt grace ze haue callpt me for to be hary of ewyle; stand blesshng: ze haue ghe wryt me fayth & wnderstondng of zo w the baptyssng and the other sacramens that no wnderstondng may conspre; hend them no theyr nobylnes/no worthynes/and so owtynes ze haue for ghe wryt me my sennys lord I lye that thys ys to me oon senguler ghyft that ze haue not ghe wryt to them that lynnys zo w not q w y c h of I am mych so wnd to zo w and gretumly I lo we zo w and tashly zo w. The.iiii. mayner lord I wnderstond that ze haue ghe wryt me thys world and the thynge q w y c h ar mayd in yt for my ser wys and wsfarge the offys/the benyfyces and dygnyte in the q w y c h I am. For lord I beyt zo wt ymarge and sympleyt wd that rep wryt the thng worthy and nobyl q w y c h of meylly I thank and loue zo w. The.v. mayner ze haue ghe wryt me the he wryns and the fayr ornemens the sown and the mo wry and the sterre the q w y c h day and nyght ser wryt me ghe want clarty and lycht wryt owt ony/recompensng q w y c h of meylly I thank and lo we zo w. The.vi. mayner lord I lye that ze haue lent me zo wt fayr paradys for to ghe we me q w y c h I shal ly we wryt al the ioyes wryt owt eynd yf I do zo wt wryt zo wt comaudemens and so I lye that insenyt other goodre ewyrych day ze do to me by zo wt goodnes the q w y c h techys me to lye zo w my god my good doat my salwo wt and my redemptur q w y c h of meylly I thank and loue zo w. By thys consideracyon sheppars and sympleyt pe wryt contemplys the goodnes of god and the benyfyces that they resayf of hym. Et lye we hym and that we be not wrythansful lernant re benyfyces ghe want hym thanlys and recompensent of owt goodre ghe want to po wryt for the lowe of hym. For ingratty wd ys oon saowl for the q w y c h

ower myght desplaye to hym. ¶ The. 2. and last thyng that al man
 shoold wnderstonde ys to ken hym self and thate ys no goodlye way to
 cū to god bot to do ovr saluacyon that ys to ken hym self first. Syndre
 wnderstondys moynay thyngys the qwech kennys not them self to the
 qwech yt shal proffyt mor to ken the self than al the thyngys of the world
 They qwech wnderstondys the thyngys of the world setys to wryns and
 heppys them. For they wnderstond not no lo wys not no pryys no heppys
 not god sech that they ken hym not. ¶ What proffettes to oon man to
 wryn the world & leys them self for to be damnyt yt ys most proffyt to the
 to leys al the world yf they had yt & that they wnderstud and kennyt the
 self for to be seffyt / sheppars sayes that tze begynnynge necessarye for to do
 theyr saluacyon ys to ken them self and of contrary ignorans of them
 self ys begynnynge to go to damnacyon & of al the ewellys that they may
 haue. ¶ Don qwestyon of oon master sheppart to oon symple sheppart
 for to wyt ho w he kennys hym self and asht in thys maner. Sheppart
 say to me ho w tho w kennys they self. ¶ What art tho w and the po wye
 symple sheppart ken me I am oon crystyn man sheppart. Answer to
 me. ¶ To that / that tho w ashtys q what ys man q what ys to be crystyn
 q what ys yt to be sheppart. Et the symple sheppart answeret. ¶ To thys
 that tho w ashtys q what ys man q what ys yt to be oon crystyn man I say
 that man ys oon sustans composyt of body and saowl and as to the body yt
 ys mortel mayd of eerth of the condycyon of bestys. Bot the saowl mayd
 of the mater of spretys and condycyon of angel ys immortel my body ys
 the cū of yd abhomynabyll and yt ys oon self ful of fyl & of synlyngant
 meyt to the wormes. ¶ By begynnynge was so wle me lyue ys payn and la=
 bovr / and my eynd shalbe dowlowe wryns percellows and in weppynge.
 Bot my saowl ys mayd of god nobly and worthly to ys ymarge & lylys
 nynge after the angels of al creaturys the most nobyl and faye be bapty=
 syng and sayth yt ys mayd the doghter & spowe for to haue the heretage
 of the reawm of paradye. ¶ Et for the nobylnes and woorthynes of yt
 sho w shoold be lady and the body shoold the seruant to obey to yt for rayssed
 foreqwyres and ordonnyes and the qwech doys other wys preferre ys
 body befor ys saowl lesys the wylage of raysson and maylys hym lyt to
 the bestys descendant of nobyl dyngyt the myserabyll serwyt wold of sens
 swalyte by the qwech he go werys hym self and so ken me man. And as
 to the segund tho w ashtys q what yt ys to be oon crystyn man I answer
 after my wnderstondynge that to be crystyn that ys to be baptesyt & follow
 iesu cryst of the qwech we ar callit crystyn / se: to be baptesyt and follow
 not and to follow and be not baptesyt shal not sayf the man and for that
 qwen any resayffe baptylysng they renoues the dewel and alys pomps

a they may promise to follow iesu crist q wen they say I wyl be baptysed
the q wylch promises that heppes yt as faythfull nam cristen. Et that he
ys not ys oon synnar a le ar to god and ser want of the de wel / and ys
not sayd cristen wylth o wt yt be of oon deyde man or parnter in oon wal / a
sayd that yt ys oon man. Here as hys the master sheppart in how maynay
thengys shoold the cristen man follow iesu crist for to fulfel yt that he
promysed q wen he resawet the sacrament of baptysing. ¶ Answere the
symple sheppart I say in the. vi. thyngys. The first ys cleynes of cons
scyens for thar ys no thyng mor playfant to god than cleen consyens a
yt may be mayd cleen i two maynays. The first be baptysing wen we
resafet. Et the segund be confessyon be pennans q wylch ys contriccion
of hart confessyon of mo wylth / satisfaccyon of werkz and than q wen oyr
ys cleen than they ar lyk to iesu crist q wylch of the wather of ys myrcy
weshys the synnars that dogs pennans and makys them to be save. The
segund thyng i the q wylch the cristen man shoold follow iesu crist ys hu
mylete / meylines to the examppel of hym that ys lord of he wen the q wylch
meylert hym to tapy o wt humanyte and deyde a mortel the q wylch was
immortel / spue in powerts deyr panyes and repre wyngs / a the eynd suffer
to be crusefyed a the cristen men for the lowe of hym shoold follow maye
hand them. The thyrde thyng ys to hold and lowe werpte and specally
iii. werptes. The first werpte to ken the self for they ar mortel a synnar
and he q wylch deys in syn shalbe cōdamnyd. Et thys werpte heppes them
that they do no syn a monys the synnar to do pennans a mend the. The
segund werpte ys of temporel goodys for they ar transitorys and we most
nedys lef them a thys werpte makys us to dyspyse them for to desyr the
of he wen q wylch ar ewylestand. The thyrde werpte ys of god the q wylch
ys the ioye and the felycyte that al cristen men and women shoold desyr
and thys drawet the cristen men to hys lowe and causys them to do good
werkz for to meryt the ioyes of paradys. The. iiii. thyng in the q wylch
the cristen men shoold follow iesu crist ys pacens in adwerpyte and in
sharpenes of lyue by pennans confermat them self in the stape of iesu crist
of the q wylch the lyue ys al beyn in pain and powerte that he has suffryd
for us. The. v. ys in the pytye of powyr pe wyl to the examppel of iesu
crist that he be ys myrcy hoylet the powyr pe wyl of al theyr bodyly se
laxys and synnars of al theyr sprytwel seylines / and we be pete shoold
ghe we of o wt goodys to powerts and confort them bodyly and spere tuelly
The. vi. thyng in the q wylch the cristen men shoold follow iesu crist ys
be swerynes and de wocon and charge in contemplacyon of the mysters
of ys naty wyl / of ys deeth and passyon of ys resurreccyon of ys assencion
and of ys cūmynge to the iugement that oft shoold be i o wt hartys be hoyle

medytacions. Et as to the later qwestyon q what thyng ys oon shyppart I
say that ys to wnderstonde and heere my vocacion as ewerich oon shoold
wnderstonde hys vocacion so as yt ys sayd befor and also wnderstonde of al
the thyngs sayd the transgressions how manay tymys ewerich oon as
transgesset and how manay tymys we grewt god and he that thenkyng
weel he fyndys synnyes innumerabyls for so mych as they haue grewt god
and that they haue the wnderstondyng we shoold morn and mayn pēnans
Et so yt ys as I ken man a vyssyn and shyppart.

The sang of the shyppart the q wch was not mayster
to the q wch ys wnderstondyng proffytet not

I ken that god as formyt me
Et mayd me to ys woorthy samblans
I ken that god has ghe wyen me
Saowl wpt/lyue and congnorssans
I ken the that ryght balans
After my dedys I shalbe iugyd
I ken mych bot I wart not
To wnderstonde q wept of cūmpe the folke
Et I ken wept that I shal dy
Et so I mend not my lyue
I ken in q what po werte
Doom of oon chyld aboue the eerth
I ken that god as lent me
So manay gooddys in gret habowndans
I ken that good no che wans
wyth me I shal not beyr away
I ken that so mych mor I haue
That mor sozowful I shal dy
I ken al thys faythfully
Et so I mend not my lyue
I ken that I haue ellys passet
Gret part of my dayes wyth owl do wttans
I ken that I haue gaderyt
Synnyes and also doyn pennans
I ken that be ygnorans
To excus me I may not
I ken that ower tard I shal cum
A wen my sao wl shalbe departyt

23



For to say I shal mend me
Et so I mend not my lywe.

Prereus I am in gret esmay. Of me that chastys others
Et I hen my self war. Et so I mend not my lywe.

Tholpys oon other sang of oon woman sheppart the q wych wnderstud
weel to the q wych pr edgnorssans ded proffyt a lard

I consyder my power humanyte
Et as in wepyng fyrst boorn aboue the erth
I consyder mych my fragylte
Et my syn that owe mech thespys my hart
I consyder that deeth shal cum to me
I wart not q what ho wt to taylor the lywe from me
I consyder that the dewyl wachys me
The dewyl the flesh weytye me strenghtly
I consyder that yt ys al by in wy
Whe to desywer wryth o wt eynd of deyd of deyd.

I consyder the tribulacions
Of thes so wl ward q weyr of the lyue ys not clem
I consyder oon hondreth tho w sand passyons
O weyr power humany creat wr ys suggest
I consyder the parfynt sentens
Of the so wryth uge dorn aboue e wyl and good
I consyder that mox I serf and war I am
O weyr of conspens remordys ostryngs
I consyder of dainnyt thaye deffa wlyte
O wrych ar desywerpt from deeth of deeth
I consyder that the wermye shal ept
Whe so rowful body yt ys oon thynge dzedabyt
I consyder the synnars that shalbe
O wen shal cum the iugement dzedabyt
O swerpt wrytyn aboue al thynge dplectabyt
Haue ze meyrce on me that dzedful day
That shalbe so mer wepflowe and do wrytabyt
Et my power so wyl g w pddyt to good port
For to so w conly of hart I haue wo wryt
It to deffend wryth o wt eynd from deeth of deeth.

Prereus of he wen so wt mecht creat wr
Cryes so w meyrce for to mayn pr accord
Et of the payn that lesye e wryt mox
Deffendyt wryth o wt eynd from deeth to deeth.





26

Ther begins the saw of oon deeth sayand so .

If my be hold cūmpe not to zo wt pleyfane

By the hyde wt that ys ryght dreadabyl

Tayk in thank hen ze the desyr

Dweyt for pretend that yt be to zo w profy

Ther ys no way mor drawabyl (tabyt

The hartys that can them self weel hen

Hen than be me that ze most nedys be

Et graph to deeth zo wt in wentoyr

The soonys of adam most al dy yt ys notoyr

Chelas mondayn contempyl my maynaye

Don tym ly want was I had oon faye wfsage

for eyn lawghand I haue two hollys of tayer

Gwydyt to wormys for to mayk thaye passaye

The scayth of others al gheue yf tho w be sayge

for ys I am tho w shal cum in po wlder

Al horyst ae oon thymbyl to so w

Of the q wrych to wormys shalbe so wd

Al man lund most pas be thya dars



The tym abyndant that I was in the world
Hono wret I was wryth hys meght
Bot e wyl hepyt I my conſpens cleen
Dwept of remorse pyllys me at owltrens
Dwhat ys hono wr q what ys alſo iactans
Bot buches for to byrn in hel
Daryn ys the fo wl that fallys law
For ſe wite in law tarys no playe
That clemmys ower he la wye.

Don ſal I depp terys wryth foris of rage. Of the ſorow that holdys ex
ceſſantly. Dwen for my e wyl I haue the ſpyer for hoſtage. That I haue
ſa wn I moſt nedys gadder. Helas q what my po wer ſaw wyl cheyſ. For to
clenae yt of the ſennys that I haue down. Dwn I may not bot throu my
ſictydes for I am oon born that may no moe than caſ. He that dore ſyn
he ſhal pay the taryze. **G**od mayd althyng a bleſhyt them of ys reght
bond. Al bot ſyn q what deſyt may thare be. Dwhat ys yt of hem q wept
for tuly he wengeans. Syn ys no thyng bot carens of gooddes. If yt ſo be
for me reqwyt pennans. fte we war mayd e wrych oon aboue ys a wn.
Dwen god mayd ys garnyt of ſie archytr. Bot e wyl aleſtyt that tuly the
ſpyer for myn. Leſſant god for to ſeply hys cheptur. **S**o hel aboue man as
no wyl. Bot be there e wyls and thare accyons. That putty moſt he
tarys moſt co wrage. No man ys ho wrt bot of ys paſſyos. No of i wſtye
no of correccyos. he ys not to ſeply for he ys reghtur. he ys reght happy
that goys the reght way. For ſch ſhal haue ys inge to ptecur. How weel
he be payet reddet wr. **H**elas yf yt dar I had ſpays ghe wry. The tym
of oon day for to do pennans. Dwhat de wyl q what wepyngs and q what
ſorow. Shoold mayk my body for to com conſpens. There ys no appel
after thes ſentens. Dwept I am I tary me in hop to haue bettar. zong no
ald I may not qwen I was. Of repentyng the ho wr ys ſaylyt. fo wylch
heleſſys ne wyl q wyl he ſe ys ſoly. **I**t apperys than be good racyon.
That ſowlych hop of long lywng. That cauſet me to do qwen I was
in cheſtng. I ſet no by ſalut no dourmyng. So wdale I am taryng hortly
Wryth owt arret I am of deyd aſſeſſet. Good dore deſt that he termynys
no ho wr. For he that dreydys not in gret peryl he putty hym. Dwen open
E in hys dedys ſeys not. **D**wept at the wepyngs of my deces. Parens
frendys at gret plante. Dwyche wept wryth owt conterpas. Dwept ys
the E that aboue the I haue plait. It ys good to thenk of them ſelf q wyl
they haue heelth. For yt ys ſolyſhnes to ſeyle ſuffrage of others. After the
deyth yf the q wylch had wſage. To por wept them befor thet latter day.
Owen after god thare ys no la w aboue thet a wn.

Let ze patron the bette that hulys. Robes pōpanas do wbletz of satyn
zo wr gret fedders zo wr co wilant hapt. What ys yt of me / wnderstond
thys satyn. Myllien ze that ze most nedys sum moynyn. Als I to be
fo wd to the domys. yf god sekye he thynkye of the pament. Of the retye
bucyon of zo wr saowllys. Les gret eyen for the contempe al wys.

Chelas for so mych leys wante. They better to lye modayn. Myllien
not that deeth be passyt zo w. Wyth ar nept to sal in hys mayn. Sych ys
the day that shal not be to moyn. What ys than of the world a ys pieas.
For lye and deeth ys at thy choyyn. Theye of the two and cheys the best
happy ys he that deeth takys at good ho wr. Sen deeth as aboue al man
ryght. Effors ze to haue of mayner the chors. Den he wyen befor zo wr co-
tyng. Starty zo wr ageris the despyt. Se also the that as smaliy. Des-
pywerly as passyt theye despyt. zong a old ar to godder put Et prayes also
thors that thys story seys. Et that of them decessyt they wol haue in mynd.

Followe the .x. commandymens of the de wyl
contrary to them of o wr lord.

How that wyl kepp my commandymens of hart kepp a wnderstond
How shalt haue of hel the gret tormes wyth o wr that tho w haue e wyl
moz ony remeyd. Thy god tho w shalt do wt no vnderstond not ys good
nes. Bot seye worldly wnderstondyng and to do thy wyl. For to deffayn
men a women oft tho w shal menys weyt the. Et for to dam thy saowl moz
tho w shal blasphem god and hys santtye. The holy day be tho w dzolyn
a leys thy tyn folyshly. Et prowocant others to lye we bycowsly. Tho w
shal not prys uo lowe thy father and mother and tho w shal hanger them
of tynys no do them no good bot procur to them al torment. Hattrent and
re go wr tho w shal beyt ageris thy nyghtbo wr at lenglht. Et for geue to
no man bot desyr wengens. Be grettumly lycherows of derd and of t we-
chyng. Tho w shalt brak thy maypage not obstanand that god deffendys
yt. The good of others tho w shal hold be falsnes and deffa wengyng. Et
gheue yt ne wyl ageris for ony co wrtase that he may do to the. Ageris thy
nyghtbo wr allege fals wytnes in iugement. Shaam a do to others dom-
marge by thy thong do to them. Dye wemen estymys for to gheue them co-
sentymnt To se them tapy gret pleasant despyderant folyshly. Tho w shalt
applye al thy wyl for to haue the goodys of others folyshly. At the lest
tho w shal desyr them yf tho w may not do them other wys. he q wyth wyl
do my commandymens I shal paye s p m certansy. For in hel he shal be dam-
npt wyth o wr ony allegement E q wen the iugement shal cum. He shal
cure the day and the ho wr. That he was boorn for so gret torment and
for to susteyn ych felyth.

Ther after at the payms of hel net al for them that
keepe the commandmens aboue sayd .

In hel at the gret mornynge .
Gret dyscords and desolacions .
Et gret cryenge and sho wrynge
Et gret sorow and gret affliccyons
Et gret regretz and gret compuncyons
Than the synnar shood to wry hym
for thet we se sech obstynacyons
Sech blasphemynge and sech detestacyons
That they may not no tyme repent them
Ayer horrybly bynant
Toold so mych audeyght frenant
Gret cryenge of sorow wryth owt cessyng
Smole that may not lery hel
Byrystoon styndand mych horrybel
Dysyon of de wellys dredabel
Honger tormentant cruelly
Et thurst also sech lyl
Gret schaam and confusyon
In al membris affliccyons
Of al glore defalyng
Remordnyng of consyens wryth owt crynd
Gre/rancwr and mwrmut
Of gooddys of others cursyt enwry
Et that dredys owermych thet noye
Payn and torment that falyys not
Et defawt of al ioye
Despyrant the deeth ryght howgsum
Et schaamful trespasulacyon.



Thes written in the apocalyps that Saynt Joon saw oon
hois of co wle wt blak & aboue the q wch sat the deeth & hel
follo wpt wth es hois. The hois betokins the synnar the
q wch as oon blak co wleut for es seylines of es syn. Et dnd
ber the deeth for syn es the deeth of the saowl. Et hel follo
wps for to swolky and woyp of he deyd impyent.

Aboue thes hois hpdos and blak
The deeth I am pterly set
Thare es no faynes bot I hal pt
Be pt repd q wpt gray or bers
My hois rynnys as the bye
Et rynnand deyd smyttes and lyfles
Bot I lyf al pt es my g wps
Al man fallys in my trap
I pass be hellys and be wals
Wth o wt I hold ony way
I tapt be to wps and castels
My ttrybut my sens and my rent
Wth o wt ghe wyh de say no abardny
No day no ho wt no half
Befor me thep most nedys be present
Of al ly wans I tapt the ly we
Thel kennys weel q what lyfllng
Of pe wpt I mayt for pas at pas
follo ws me and of my bo wchery
In the zeat makys may nay gret repas
Wen I wpt pt sleps not
By me wnderfiondes pt shal haue pray
Of sum that do wtps not
Et keep hym q wo wold keep hym
It follo wps me rayson for q wpt
Of them q wch I lyf wth my dart
Thep nom bryt beleyf me
for he has the most gret part
Paradys has not the.iiii. part
No the.p. part they do hym wrong
Gret pf he had not at the mor part
Synful man q wen he es deyd,

wylfulnes
 loue the world
 synne thought
 loue of hi self
 Disreuerence
 hatred of god
 Inconsideracion
 wantonnes
 wantonlynes

folyshior
 Inmundycyte
 Ouer mych
 Speke and
 ept at leysse
 dowel Inderston
 Lashery (vng)
 Dronknes

ydesnes
 wagacyon
 wayfines
 Et in the fard
 Tresples
 Dnyssyon
 Drisbon

Lycheu

glotony

auarice

The fruyt of the flech

wodnes
 Indignacyon
 Trepyn
 Blasphemyns
 Gret cowrage
 ferygtenys
 Hatrent

Syngulartye
 Dysscord
 Inobedys
 Presumpcyon
 rousyns
 Obstinacyon
 ppeccyle

gre

The large way

wayfyn

Detraacyon
 Joy of auerfete
 sorow of ppe
 homocyd (vng)
 wekytnes
 Su uiracyon
 To thynk ewel

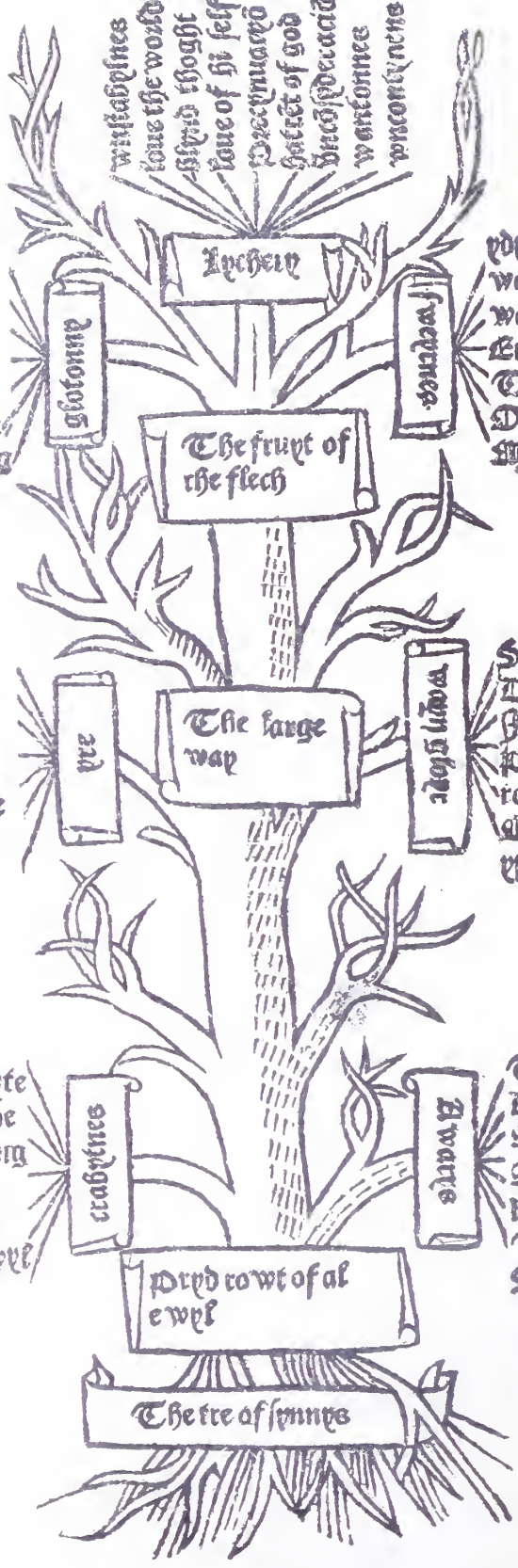
Theft
 Dissawyns
 Denywerng
 Olier
 Rest
 Trawson
 Symony

crabyns

Swarte

Dred rowt of al ewel

The tre of synnes



Contemplacyon
 Honeste
 Confessyon
 Patience
 Conpunccon
 Longanswyrte

Discrecyon
 Moralyte
 Tact wryte
 zongues
 Sobrynes
 Affliccon
 Despyseing

happenes
 Thewte
 Tholeng
 Rest
 Stabylnes
 Parsewerans
 Magnyfyceus

Grace
 Petye
 Pys
 Swednes
 Myghty
 Forgevernes
 Compassyon
 Mercyfylle
 Concord

Refrechyon
 Cleennes
 Obedyence
 Chastee
 Continence
 Affeccyon
 wrygmyte

Dreid god
 Conseyt
 Mynd
 wnderstondeing
 Drouydene
 Deliberacyon
 Raysson

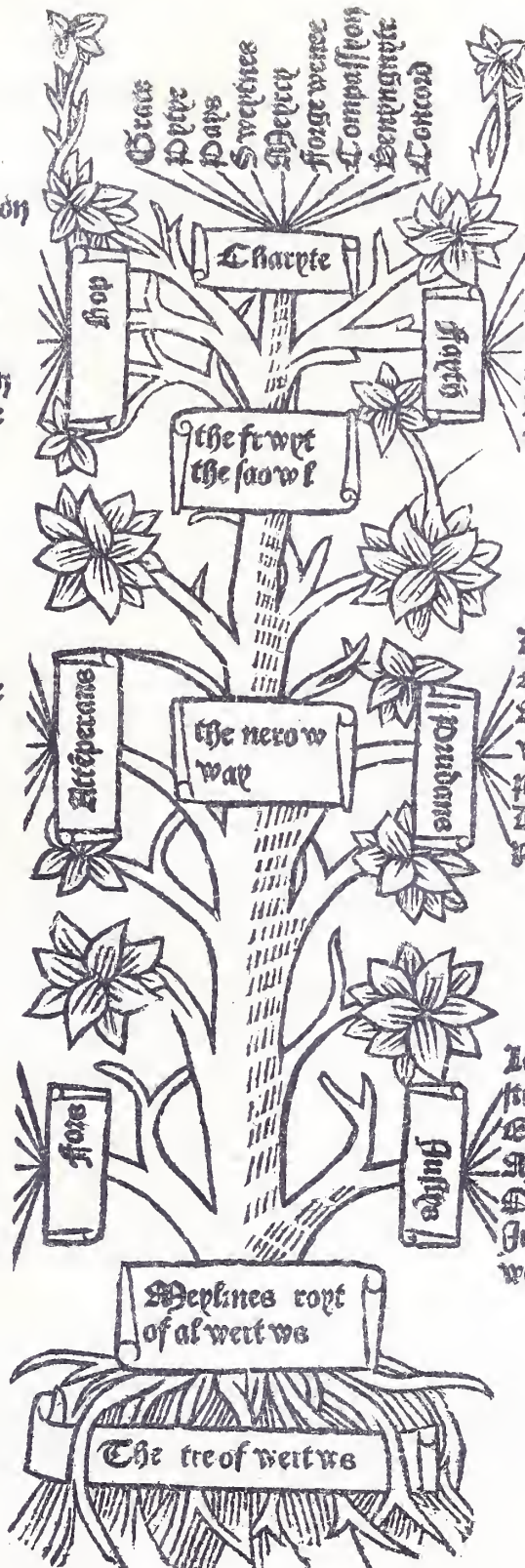
Law
 stroyntes
 Eglyte
 Myndyng
 Obserwans
 Jugement
 wryte

the frwyte
 the sawel

the nero w
 way

Myntnes royt
 of al wertys

The tre of wertys



Thepe is the synnysfaccation of ewerpech oon wertw
nampt in the tre asfor sayd

Et first q wabat is meylines mother of al vertus at the roet of the wpech
o wen yt is selpe the tre is rpght bot and yf yt faylze the tre lyes down
wpech is branches. **D**eylines is the wylful inclynacpon of thoght and
of cowrage cumant of the regard of the wnderstondng of god. Et yt as
vii. branches pryncypals q wpech ar in the tre of wertws a they ar charpte
fayth/hop/prudens/iustys/fores attemperans/and of ech oon of them
cumys sendyng othyr wertws as the tre shawys q wpech ar hepe declarats

Of charpte

Charpte is oon rpght hpe wertw of al other wertws and yt is the
deyre of the thoght bynand weelordnpt to lo we god a is nyghtbowr
and at the branches of yt. Grace/payspety/weptnes/meprcy and gra-
ce of to w swm thoght and of the cowrage that they haue. **G**race is
be the q wpech is shawng oon set wpe affect wows of beynng wolles ett wpe
freynndys the oon freynd to oon other. **P**ays is transq welyte and rest
weplordonnpt of the cowrage of the q wpech ar concordant i good. **D**epry
is oon affeccyon and desyre to sowewr and to hool men and yt cumys of
weptnes and grays and of to w swm thoght and cowrage that they haue
Swepnes is be the q wpech is transq welyte and rest of cowrage
of hym q wpech is swep and honest be no inprobyte and partys not of hys
place. **D**eyrce is oon wertw pteows and ewen dygnacpon of al
wpech inclynacpon of cowrage compacient of them that so wstenys a fu-
cyons forzheuenes is the remyssyon of ewel doyng to others be the an-
fderacions of hym self how they may greue sendyng or to haue remyssyon
of god a of the synnys that ar doyn. **C**ompassyon is be the q wpech they
engendrye in them self of afflyccyon of yt that se to theyr nyghtbowr/
Benyngnyte is bynand regard of cowrage deylgent of oon freynd to
oon other wpech oon shynant swepnes of good mayners that they haue.
Concord is the conuenans of cowrage concord in rpght q wpech is
not corruppt sech wys that they ar conuined and holdyng to wydder.

Of faythe

Fayth is be the werpte lernynp is wseful thyngys alestand thare
thoghtys in holy studynng for to cum to belyf the thyngys that they se not
a is the branches of yt Relygion. **L**ecnes obedyens chafete conu-
nys

wyrgnyte and affectyon **C** Relygion ys be the q wch ar exccetst and mapd the godly serweto god and to the holy sanctes wth gret dyligenathe q wch sorowe ys callt sermoues. **C** Cleennes Or wyrgnyte ys integrete weyl kept so mych in the body as i the saowl for the regard that they haue to the lowe dreyd of god. Dedyens ys wylful abnegacion and renoncemet of theyr propre wyl. By pytyful deuocyn **C** Chastyte ys clem and honest dwelling of al the body be the chastyte and woodnes of wyces weyl domagyt and al subgett. **C** Contynens ys be the q wch inpet wospte of the fleshy desyres ys refrenyt. By oon moderacyon of conceyt taylor of hym self or of others **C** Affectyon ys effusyon of pyteable lowe in hys nychtbo wr cumand of holy reioyng consawt be good fayth in them q wch lowe ys them self **C** Liberalityte ys oon wert w by the q wch the fre co wrage ys not kept be no maner of co wartye to do plant wows largynes of ys goodnes wth owt ony exces.

C Hop

C Hop ys mo wyng af co wrage eytland faythfully to taylor and haue the thyngs that they happet and desyr of the q wch they ar the branches : Contemplacyon / ioy / honeste / confessyon / pacyns / compunccon / longanyte. **C** Contemplacyon ys the deeth and the dystyncon of fleshy desyres be oon reioyng in wart of the thought allefyt for to contempe the thyngs q wch ar the ioy ys iocundyte spryt wel cumand so wch of the dylpyng of the pytety worldly thyngs : honeste ys oon shaam be the wch we mayl we meyl of the q wch clyms oon lowabyt proffyt wth co wst wch that ys honest. **C** Confessyon ys be the q wch the segret seylines of of the saowl ys sha wch to the confesso wr to the lowyng of god wth hop to haue meytce. **C** Pacyns ys wylful and inseparabyl suffryng of thyngs aduersarys and contrarys for regart of e wch stand gloyr that they desyr to haue. **C** Compunccon ys oon sorow of gret walo wr sobbad for dreyd of the gret iugemet of god or for the lowe of the payemet that they abyrd to haue. **C** Longanyte ys oon sustenans in weryabyl wyl and to sustyl the holy and ryght wch desyres that they haue in theyr thought.

C Of prudence

C Prudence ys oon dyligent keepyng of hym self wth sayge pro wydens to ken and wnderston and dycern q what ys good and q what ys ewyl and the branches of yt ar / Dreyd of god / Conceyt / Wnd / wnderston = dyng / Pro wydens and Deliberacyon.

Drepe of god ys oon liepar dysgent q wyl a waylke aboue them self
 be fapth and good werkys of the commandemens of god. Conscyl ys oon
 so wyl regard of thoght that the causys of the thyngys that we wyl do or
 of the thyng that we haue in governyng that they be wyl examynyt
 Mynd ys oon representacon ymagynatyf by the regart of the thoght of the
 thyngys by passyt and that they haue seyn doyn or hard relizumyng. Under
 stondyng ys to dyspos be q wyl rasyon the present staty or the thyngys
 q wyl at presentyt. Drowydens ys by the q wyl they shoold gadder them
 self the thyng for to cum be sayge so wtelines in the regard of the thyngys
 by passyt. Deliberacon ys oon good consyderacon ful of mat wryte and
 hop afor the begynnyng of the thyngys desy weret q what they wyl do .

Of temperance

Temperance ys oon dyscret and selve domynacon of rasyon agens
 the impet wou mo wylngs of co wrage in the thyngys wylsum and at the
 branchys dyscrecyon/moralte/spynce / so wtsherd / sobrynes / affliccyon /
 and dysprysyng of the world. **D**yscrecyon ys oon worthy rasyon and af=
 swerit wyl moderyt of the mo wylngs humayn to iuge a dyscern the ca w=
 lys of al thyngys . **M**oralte ys to dysprys and re wyl io wylly and swerthly
 be the mayners of them wyl the q wyl they haue con werst liepant aler
 mys the werty of nat wt. **S**obrynes ys pur and cleen wyl owt ony spot at=
 tēperans of the oon party and other man that ys of the body and the sawl
Affliccyon of the body ys be the q wyl the sedys of the body of men that
 ys the wanton thoght ar oppresst be chastymens . **D**ysprysyng of the
 world ys oon so we of the ewerlestand thyngys comandyt of the regard of
 transytory thyngys of the world.

Of iustys

Justys ys be the q wyl the grace of com wryte ys holdyng and the dy=
 gnyte of ewerlych oon parson ys lieppyt and theyr a wyl ghe wyl them. **L**e
 ys branchys at la w / straptne / eq wryte / correccyon / mendyng / obsewans /
 iugement werpte. **L**a w ys be the q wyl ys commandyt al lylsum thyngys
 to do and deffendyt al thyngys q wyl shoold not be doynge. **S**traptne
 ys be the q wyl wengens ys forbyddyng and straptly they exers iustys to
 the fennar that trespassys . **E**q wryte ys oon rasyt worthy retribucyon
 of merpty to the balans of iustys we wyl i wylly and ryghtusly. **C**or=
 reccyon ys to be indybt a deffendyt by the of byrdel of rasyon ony erro we
 ys they be co wstumyt to ewyl. **O**bsewans of swerpyng ys oon iustys to
 constrayne ony noysybyl transgre sson ys be la ws or new co wstums pro=
 wofayt to the pe wpyl. **J**ugement ys be the q wyl after the merpty or
 dysmerpty ony parson re ward ys a wyl wyl to hym yt that shoold haue .
 Tounent for to haue doyn be wyl or re ward or gwerdon for to haue

doynge good. ¶ Herpte ys be the qwech or sunn dore be rapsson pro wabyt
at cetheret wryth owt eplary no caplyn no changeng no theng.

¶ Of fore

¶ Fore ys to ha we co wrage et wry the ad wryptes of la wbo wry and
perpla that may happen or may ful. Et ar ys brachys magnyfyca /
Trust / Thowlyng / Rest stabyltye / Parsewerana / Rapsson. ¶ Chagng
fyene ys oon ioye ys cleynes of co wrage mpytcat hys a magnyfyca
honesty. That ys to say hys thengys or gret. ¶ Trust ys to abyde and
mayt selar thare thoght and thare co wrage be confiana wryno wabyt
et wry the thengys qwech ar contrarye ys. ¶ Thowlyng ys to suffer
daly the persecyons and wrangs and repte wryngs that other pe wryt
dore. ¶ Rest ys oon wryt be the qwech oon selaryne ys ghe wry to the
thoght of dyspyrlyng of the wryabylyte of the wryldy and transpore
thengys. ¶ Stabyltye that ys to ha we thoght and co wrage selar and
cast yt not in sendy thengys for sly chagment of playe or of tyn. ¶ Par
sewerana ys oon wryt qwech stabyltye and mayt selar the co wrage be
parfeccon of wryt the qwech we ha we and they ar parset be fore of
songanypte. ¶ Rapsson ys oon wryt be the qwechys comandet to do
the qwech conselyt and dely wryt for to cum to oon eynd that they lry
ys good and proffytabyt to be doyn.

¶ Here andys the fle wry of wrytus and q wryat e wry
rych oon namyt be tolyng and the tre fygure



Wm shypwre says that man ys oon lytel world be hym self
for the con wryans and sympletyd ys that he has qwech
ar in the gret world the qwech ys the aggregacon of the
y. he wryns .iiii. elemens and althengys that there. ys
fyrst man as oon spys sympletyd in the fyrst mobyl wrych
ys the so weryn and pryncypal / party of the gret world.
for so as in thys fyrst mobyl ys the zodyaq we dy wryd et in .xii. partys.
The qwech ar the .xii. syngys so man ys dy wryd et in .xii. partys qwech.
ar ghe wry or be holdyng of thore syngys e wrych oon party of hys syng
propr as the present story shawys yt. The syngys ar Arpes / Taurus /
Gemyny / Cancer / Leo / Wyrgo / and the othre. Of the qwech .iii. ar of
natur of the fyer. That ys to say arpes leo and sagytaryus and the other
iii. of the nat wry of the ayer Gemyny lybra and ag waryus ind. iii. of the
natur of the watyr Cancer scorpyo and pyfces. Et. iii. of the natur of the

erth. Taurus/ Virgo/ and Capricornus
The first that ys arys gouernys the heyd
and the fays of man. Taurus the neck and
the knot vnder the throt. Gemini the
shulders the armys and the handys. Can-
cer the brest the sydes the melt & the right
Leo the stomak the hart and the bak. Vir-
go the waam & the bowels. Libra the lytel
waam the thers and the nawel & the par-
tyes al vnder the hanchys. Scorpio the
shaaful ptye sagittarye the ys oonly capri-
cornus the knees oonly also. Aquarius the
legys from the knees do yn wñ to the eys
ys wñ to the antletys. Disces as the feet for
ys padty the qwyche he go wernys.



he shuld not mayke no ioynt
not wech wñth yn the men-
bers go wernyt of ony syng
the day that the mowñ ys in
yt for dredd of ower gret ef-
fusyon of blood that may fol-
low. Et also sechlyf qwen the so wñ ys in
ony syng f. 2 the danger peryl that may
follow.

C Followys the natur of the
vii. syngs.

C Arys ys good to let blood qwen the
mowñ ys furth of the party that yt as lord/
shyp of.

C Arys ys hot and dry and as natur of the fyr and he go wernys the
heyd and the fays of man and yt ys good to bleed qwen the mowñ ys in yt

C Taurus e wyl to let blood

C Taurus ys dry & coold and naturyt of the erth and go wernys the neck
and the knot vnder the throt and yt ys e wyl to let blood.



C Gemini e wyl for bledynge

C Gemini ys hoot and mo wst nat wylt of the ayr of the go wernys the shulders the armys and the hondys and ys e wyl for bledynge.

C Cancer indefferant for bledynge

C Cancer ys coold and mo wst naturt of the water and go wernys the brest the stomalz and the seghtys and ys indefferant nother good no e wyl to lat blood.

C Leo e wyl to lat bled

C Leo ys hoot and dry naturt of the fyre go wernys the balz and the sydes of man and he ys e wyl for bledynge.

C Virgo indefferant for bledynge

Virgo ys coold and dry naturt of the erth go wernys the waam and the in wart partys and yt ys not ower good no ower e wyl for bledynge.

C Libra ys rpght good for bledynge

C Libra ys hoot and mo wst and naturt of the ayr go wernys the na = wel the nerys and the la w partys of the waam a yt ys good for bledynge

C Scorpius indefferant for bledynge

Scorpio ys coold and mo wst naturt of the wathyr and go wernys the genytorys nother good no e wyl for bledynge.

C Sagittarius ys good for bledynge

C Sagittary ys hoot and dry nat wylt of fyre go wernys the thers and ys good for bledynge.

C Capricornus e wyl for bledynge

C Capricornus ys coold and dry naturt of the erth and go wernys the two lneyes and ys e wyl for bledynge.

C Aquarius indefferant for bledynge

C Aquarius ys hopt and mo wst nat wylt of the ayr and go wernys the legs and ys nother good no e wyl for bledynge.

C Pisces indefferent for bledynge

C Pisces ys coold and mo wst of the nat wr of water and go wernys the feet and ys nother good no e wyl for bledynge.

C Arpes libra and sagittarius ar.

Cancer / Virgo / Scorpio / Aquarius and pisces ar

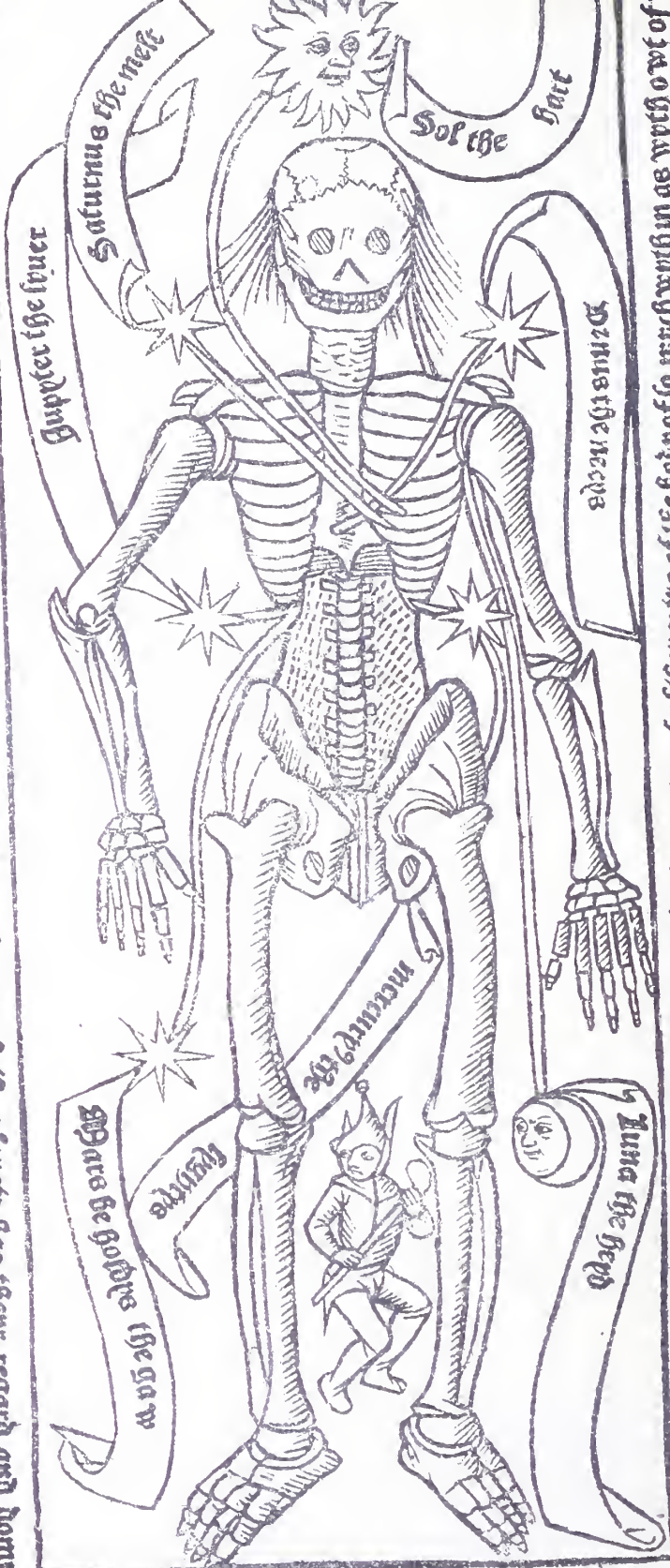
C Taurus / Gemini / Leo / a Capricornus ar

Rpght good

Indefferat

E wyl

It may be contempered be these figure the parties of the bodyes of man also we the quere the planets has they regard and domy-
 acqde for to keep that they e wech not of eny no to make icpion in the wayes q wech procedys abaynant that the planets that pa-
 y be cōtinent wch of her planets e wch wchland wch o we they have regard of ony good planet that may encrech by e wchins.



We may contempe in this story the boones and the tomes of all the parties of the body of so much within as with out of
 the head of the neck of the shoulders of the arms of the and of the feet of the legs of the body of the story nothing

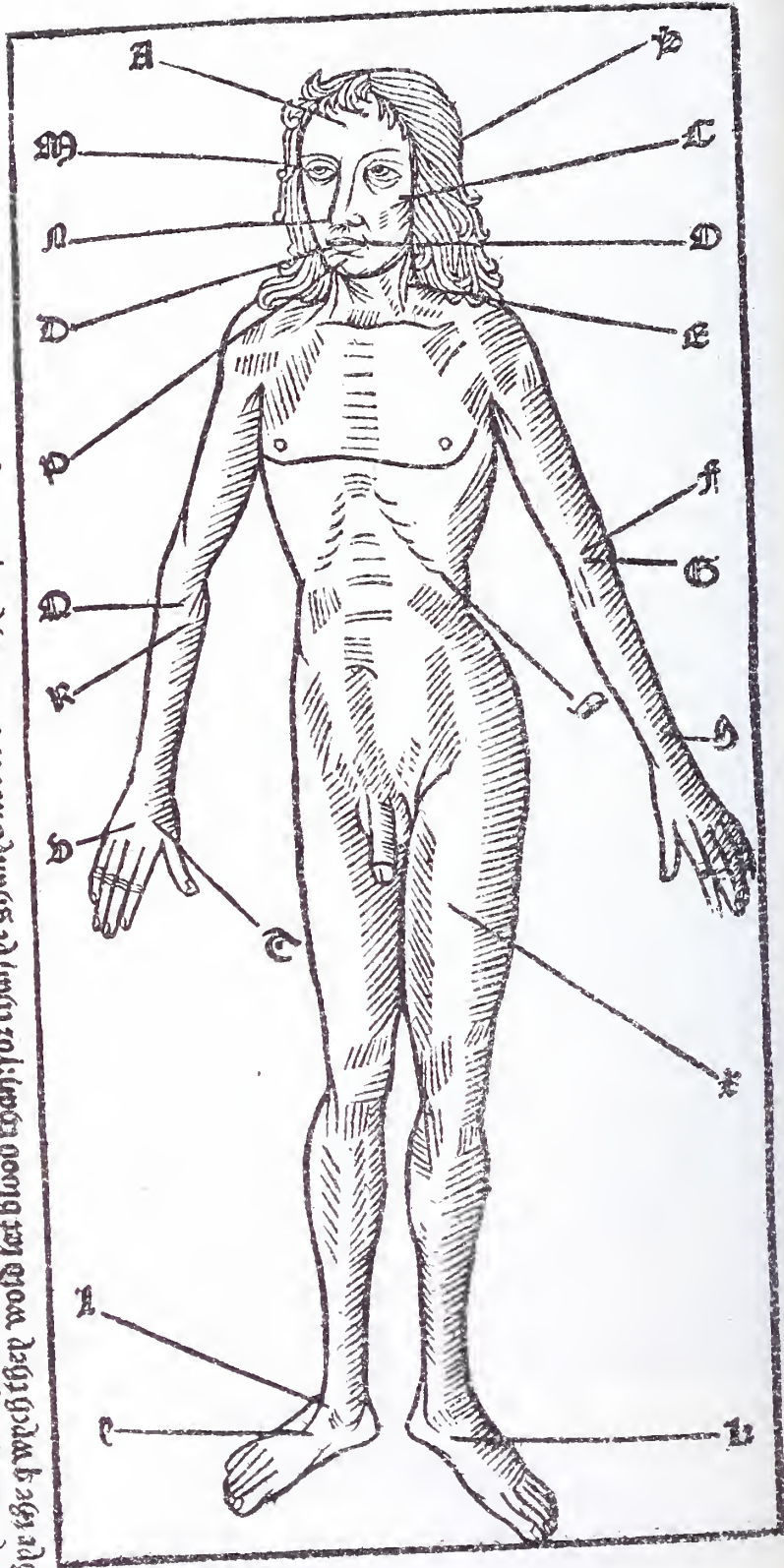
The names of the boones of the body of man and the nombꝛ
of them q wꝑch ar in so wꝑ. cc. xlviii.

First in the hꝛe of the heyd thare ys oon boon q wꝑch co wꝛys the
bꝛayn the q wꝑch the sheppare callys oon cappytal boon. In the
cheek of the heyd ar t wo boons neyr yt q wꝑch ar namyt boons
parpetals q wꝑch holdys the bꝛayn close a shet. And so la w i the bꝛayn thare
ys oon boon namyt the crown of the heyd. Et of oon part a of the other ar
t wo pt wꝑes or pꝛetꝛows bꝛst i ys the boon of the chafys. Et in the party
of the heyd be hynd ar. iiii. boons to the q wꝑch holdys the charyge of the
nelk. In the nes ar t wo the wnder of the mandubyl of the chaf ar. vi. a of
the chaf about t wo to the opposyte of the bꝛayn thare ys oon be hynd cal
lyt collaterall. The boon of the teth as. xxxii. viii. befor a. iiii. wnder neth
for to co wꝛt the moxels after. iiii. sharp t wo about a t wo vnder neth cal
lyt canys or teth that gryndys for they grynd a sha wꝑs yt that they eyt a
thare ar in e wꝑch ych. iiii. about and. iiii. wnder neth. Et after the. iiii.
teth of sappys in e wꝑch oon eynd of the chafys oon about a oon wnder.
Et in the reg of the balz from the heyd doryng wꝑ to the la w party ar. xxx
boons callyt ioyntys in the bꝛest befor ar. vii. boons. Et in e wꝑch oon
ych ar. xii. costys or rebys. Neyr the nelk ett wꝑs the heyd a the shulders ar
t wo boons namyt sheerys. After ar the t wo boons of the t wo shulders
of the shulder wꝑ to the elbolz in e wꝑch oon arm a yt ys boon q wꝑch ys
callyt adi wꝑt. From the elbolz wꝑ to the hand in e wꝑch oon arm ar
t wo the q wꝑch ar namyt canes. Et in e wꝑch hand ar. viii. boons in hꝛe
on the palme ar. iiii. boons the q wꝑch ar namyt the cū of the hond. The
boons of the fyggers i e wꝑch oon hond ar. xv. a in e wꝑch oon fygger
iii. In the eynd of the shyn ar the boons of the anchys to the q wꝑch ar fely
ment the t wo boons of the theys Et in ych oon lne thare ys oon boon cal
lyt the plat of the lne. Of the lne wꝑ to the feet in ych oon leg ar t wo
boons q wꝑch ar namyt canes. Et i e wꝑch oon fo wt thare ys oon boon
q wꝑch ys callyt the antleth be hynd the q wꝑch ys the boon of the epl. Abou
ue the hꝛe of the fyt in e wꝑch oon ys oon boon callyt the hoplyt boon.
Et i the plant of the fo wt ar. iiii. boons after ys the cū of the fyt a thare
ys in e wꝑch oon. v. boons. The boons of the toys i e wꝑch oon fo wt
ar. xiiii. Two boons ar befor the waam q wꝑch holdys selzer wꝑth the
t wo hāchys. Two boons ar in the heyd be hynd the eyrys callyt ocularys
we co wꝛt not the tender boons of the shulders q wꝑch ar not oonly com
prehendyt in the nombꝛ about sayd.

Endys nothomy:

Followys fle wbothomye.

We may understande the figure the nobler of the warme & the places of the bodye q weyr they ar in the q wech we may
 fat blood and not in other places thingis yt be oon good for to fat blood & that the mo wh be not ne w no fat no in the q war,
 teyr and that yt be in oon thing befor namet good for to fat blood bot yf such on sing q wech had dominacion aboute the me-
 bre the q wech they wold fat blood than; for than yt ghanys not to be t wech also that yt dar not the sing of the so wh.



A The Bayn of the myddys of the forhepd bold be lattyn blood for the do wle wrs and seylines of the hepd a fe wrrys and arys letargy and for al my grem.

B Under the t wo eyerys be hynd thapre t wo wayns for the q wrych they lat blood for to gheue clepe wnderstondyng and wertu to eyr clepe a the q wryche makys gret the eynd and for dreyd of mysely

C The tēplys as t wo bayns callyt the attreys for that they seyght the q wrych ys lattyn blood for to put a way and mayl les the gret habo wn dane of blood q wrych ys in the brayns the q wrych may noy to the hepd and to the eyr and yt ys proffytabyl ageyns oon go wt q wrych ys namyt the mye geyn and to syndry other accydens that may cum to the hepd.

D Under the tong thapre t wo bayns the wrych they lat blood for oon seylines namyt epyles a ageyns swelleng a postums of the throth a ageyns eqwemans be the wrych oon parson may de so wdanly be fa wlt of oon sech bledyng.

E In the nelz thapre t wo bayns the q wrych ar namyt orygnals for that they haue the co wrs a the habo wnda of al thee blood the q wrych go wernys mānys hody and pryncypally the hepd bot no man shuld be lattyn blood wryth ow the consel of the medycyn and ys mych proffytabyl that blood lattyn ageyns syppernes and poplyw q wen they ar pryncypaly causyl of blood

F The wayn of the hart takyn of the arm proffytys for to put a way the gret humo wrs or e wyl blood the q wrych may noy to the hāber of the hart or to ys appartenās and yt proffytys mych to them that spyttys blood and that as short apend q weryt for oon parson may de so wdanly be fa wlt of blood lattyn.

G The wayn of the ly wet taylryn in the arm ys mych worth for to put a way and mayl les the gre hertnes of the bady and to hold the body in heelth and yt ys mych worth ageyns al zalow ayys and post wry of the ly wet and ageyns ple wryse be the q wrych oon parson may de so wdanly be fa wlt of the sayd blod lattyn.

H Ett wry the master synger a the medycyn synger they lat blood a yt ys mych borth to the do wle wrs that cūmpe of the stomoc and in the sydes as bochys a postums a syndry other accydes that may cū in thors places be ower mych habo wnda of blood and of humo wrs.

I The sydes ett wry the waam a the hanch that ys the flankys thapre t wo bayns the q wrych ys lattyn blood yt of the ryght party ageyns ydroppe. Et yt of the left party for sum do wle wrs that cūmpe abowt the melt a they shoold after that the parsons ar fat or leyn they shuld wryl be

hold at.iiii. fingers next the incision and such blood lattenng shoold be not
down weth owt the consel of the medycyn.

L In the wrych oon fo wt ar.iii. wayns q were of thair ys oon Under
the anther of the fo wt the q wrych they lat biord for to mapl icsa put furth
syndry humours for boches and posiums q wrych cumys itt wys the there
and the body a yt ys mych proffytabel to weimen for to caus theyr mēst wo
syte and se gret seynes to dyscend as feyture and schlyz.

L Ett wys the fo wt a the gret to thair ys oon the q wrych they lat blood
for syndry seynes and incō wenpens as peyplens the q wrych talys jow =
danly be ower gret habowndans of humours and lattenng blood ys mayd
weth in a day naturelly that ys to say. pp.iiii. ho wts after that the pacēt
and befor the pacēt haue se wer and shoold mapl oon gret bledng after
that the pacēt ys of complexon.

A In the angletz of the eyen at two barns the q wrych at lattenng blood
for the eyen that at reyd or bledyd or that wepps cōtyn wel and for syndry
seynes that may happen of ower gret habowndans of blood.

A In the eynd of the neys they mapl oon bledng the q wrych ys mych
proffytabel to oon reed fays and ful of blosys as reyd spottys and other in
feccons of hart q wrych may cū in them be ower mych gret habowndans
of humours and blood.

D In the mouth in the chafte ar.iiii. wayns two aboue and two
wnder they at lattenng blood for hoptnes and canker of the moult a agens
the soio w and dowle wi of feeth.

D Ett wys the lyp and the shen thair ys oon barn that ys lattenng blood
for to ghene mendng to them that do wittys to haue oon synliand eynd.

A In the two armys in e wrych oon of them ar.iiii. wayns q were
of the wayn of the heyd ys the most hre. The segūd after ys yt of the hart
The thred ys yt of the spwer. The.iii. ys yt of the mek other wys yt ys
nampt the law barn.

R The wayn of the heyd tapl:yn in the arm they shoold lat yt blood
for to put furth the gret habowndans of blood the q wrych may nor to the
heyd and to the eyen or to the barns and yt ys mych proffytabel to changea
bly hopttngs and to swellngs of the throt and to them that as the fays
fweyter and reyd and to syndry other seynes.

S The wayn of the ratel or other wys callpt the law barn shoold be
lattenng blood agens al fe wers tperrens a q wartarne a in yt they shoold
mapl oon large wond and les depp than in ony other wayn thys that yt
may gadder vnd and for dyed of oon mor gret incō wenpent for oon sens
non q wrych ys wnder that ys nampt the lazard

E In the two handys as in ych oon of them q weyr of yt wnder the thowm shoold be lattyng blood for to put furth the gret hopynes of the wylarge for mych gret blood and of humo wre q wpych ar in the heyd that wordys mor than yt of the arm.

D Ette wys the lytel fnyger and the fnyger that they cal the medycyn that they lat blood the q wpych proffytys mych gretuly: ageyns al fe wers teyrpys and q wartpys a ageyns fle wmes and ageyns syndre other em= pehemens that cumys to the papes and to the mest.

E In the theys ar two warnys that ys to say in e wpych oon the oon of the q wpych the blood lattyng proffytys to the do wle wres and swellynge of the genytorys for to caus to to wen a put furth syndre humeurs q wpych ar ette wys the theys and the body.

E The warn q wpych ys wnder the antheleht of the fowt a yt ys namyt scpat q weyr of the blood lattyng ys mych worth to the do wlo wres a sepliz nes of the hanchys for to part a put furth syndre humo wres furth of the q wpych plays they wold gadder and yt ys moch proffytabyt to wemen to strayne theyr segretnes q wen they haue ower gret habo wmdans.

E Endeys the nothompe and fle wbotompe of the bodys of men and how be shoold wnderstond them.



Eyr befor be haue sayd of the regard of the planetz aboue the partys of men a the dysposyon a nombry. follo wys to vnderstond q wen ony man ys hool or seplz or dysposyt ony wres to seplines for thre thyngys ar be the q wpych the sheppars ys that they be hool to kepp a maynteyn them / ys they be seplz to hool them a seplz remeyd. Et ys they be

dysposyt to seplines to holp the self that they fal not theyr in. Et for ych oon of the sayd thre thyngys to wnderstond a lzen puttys they sheppars syndre to lnyys. Theelth properly ys temporas accord and eq walyte of. iiii. q walytes of men a wpych ar heyt / coolnes / drynes and mo wstnes. The q wpych q wen they ar egal a weel attemperyt that oon surmont not oon other than the bodys of them ar hool. Bot q wen they ar wne wpy a inegal and dys= temperyt a that the oon as lordshyp aboue the others than they ar seplz or dysposyt to be seplz. Et thyr ar the q walytes that the bodys holdys of the elymens of th: q wpych they ar mayd and compoyt. That ys to say of frey / heyt of the water / coolnes of the ayr mo wstnes and of the erth drynes.

Of the q wpych a walytes q wen the oon ys dystemperet of the others that / follo wys that they ar seplz. Et ys oon dystroys the others of al. Than they ar deyd.

C Syngys by the q wch sheppars wnderstonde
to be hoyl and weel dysposyt in thair body.



He first seny the q wch men kennys q wen man ys hool
and beel dysposyt in ys body yt ys q wen they eyt a drynlz
weel after the conwenans of the hunger and thurst that
they haue wth owt that they mayl exces. Et q wen
they degeft rygh so wñ and yt that they haue eytting and
drölyng efforcs not theyr stomolz. ¶ Item q wen they
haue hunger a thurst the ho wrs q wen they shoold eyt and drynlz. ¶ Item
q wen they reioy them wth them q wch at ioyows. ¶ Item q wen they
play wth good wyl at ony recreacyes wth theyr follo wps wth ioyows
co wrage. ¶ Item q wen they eyt wth good and good appetyt of buttyr
and cheys a flammys and of myllz wth owt that they lef ony remanant
in theyr dysshys for to send to the goddys ho ws. ¶ Item q wen they slep
beyl wth owt ra wng or mayl yng castels in spangze. ¶ Itē q wen they
feyl them lyght and that they go weyl. ¶ Item q wen they swert so wñ a
that they neys nat. ¶ Item q wen they ar not ower fat no also ower leyn.
¶ Item q wen they haue good co wleur i the wysarge and that theyr wty
tps be ryght beyl dysposyt for to theyr beylz as the eyn to be hold the eynes
to eyt the neys to feyl and also after the conwenans of the aage and dyspo
sicion of the body and also in the tym putts ather sengys bot theyr sengys
ar mor cōm wñ the q wch shoold weel suffys for sheppars to lye the syn
gys of the heel of men.

C Syngs contrarye to the afor sayd by the q wch shep
pars wnderstonde q wen they or others ar seylz.

H yst q wen they may not eyt weyl no drynlz beyl a that they haue
no appetyt at the ho wr that they shoold eyt as at the dēner or at
the so wper or q wē they haue no go wst i yt that they eyt or drynlz
or that they haue hunger and they may not eyt or that they mayl not good
degestyon a for that yt ys ower long. Or that they go not to the chābr ys
they shoold go. ¶ Item q wen they ar trest a not ioyows in the company
q weyt they shoold be than seylines straiys the man to be trest. Sychlyl
q wen they may not slep or taylor thair rest at ryght and q wen yt ys ho wr.
Et also q wen the mēbrys ar e wpt the heyd the armys a the leggs. Et also
q wen they may not go lyghtly yf they swert not oft. Et q wen the neys ha
bo wndys not in super fle wte of humo wrs. Et q wen they ar negligent
in thair werlys. Et q wen they haue thair flesh bo wffre and the dysarge
swellst a the leggs a the armys or the feyt a that they haue the eyn ful of
goor. Thyr ar the syngs that we lye the men q wen they ar seylz.

Others al most sechlyk to the aboue sayd a shawys the
replecyon of the hume wrs that ar e wyl for to cleenge them.



he replecyon of ale wyl humo wrs adysposcyon to seplines
after the oppryon of sheppars. The q wylch replecyon ys
for to vnderstod for to cleenge the sayd h wmo's the q wylch
engedyr seplines a they ar kennyt be the syngs q wylch fol-
lowys. first q wen they haue ower gret reednes in the wy-
sarge handys a naylys. Et has also the wayns ful of blood
or to bled of the neys ower of talyghtly/or for to haue e wyl in the for herd
Also q wen the eyrtys so wndys. Et q wen the eyr wepps or ar ful of goyr.
Et to haue the vnderstodng fro wbellyt. Et q wen the tho w m goys lyght-
ly. Et q wen the waam ys resolut longly. Et q wen they haue the lyght
fro wbellyt. Eyt also they haue no appetyt. Et al the others thyngeys afor-
sayd ar be the q wylch be may kien the body e wyl dysposyt. Et haue in them
self humo wrs that ar corrupyt superfluews and e wyl.

Endyssh the syngs be the q wylch sheppars kennys q wen
they ar hool a weel dysposyt. Et others syngs contraryws
be the q wylch they vnderstond q wen they ar sepl.

Don dywysyon of the tym a go wernyng of the q wylch
sheppars wys after that the sayson a the tym req wrys.



Or to remedy to seplines that they haue a krep them self
from them and of them that they do wt to cum save the
sheppars that the tym nat wrelly changys. iiii. tymys the
zeat/a so deuydys the zeat in. iiii. partys/q wylch ar prym
tym/a wntom/somer and wynter. Et in e wylch oon of
thyr partys they go wern them after the sayson that rez-
q wrys to theyr vnderstondng and yt happnyys weel to them. Et as the
sayssons changys them also they change fasson and maynat of ly wryngs
and of doyng sayand that the changyng of tym be that krepys hym self not
weplengendys seplines for thys that in oon tym yt ys not ghanant to eyt
al meytys the q wylch ar good in others as in wynter. Sum of the q wylch
they wse in somer and of al them that ar wylt in wynter. Et for to vnder-
stond the changyng of the tym after the partys consyderant the co wrs
of the so wyl by the twelf syngs and saye that ych oon of the. iiii. partys a
sayson lastys. iiii. moneths / and that the so wyl passys be thre syngs / that
ys to say in prymtym be Pisces/aries a Taurus. and at thair moneths be
weryer/Mars and a wyl that the earth and the treys ar gled and chargys

grenys leyffys / and flowrs and ys yt oon gret fayr thyng to se them in
 lomer gemyng cancer and leo and ar thair moneths may iueng and iuliet
 that the fructys of the erth and of the treys ar gret and ryp in antom by
 wptgo lybia and scorpyo and ar thair moneths Atruest / september / and
 october that the erth and the treys dyshargys fruct and leyffys and yt ys
 the tym that they shoold be gadderyt. In wynter be Sagittarius Capric-
 cornus / and Aquarius / and ar thair moneths Nouember / December /
 and ianuer / and that the erth and the treys ar as them that ar deeth and
 nalyt of thair lewys fructys and of al greenes. ¶ After the q wch
 iiii. sayssons sheppars de wyddys the tym that man may lyue in .iiii. aages
 q wch ar 30 wtherd strenght epld and decreppte and they ar reportyt to
 the .iii. sayssons of the zear. That ys to say 30 wtherd to prym tym wch
 ys moyst and has the treys and fructys of the erth growys / so doys oon
 zong man wnto .xxv. zear growys of body in fore / saynes / and strenght
 fors yt reportyt ys the tym of sommer hoot and dry q weyr the body of man
 ys in hys fore and strenght and gay weyr a saynes plesant and ioyows
 and so he rypys wnto .xlv. zear. Epld ys comparyt to the tym of antom
 coold and dry that man growys not and ys wayk and thenlys to gadder
 for dreyd he haue salt qwen he ys ald yt shal lest .xlv. zear. De-
 creppte ys lyk to the tym of wynter coold and mo wst by habondas of coold
 humours and faulst of natwrel heyt in the q wch man. spendys yt that
 he has gaderyt and acqwyrt the tym bygoon and he as not gadderyt no
 thyng he abydds power a nalyt as the erth and ys treys: aud abydds wnto
 to .lxxii. zear a mo: ¶ Dym tym ys hoot and mo wst naturyt of the ayr a
 copleppon of sang wen. ¶ Sdmer ys hoot a dry naturyt of the fyr and
 copleppon of coler. ¶ Antom ys dry and coold natwrel of the erth a
 melancolp copleppon. ¶ Wynter ys coold and mo wst and naturyt of
 water fle wmatp copleppon. ¶ Dwen oon copleppon ys weel cople-
 pponnet and weel proporconnyt they seyl them goodlyar dyssposyt in
 the tym the q wch ys lyk no they doi others tymys. Bot for ewerch oon
 ys not wel coplepponnyt shoold do as doys the sheppars that ys to taylor
 gowernng after the sayssons to lrepp them by the techngs of the q wch
 theyr wise in ewerch oon party of the zear for to lywe at lenght ioywly.

¶ Regyment for the prym tym mars / a wyl / a may

¶ In prym tym sheppars holdys them suffryently weel cled of clothng
 nother ower mych hoot no ower mych coold of tpretan do whetys of fuf-
 tean myd woy robes half long long and theyr fut them of lam skynne
 most comonly. Et in that tym yt ys good to lat blood for to put away the

e wyl humours qwen they ar gaderyt in the body i the wynter yf seplines
 cūpe in the pyrm tym yt ys not of ys nat wr bot procedys gaderyt of the
 wynter passyt . Pyrm tym as oon tym attemptyt for to tapyl medcyns to
 them q wyl ar fat of flech and ful of gret humo wres for to cleenge them.
 Et in that tym they shoold eyt lyght meyt wyl refreshys as chelyns lyde
 dys wylt werrys brochetz peyrchys and al frsch wylt cheel drynly wyl
 temporyt that yt be no ower starly no ower swet for i that tym they shuld
 kepp them from al swet thyng that they wyl not of yt and they shoold
 slepp long moynys and shoold not slepp on the day. ¶ That ys reul gene/
 ral for al tym as the sheppars q wyl ys mych worth agerys al seplines .
 That ys for to eyt they leys not thair appetyt so that they eyt newyr to
 ower mych sat wryte and fulnes. Item that al flech and frsch ys better
 rosyt thā sodden and that theys ar good to be rosyt aboue the greel

¶ Techyng for to governy the tym of sonner

¶ In sonner sheppars ar cled of coold clothys and lyght theyr shartye and
 shetye in the q wyl they ly in ar of lynt for aboue al clepthyng thair ys
 noon mor cooldar they haue dowblets of yllz and of stamyng & of smal
 clepth and they eyt lyght meyt as chelyns wylt wariys / heys / lappozdes
 cowynys / lettys / powrcelap / pcpons / ydrons / scurges / peyrs plomes
 and the frsch that we haue afor namyt . Et they wyl of al meyt that refres/
 hys . Et also they eyt altyel a oft. Item they dryl wyl or dryns afor the sown
 be hys . Et so wyls afor that the sown be goon to and wyls suffycantly
 of the sayd mettyes and thyngys that ar sowt for to gheue them appetyt .
 Et they shoold kepp them to eyt meyt that is ower salt and that they claw
 them not and they shoold drynly oft frsch watyr playet wylt sucre tyzan a
 watyr that refreshys and thys they do at al howys that they haue appe/
 tyt to drynly excep the howt that they eyt dryer or supper and that they
 drynly wylt wylt green and mynt wylt wather suffycantly . Also they
 shoold kepp them that they tra weyl not ower mych and that they shoold
 not effors them. For in that tym theyr ys no thyng that gre wyls them mor
 than for to eschaf them. Et in that tym they shoold kepp them to ly wylt
 wemē a they shoold baght them oft i coold watyr for the febyl theyt q wylt
 ys wylt in the body efforcyt be yt q wylt ys wylt owt. Et they shoold haue
 ewer mor wylt them sulier wylet other sulier and forgetz of the q wylt
 they shoold wylt altyel in al tymys. They shoold effors them in the mor/
 nyng for to host spyt and be neth the goodlyast that they may : wylt theyr
 handys wylt frsch watyr theyr mo wyls and theyr wylsages.

¶ Techyng for antom / september / october / nduember /

TIn antom sheppars ar cled as i pyrm tym go wyne of wo w reght thyly
 Et thys tym they saye gret dyspenses to cleenge them & to eat them blood
 for to temper the ho w mo wres of thair bodies / for yt ys the sayson of the
 zear that ys moost dangerous w of seplines / in the q wch perple was seplines
 nes happynnes. Et for thys they ept good capons cunys pychons that be =
 gynnys to fle and they drynke good wyne wth owt ower mych felling of
 them. Et in that tym they shoold keep them besyde that they ept no fruyt &
 they shoold drynke no water & that they wessh i no coold water oonly excep
 thair hondys and they shoold keep them weel that they wessh not theyr
 wysage. Et they say that the parson that eptt ne wte fr wte had ne wte
 the se were. They shoold keep thair heyd from coold in the nyght and in
 the mornynge and they shoold keep them that they slep not in the myd day
 and of ower mych tra weyllyng and that they thool notonger no thurst
 bot ept qwen they haueonger not that may be the moze wte and that
 they haue not thair stomak / weld.

Techyng gothe tym of wynter december / ianuer & february

In wynter sheppars ar cled of go wyne of wo w weyl thyly hys shorn
 furre wth todrys for yt ys the moost hept surryng that they may wse cat
 shennys ar good also ar co wyne hors and other furrengs that has long
 hept q wch ar thyly. Et in that tym sheppars epttys be yf and of porc and
 hart heynd and al wenayson perdyse / faysans / aprys / byrds and so wls
 of the re war wld and tam and the goodlest that they may haue. For yt
 ys the sayson of the zear that natur suffrys moost gret plante of meyt / for
 the naturel ept q wch ys redra wyng wth in the body and i that tym they
 drynke gret wyne e wte oon after thour complexxon wyne bastard wyne
 of owar two or thre tymys the weyl they wse of good sprys in theyr mes
 yttes. For that tym ys the moost hoole of al the zear in the q wch thair cū
 mys no seplines wth owt yt be by gret exces doyn to natur and by ewel
 go wernynge.



he sheppars says also that the pyrm tym ys hoot and mo wst
 of nat wres of the apr and complexxon of the sang wyne :
Somer ys hoot and dry and nat wte of the fyre and of
 the complexxon of the coler yly in the q wch tym they shoold
 keep them from al thyng that amows to hootnes and of
 al exces and of hoot meyttes. **A**ntom ys dry and coold &
 of the nat wte of the erth and of the complexxon of the melancoly in the
 q wch tym they shoold keep them that they maye no exces mo : thar i oon
 other tym for danger of seplines in the q wch that tym ys dysposyt. Bot

wynter ys coold and most and of the natwre af the watyr and of the com-
plexyon fle wmatylz that man shoold myd wayes hold hym for to se we
hopfully. ¶ Item heyr they shoold notyfy that al man ys mayd and for-
myt of the. iiii. elemens of the q wrych ewyr mor oon as domynacyon aboue
the others and abowe the q wrych the fyer as lordshyp ys callyt colle-
tyl that ys to say dry and hoot. He that the ayr as aboue lordshyp ys cal-
lyt sangwryn that ys to say hoot and mo wst he that the watyr as lordshyp
abowe ys callyt fle wmatylz. Et he that the erth has lordshyp aboue ys
callyt fle wmatylz that ys to say dry and coold. Of the q wrych complexy-
ons shalbe spoken in the begynnyng of the phyzomy mor largely.

Nescio quo cequo lēta papauere dormit.
 Mens: que creatorem nescit iniqua suum.
 Et iterum toto lingua crucifigitur orbe.
 Et iterum patitur dira flagelle deus.
 Factorum factura suum stimulante tiranno.
 Delictis factis desinit orba suis.
 Unde fames venit inde discordia regum.
 Unde cananeis preda cibisq; sumus.
 Unde premit gladius carnalis spirituales.
 Et uic versa spiritualis eum.
 Hinc subitos atropos predatrix occupat artus.
 Nec finit ut doleat peniteatq; miser.
 Hure uidebis igitur q̄ recta ligamina nectit:
 Immundus mundus hec duo uerba simul.

¶ Endyssh the physylz and techeng of
heclth of sheppars.

¶ follo wps theyr astrologye



Celum celi domino terram autem dedit filiis hominum. Non in uitui laudabunt te domine neq; omnes qui descendunt in infernum. Sed nos qui vnuimus benedicimus domino. Quoniam vidimus celos tuos opera digitorum tuorum lunam et stellas que tu fundasti. Quia subiecisti omnia sub pedibus nostris oues et boues vniuersas insuper et pecora campi. Volucres celi et pisces maris qui perambulant semitas maris. Domine dominus noster q̄ admirabile est nomen tuum.



wo wyl as shepares q̄ wylch leppes shepp i the feyld bȝth o wt ony lēnyng of lēes bot oōlþ be sum fygures q̄ wylch at in lytel tabyls of wod haue wndeſtondyng of the he- wyl of the ſyngys of the ſters of the planetz of theyr co wrys mo wryngs and propreties. Et ſynder thynngs co- tent in thys preſent compoſit and ſia endar of ſheppare the q̄ wylch re dra wryng and compoſyt of theyr kalendars and put in letter

fech w^{re} that e w^{re}ch oon map wnderfod as the^r lich the th^{ing}re aboue
fayd. fyrst we shoold wnderfod that the figur and the bypocryon of
the world the nomb^{er} and order of the el^{em}ens and the mo^ungs of the
he w^{re}ns appartenys to wnderfod to al man q^uych ys of fre condycyon
and of nobyl w^{re}t a yt ys oon fayr th^{ing} dylectabyl/proffytabyl/honeyr/
and necessayr for to haue synder othe^r cognos^{si}ans in especyal for the
astrology callyt of sheppars. And w^{re}t for yt ys to wnderfod the world ys
to w^{re}nd ys oon appel. Et after the w^{re}re sheppars yt ys not possyble to fayd
th^{ing} artefeyal mo^r reond than the world. Et yt ys compo^{si}t of he w^{re}n
and of the.iii. el^{em}ens in .v. p^{ri}ncypale partys. After yt shoold be w^{re}nd
derfod yt that the erth ys in the myddys of the world for yt ys the ewest
el^{em}ent. Aboue the erth ys the watyr and the se bot yt cowerys not al the
erth/ th^{at} to that the man and the bestys may l^{et} th^{at} ys oon party
dry and not cowerit and ys callyt the fars of the erth for yt ys as the fars of
oon man e w^{re}r mo^r bary and dyscowerit and the party q^uych ys cowerit the
se ys as the body of man q^uych ys cowerit and we se yt not. Aboue the
watyr ys the ayr that inclosys the erth and the se and ys dry w^{re}dyt in thre
regions oon la w q^u w^{re}t abaryt the besys and the brydys oon in the myd
dys q^u w^{re}t at the clowdys in the w^{re}ch at mayd impressyons as fyer flagh
tys th^{at} d^{re}ys othe^rers and ys euyr coold/ the th^{ir}d ys the most h^{er}e q^u w^{re}t th^{at} ys
ys nother rayn no w^{re}nd no thendyt no other impressyon and th^{at} ys su
p^{er}lye that t^u w^{re}chys yt as olynpius the q^uych t^u w^{re}chys the most h^{er}e regyon
of the ayr and el^{em}ent of the fyer ascendys w^{re}n to the he w^{re}n and the ey
mens wpholdys the he w^{re}ns as pylars sustenant oon hows of they mon
tarys th^{at} ys oon in affylz the q^uych ys nother la w no collys bot cleyn
and w^{re}n w^{re}thyl for ys ryght gret clarte for so mych as the watyr ys mo^r
cleyn than the erth the ayr ys mo^r cleyn and l^{et}ht ar than the watyr and
of so mych the fyer ys mo^r cleyn l^{et}ht ar and faryer than the ayr a he w^{re}ns
to the equy pollent ar al mo^r clere and mo^r faryer than the fyer the q^uych
to w^{re}ngs w^{re}th the mo^ung of the he w^{re}n a nereft regyon of the ayr also
i the w^{re}ch at ingedyt comettee q^uych ar callyt sters for caus that they ar
shynant and mo^r ys as the sters. After sum sheppars the fyer ys in w^{re}th
yl for the subtilte of yt and not for the gret clarte for of so mych that oon
th^{ing} ys cleyn of so mych yt ys mo^r w^{re}thyl for so mych we se w^{re}th sters
and not the fyer al the el^{em}ens w^{re}thyl ar w^{re}thyls for they w^{re}ndlynes
for the myxtyon of the aon w^{re}th the othe^rs. The he w^{re}ne proprely ar not
e w^{re}n no l^{et}ht no hard no soft no h^{er}t no coold no the^r faue no sawe no
go w^{re}t no co w^{re}l^{et} no so w^{re}nd no othe^r fyer l^{et}z q^u w^{re}stys bot speliand in
proprely as for be th^{at} infl^uens they ar h^{er}e sawe w^{re}st coold effectyf a
bestys delynes and l^{et}htys and they sayd speliand proprely coold ar ept

alwates they ar proprely a lynd by dynensyon and mesur/a not of turpe & tud or ob/curpte no of other q walytez. In the q wpych they not be oftern not other party be adio wpyt no talyzpy a way no they may not be mapd mor no les no to be of no other fygure may not be fygurpt other fygur thā spe= rplz no be corruppt no alterpt no rest no reto wpy of other maynays no son nat no lattar no in al no in party no haue them other wps bot after thet cōmon cōwis wpyth owt pt war by myralyz of god and for thys ar the heurns and the steys of other nat wps a the thyngys of the elymens and the thyngys q wpych ar composet the q wpych ar ryght mo wabyt a cor= ruptybl.



The elymens a thyngys q wpych ar composet ar icloset wpyth i the i rest he wpy as the zoolz of oon neg ys incloset wpyth in the q wpych the serf he wpy ys incloset in the segund a the segund wpyth in the thryd and so of

the others. The first nerest of the elymens is the he wyn of the mo wñ. After is the he wyn of mercurius. After is the he wyn of venus. After is the he wyn of the iowñ. After is it of mars. After is of iupiter. Et after it of saturnus. Et they are the he wyn of the planetz after theyr order. The. viii. he wyn is of the sterres fyrst & they are namyd so for caus that they mo we al be re wt a l of oon magnet the wch the planetz doys not so. ¶ Et aboue is the first mobyl in the q wch apperys no thng that the sheppars may see. Sum sheppars sayes that is oon callit immobyls for that that to wryns not aboue the q wch that is oon other h wch is of crystal aboue the q wch is the he wyn inperyal in the q wch is the tro wñ of god of the q wch he wyn it appartens not to sheppars to speylz bot oonly of the first mobyl and that contens al to godder they cal the world. Of oon thng the mer weyl gret umly that is how god dystribus the sterres that he put non in the. iij. he wyn bot as put so magnar in the. viii. he wyn that they may not be nombryt and in the other. vii. that is bot in ych oon oonly they are callit the so wñ and the mo wñ and they apperys by the figur aboue.

¶ Of the mo wñg of the he wñs and of the planetz.



wn mouement of the he wñs and of the planetz q wch expedys the wnderstodng of sheppars as is the mo wñg of the firmament in the q wch at the sterres first mobyl in oon hondreth year of oon degie & the mo wñment of the plane-tes in theyr epytelys and of the q wch how weel that the sheppars be not rgnorans of al so they mayl not here no mencyon for it suffys to them oonly of two q wch of oon is of the oryent in the occydent aboue the erth and of the occydent in the oryent by wnder neth q wch is callit the dayly mo wñg that is to say mayd from day to day in. p.iiii. ho wñs be the q wch mo wñg the. iij. he wñ is the first mobyl q wch drawys wth the self & maylrys the others to to wñ that is the he wñs wch is aboue it. The other mo wñg is of the. vii. planetz that is of the oryent in the occydent and be aboue the erth and is contrary to the first and at the two mo wñgs of the he wñ that sheppars wnderstodys weel that they be opost so do they continually and as possybl as they shaw be exempel. ¶ Of oon shep aboue the watyr com of oryent in occydent and oon man war wth in the sard shep in the party to wart the occydent and that the sard man of is proppr mo wñg dyd go wth in the shep sofly ageris the oryent. Such lyke the planetz are boorn wth theyr he wñs of the oryent in the occydent be the dayly mo wñg of the first mobyl bot mozt sayllar and other wñs thā the sterres fyrst be theys

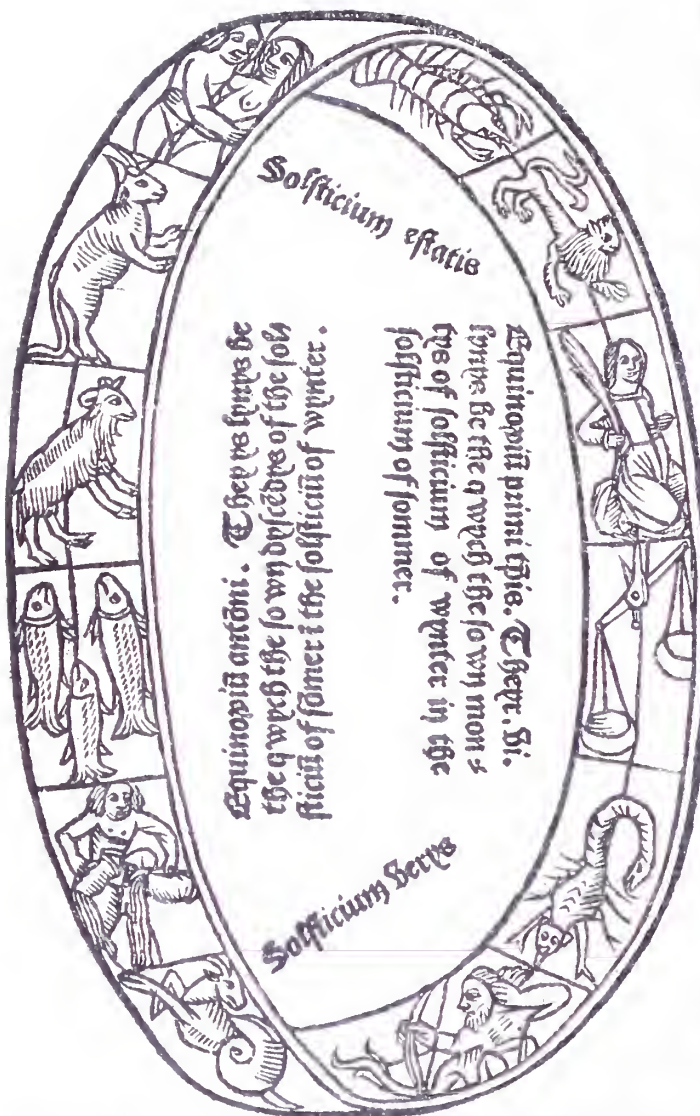
that e wrych oon planet has vs proppr mo wping cōtrary to the mo wpinge of the sternys be them self i oon moneth the mo wñ makys oon to wryng les abowt the erth than doys oon stery fyvet and the so wñ oon to wryng les in the zeat and the other planetz in certan tyn e wrych oon after the quantyte of vs proppr mo wping . So apperys that the planetz mo wys at two mo wpinge . Sum sheppars saye that pole be ymagynacyon that al the he wens cesset of mo wping of the dayly mo wping that ys of the oryent in the occydent & that the mo wñ mayd oon turnyng or oon cyrcwyt go and of the occydant in the oryent / in so mych of tyn al lestes now .xxxiiij. days or thair abowt / and saturnus in .xxx. zeat or thair about . For now they mayk to wryngs and ce wol wyons and suffelyst theyr proppr mo wrys in oon spars of tyn heyr nampt . The proppr mo wping of the planetz ys not al ryght of the occydent in the oryent : bot yt ys as in byhaps & that seys the sheppars sensybl . For q wen sheppars be holdys oon nyght the mo wñ be for oon stern the segund nyght or the thryd they se yt be hynd and not al ryght the oryent bot yt shalbe oon tyn drawyng to wart the septentrion and other tymys to wart the myd day and thes ys for the caus of latyt wd of zodyak in the q wrych ar the .xiiij. syngys wnder the q wrych mo wys the planetz .

Of the equynocyal and zodyaque the q wrych ar in the .ij. he wñ the q wrych contenyys the firmament and the others wnder yt .

In the conce we of the first nobyl sheppars they ymagynyt to be two cyrclys and they ar really the oon smal as oon thryd and they callyt the equynocyal and the other large in the maner of ood gyrdel that ys large or of oon hat of floure the q wrych ys callyt zodyak and yt as two cyrclys follow and yt a they dy wyd the oon from the other egaly bot not ryghtly for the zodyak growys in byhaps and the places q weyr they grow ar callyt eqwynoxys . For to wnderstonde the eqwynocyal we se al the he wñ to wry of the oryent in the occydent and yt ys callyt the dayly mo wping / they shoold ymagyn oon ryght lyn q wrych passys by the myddys of the erth q wrych clumpe of oon eynd of the he wñ to the other abowt the q wrych ys mayd thys mo wping and ys two eyndys ys two pontys in the he wñ the q wrych mo wys not and they ar callyt the pole of the world the q wryth ap perys e wryt to us and ys the pol arctyquylor septentrional and the other ys wnder the erth e wryt m: ped callyt the pol antartyl or the pol a wstral in the myddys of the q wrych poles in the first mobyl ys the cerkyll eqwy =

noppal ewynly dyſtant in oon party as in oon other of the poles and af-
 ter thys certeyn ys mapd and meſuret the dayly mo-ving of. xxi. ho wry-
 ſe that ys oon day natural & yt ys callyt eqwynoppal for thys qwen the ſo-
 yn ys thair the day & the nyght ar hoot by hal the world. The large zodpalz
 as yt ys ſayd in the fyrſt mobyle and alſo yt ys as oon gyrdyl gently ſtoyt or
 fygure of ymages of ſyngys et fygure ſo wttely and weel composyt of
 ſtecrs fygure as of charbo wncles ſhynant as pcyo ys ſtoones ful of gret
 wercus ſet be meſtres ryght nobyllly grathyt in the qwynch zodpalz at.iiii.
 pynccpals poynys qwynch dywrydes them ewynly in.iiii. partys oon hyc
 culyt ſolſticium of the ſommer of the qwynch qwen the ſo-yn ys entyt in
 cancer & yt ys the moſt long day of ſommer. Don other law ys callyt ſolſti-
 cium of wynter to the qwynch qwen the ſo-yn ys entyt in capricornus/and yt
 ys the ſhortaſt day of wynter. Don other way ſays the eqwynpal of antom
 that the ſo-yn entys in lybra in the moneth of ſeptember. Et the other ys
 callyt eqwynoppal of pynntem qwen the ſo-yn entys in aries in the mo-
 neth of mars. The qwynch.iiii. partys dypdydes ewyrych oon in thre ewyn
 partys and they mayl. xii. partys qwynch ar namyt. xii. ſyngs : aries/tau-
 rus/gemini/cancer/leo/uirgo/libra/ſcorpio/sagittarius/capricornus/a-
 quarius/piſces. Aries begynnys in the eqwynoppal and coſys the ſayd zo-
 dpalz and qwen the ſo-yn ys thair he begynnys to declyn/that ys to ſay to
 dia w neyr to the ſeptemtrion that yt ys to wart ws and extyndes to the
 oryent after ys taurus the ſegund gemini the thryd and ſo of the others as
 the fygur heyr after ſha-ys. ¶ Item ewyrych oon ſyng ys dywrydet in
 xxx. degrees & they ar in the zodpalz. iii. hondreth. lxx. degrees ¶ Item ych oon
 degree ys dypdydet by. lxx. of momens ewyrych oon moment in. lxx. ſecous ych
 oon ſegund in. lxx. of thryddys/and thys dywryſon ſuffeys for ſheppare

¶ Sheppars puttys oon darypacion ſo wryl in the heurn vnderſtondyng/ & yt
 ys for the ſtecrs fygure ar not vnder the ſelf degrees i the fygure of zodpalz
 qwen they war creat for to the caus of the mo-ving of the firmament
 in the qwynch they ar ageyns the fyrſt mobyle in oon hondreth zeat of oon
 degree for the qwynch chanchyng the ſo-yn may haue oon other regard to
 oon ſtern and other ſparyſpacion that he had not the tym by paſſyt a ſelf/
 wryes qwen the booke ys war mapd be thys that the ſtern has chanygt hys
 degree or the ſyng wnder the qwynch yt was and thys cauſys them to faſhe
 off tymys that malys pynoffpacion and iugemens to cum .



Al cerkye of the heuyn ar smal excep the zodyak q wch ys large & contens longnes thre hondreth. lxx. of degrees and in largenes yt ys dywyd yt be treght myddys. vi. degrees ys in oon sed and. vi. other and thes mayd be oon lxx nampt eclyp= tylz the q wch es clyptylz ys strept and way of the so wn / for ne wre the so wn depar= tis aboue that lxx and so yt ys ewer mor i the myddys of zodyak bot in the other planetz ewer mor they ar of oon sed or of o= ther of sech oon lxx wreth o wth yt be qwen they ar in the hepd or in the tap of the dra

gon as the mo wn ys al the moneths yt passys t wo tymys and yf yt happen nys that yt beys qwen yt rene wys yt ys eclyps of the so wn and yf in ful mo wn a that yt be wnder the nadyr of the so wn yf yt treghtly yt ys eclypsa general yf yt be bot oon party they se yt not. Qwen ys the eclyps of the so wn they se yt not be al the clymatz bot deyl in sum clymat ooly bot qwen yt ys eclyps of the mo wn yt ys general be al the ert3.

Of the two gret cerkyles that ys oon of the me-
rydren and the other orizon that follo wps the oon
other and gro wps ryghtly.



Merydren ys oon gret cerkylymagen in the wyen q wrych
passys be the polles of the world and be the point of
the he wyen a ryght aboue o wr heyd : the q wrych ys cal-
lyt zenrych and alwayes that the so wyen ys cumyt of the
orizont wy to thys cerkyll yt ys mydday for that yt ys cal-
lyt merydren and hys the myddys of the cerkyll aboue
the erth a the other wnder neyth q wrych passys for the point of myd nyght
ryghtly opposyt to zenrych and q wen the so wyen t wechys that party of the
cerkyll yt ys myd nyght and yf oon man goys to wart the orizont or to wart
the occydent he as new zenrych and new merydren : and yt ys alwayes oon
for that yt ys sommar myd day to them q wrych ar to wart the orizont and
they q wrych ar to wart the occydent a yf oon man ys ewer mor in oon plays
yt ys merydren ys ewer mor oon/or yf he go ryght ageris the mydday or
to wart septetron bot yf he may not remoyf bot that he haue other zenrych
and theyr two cerkyls merydren and orizon they follo w oon other ryghtly

Oryzon ys oon gret cerkyll q wrych durydes the partys of the he wyen the
q wrych we se of yt and the q wrych we se not and sars sheppars yf oon man
war in oon. E wyrlond he shoold se ryght the myddys of the he wyen the
q wrych the cal theyr emysper that ys to say the myddys of the speer and yt
ys orizon iornmand al most to the erth of the q wrych orizon the centre ys
the myd plays a the plays in the q wrych we ar . So ewerch man ys ewer
mor in the myddys of ys orizon and zenrych ys the pol and so as oon man ys
transportyt of oon plays in oon other he ys in other plays of the he wyen and
as oon nother zenrych and oon other orizon . Al orizon ys ryght or oblyk
they haue ryght orapson that dwellys wnder the eqwynoppal / for theyr
orizon interseq we and dwydes the eqwynoppal ryghtly be the two poles
of the world sych wps that noon of the poles ys not alefyt aboue orizon
no oppresyt wnder neyth . Bot they the q wrych dwellys other places bot
wnder the eqwynoppal they haue thar orizon oblyk for theyr orizon fol-
lo wps a dwydes the eqwynoppal in byhays and not ryght a yt apperys to
them al tyme oon of the polles of the world alefyt aboue theyr orizon a
the other ys ewer ydng to them that they se yt not les no mor after the
syndr dwellynge and after that they ar of lenght from the eqwynoppal /
and the zenrych ys the .iii. party merydren or the myddys of the dayly arl
of the q wrych two bowndys aboue the orizon. **T**em a of the pol wy
to the eqwynoppal ys the .iiii. party of al the roondnes of the he wyens and
also of the cerkyll merydren sen yt passys be the polles and corrys the

eqwynoppalrightly. **E**xampyl of the orizon of parcs after the oppo-
 nion of sheppars aboue the q wpc̃ orizon they say that the pol ys alefyt
 p̃li. degrees and that of the loyizon wh to zenych q wpc̃ ys the. iiii. par-
 ty of the cerkyll merpdyen ar. lxxxv. degrees and of the pol wh to zenych
 ar. p̃li. degree and of pol wh to the solsticiū of sommer ar. lxxiii. degrees and
 of solsticiū wh to eqwynoppal. p̃p̃iii. degrees and al of pol vñ to the eq wy-
 noppal. lxxxv. degrees q wpc̃ ys the. v. part of the roondnes of the he wñ
 & of the eqwynopium wh to solsticiū of wynter. p̃p̃iii. degrees and of sol-
 sticiū vñ to loyizon. p̃viii. degrees in the q wpc̃ solsticiū ys the sown in
 the howr of myd day the hyst day of sommer and than he entrys in cancer
 and yt ys the mor nereft to zenych & others of ovr partys habytabyt that
 may be and qwen the sown ys in solsticiū of wynter the shortast day of
 al the year at the howr of myd day entrys in capricornus and that solsticiū
 ys not alefyt aboue parcs bot. p̃viii. degrees the q wpc̃ alefytngs we may
 fynd alefytly so that we wnderstonð oon oonly / and in e wpc̃ oon res-
 gyon sych lyl after the sytt wacyon.

Of t̃wo other gret cerkylls of the he wñ
 and of. iiii. smal.

Two gret cerkylls ar in the he wñ namyt collo wercus the q wpc̃ dy-
 wydys the he wñe in. iiii. partys egals and they gro w rightly passat oon
 be the polles of the world and be the t̃wo solsticiūms and the others be the
 pollys also and the t̃wo eqwynopys. The fers̃t of the t̃wo smal ys callyt
 cerkyll artyl the caus of the pol zodyak abowt the pol artyl & ys sychlyz
 as to hys opposyte namyt cerkyll antartyl. The other t̃wo ar namyt tre-
 pycq we / the oon of sommer the other of wynter. The troppyl of som-
 mer ys caus of the solsticiū of sommer the begynnyng of cancer / and tro-
 pyl of wynter of the solsticiū of wynter ys the begynnyng of capri-
 cornus and they ar ewynly dyfant the oon cerkyll of the other. Hery they
 shoold notys̃ that the dyfians of the pol artyl to cerkyll artyl and the
 dyfians of the pol troppyl of sommer to the eqwynoppal of the troppyl
 of wynter & of the cerkyll antartyl of the pol ar t̃wo gydder. p̃vii. degrees.
 The q wpc̃ put away of the q watter eit wys the pol & the eqwynoppal
 q wpc̃ thare ys. lxxxv. degrees yt restys. p̃liii. degrees q wpc̃ ar the dyfias
 eit wys the troppycq we of wynter and the cerkyll artyl / and thyr cerkylls
 ar callyt lytel for they ar not so gret as the others alwayes they ar dy wy-
 sytt e wpc̃ oon be. cc. lx of degrees as the most gret.

**Of leſtyng and of the reſconſyng of
the ſyngys in the ſorcyon.**

Oryzon and empyſſeyr deſſerue / for oryzon ys the cerchyl q wpech deuydes
the party of the he wpe of the q wpech be ſe of yt aboue the erth a the q wpech
we ſe yt not / and empyſſeyr ys that party of the he wpe aboue the erth that
we ſe. **I**tem oryzon the q wpech mo weys not bot as we moſt we of oon
plays in other / bot empyſſeyr to wryte cōtynually / for oon party leſtye a aſc
cendys aboue o wr oryzon a the other party ydys a deſcendys wnder neyth .
So oryzon leſtye not no ydys not / bot yt that cūmpe aboue leſtye a yt that
goyes vnderneath ydys. **A**theredyan alſo leſtye not no ryſys not. **E**q wpe
noppal ys the io wrnal cerchyl q wpech leſtye and ydys regulary ſo mych in
oon ho wr as in oon other and at in .xxiiii. ho weys. **T**he zodyak ys oon
large cerchyl and oblyl in the q wpech at the ſyngys leſtye a ydyng al in oon
day nat wral / bot not regulary / for yt leſtye mor in oon ho wr than in
oon other for ſo mych that o wr orayſon ys oblyl and dy weydes the zodyac
in two partys q weyr of the oon ys al tym aboue o wr oryzon and the other
part wnder neyth. So the half of the ſyngys leſtye them ſelf aboue o wr
oryzon e wpech oon day artyſſeyal ſo mych be yt lytel or long and the other
myddys be nyght q weyr for yt ys ghanant that the dayes q wpech at mor
ſhort than the nyghtys and the ſyngys leſtye mor ſoonnar i the long dayes
and mor at laſſer a ſo the zodyak leſtye not regulary in hys partys as the
eq wpe noppal. **B**ot thare ys t wo tymys the zear warpacyon for the half of
the zodyak q wpech ys of the begynnynge of aryes wv to the eynd of wpego
al to gydder puttys alſo mych of the tym to leſt as the half the eq wpe noppal
q wpech ys on the ſed of hym and they begyn to leſt in oon moment and they
eynd in oon moment alſo **B**ot thys myddys of zodyak leſtye in the begyn
nyng ſoonnar a thys myddys of the eq wpe noppal nor at laſſer and yt ys cal
lyt leſtyng oblyquely. **I**tem the other myddys of the zodyak q wpech ys
of the begynnynge of libra wv to the eynd of piſces and the myddys of the
eq wpe noppal q wpech ys beſpd hym begynnye a le weys to leſt to gydder bot
the eq wpe noppal in thys party leſtye i the begynnynge and mor ſoonnar and
the zodyak mor at laſſer / and yt ys callyt leſt nyght the q wpech ys e wpe
mor lyghtyr than the eq wpe noppal atthā the zodyak ne wertheles they eynd
both to gydder. **E**xamppyl for the t wo mo wenges q wpech at callyt as yf
t wo men dyd go of parys to ſaynt denys and that they partyt both to gyd
der and at the begynnynge the oon dyd go ſo wſthar than the other and the
other mor at laſſer / and he q wpech goys mor ſorynar ſhalbe mor ſoonnar
in the myddys of the way than the other. **B**ot yf of that plays he q wpech
as goyng dyd go mor at laſſer and that the other dyd gang ſo wv / alſo ſo w

shalbe the oon man at saynt denys as the other . ¶ **T**em the half of zodrak sen the begynnynge of cancer wñ to the eynd of sagittarius in lestynge beres mor than the half of the eqwynoxpal so that half lefetye al ryght and the other half of zodrak lefetye obliquely.

¶ **O**f the dyuysyon of the erth and of the regyons .

¶ **B**efor that we speyk of sternys and wnderstondyng that the sheppars has we shal say of the dyuysyon of the erth and of theyr partys to thare oppenyon . ¶ Weyr for yt ys to notyfy that the erth ys al ro wñd and for thys so as they go of oon lond in oon other or in oon other loyizon than they se: & apperys oon other party of the he wñ / and yf oon dñd go of septē troyen ryght to wart the myd day the pol artyk shalbe to hym les alefetye and shal appeyr neryer the erth: and yf he dñd go in the contrary yt shal ap= peyr to hym mor alefetye aboue hys oryizon be the .xxx. party of the .vi. party of the arlk merydñen: he shal haue passyt the .xxx. party of the .vi. party of half of the cyrkyl of the erth and the pol shalbe lefetye les of oon degre of the cyrkyl of the erth and the pol shalbe to hym les alefetye of oon degre / than of the degre of the abo wt goyng of cyrcuyt of the erth of the wñch al the degres to gydder ar. cc. lx. and contenyis oon degre of the erth plui. legs and oon half or thare abo wt. ¶ Et as the speyr of the he wñ ys dy uydñt be the .iiii. les cerkyls in .v. partys callyt .v. zones. So the erth ys dy uydñt in .v. regyons . ¶ Of the q wñch the fyrst the pol artyk and the cerkyl artyk . The segund ys ett wñs the cerkyl artyk and the tropycq we of sommer . The .iii. ys ett wñs the tropycq we of sommer and the tropycq we of wynter . The .iiii. ys ett wñs the tropycq we of wynter and the cerkyl antarkyl . The .v. ys ett wñs the cerkyl antarkyl and the pol antarkyl. ¶ Of the q wñch regyons of the erth sum sheppars says that the fyrst and .v. ar inhabytabye for ower gret cooldnes for they ar ower far from the so wñ . The thryd q wñch ys myd way ys owr neryer the so wñ & wñder the streyt and yt ys inhabytabye for the mych gret heyt . The other two partyes the segund and the .iiii. ar not ower neryer the so wñ no other far from yt so they ar temperyt in heytñes and cooldnes for that they ar habytabye yf theyr be no other impessment and possybel that yt be so wñ and yf yt be possybel to pas to regyon wñder the way of the so wñ callyt zone toytida for to go of the segund i the .iiii. for sum sheppars they had passyt they had spolyñ q weyr for they say that thare ys no regyon habyt bot the segund in the q wñch we and al other ly wand ar.

**¶ Of the waterpon q wch ys for sendy habyta-
cyons and regyons of the erth.**



he sheppars says yf yt war possybl yf the erth war ha:
byrt al abowt puttand the cas that yt be so. First thei
that dwellys wnder the eqwynoppal as in al tymys the
dayes and the nyghtys egals and as the two poles of the
world in two angletz of theyr loypon and they may se al
the sterys qwen they se thows two poles and the so wñ

passys two tymys the year be aboue theyr hedys and yt ys qwen they pas
be the eqwynoppals. So the so wñ ys thair be oon half year to wart the
pol artyl and be the other half to wart the other pol and for thys they
haue two wynters in oon year wth owt gret coold the oon qwen be haue
wynter the other qwen we haue sommer. Seychly they haue two som-
mers in oon in mars qwen be haue prymtym the other in september qwen
we haue antom by thys they haue.iiii. solsticyons t wo hye qwen the so wñ
passys be theyr zenychz and two law qwen be declyny of oon part in oon
other and so they haue.iiii. shadowes in the year for qwen the so wñ ys in
the eqwynoppys two tymys the year in the morning thair shadow ys i the
occident and at e wñ in the oryēt and in the mydday they haue no shadow

Bot qwen the so wñ ys in the syngs septemtrionals theyr shadow ys
to wart the party of the syngs meredyronals and of the contrary. ¶ Se-
gundly they that dwellys ett wys the eqwynoppal and the troppeqwe of
sommer as seychly two wynters and two sommers and.iiii. shadowes in
the year and not defferens of the fyrst bot that the oon as mor long dayes
in sommer and mor short in wynter for as the eqwynoppal alenghtys the
day in sommer and in thys party of the erth ys the fyrst climat and nyr
the half of the segund and yt ys namyt arabye in the q wch ys ethyoppens

¶ Thyrply they that habytys wnder the troppeque of somer as the so wñ
aboue theyr hedys and the day of solsticium of somer as the myd day and
al the remanent of the year as thair shadow as we bot mydday mor les
than we and thair ys a party of ewithoppe. ¶ Fowrtly they q wch ar
ett wys the troppeqwe of sommar and the cerkyll artyl as the dayes mor
at lenght of the eqwynoppal and mor co wre in wynter and as newer the
so wñ aboue thyr heyd no to wart septemtrion. ¶ Et that partye of the erth
we dwel. ¶ Fyftly they q wch dwellys wnder the cerkyll artyl or eclyp-
tyl of zodysal theyr loypon and qwen the so wñ ys in solsticium of som =

met ydes them not / and they haue no nyght oon day nat wrel of .viii.
ho wps spech lyl q wen the so wn ys in solstycum wynter ys oon day na=
t wrel that they haue contynuelly q wen the so wn ryses not. ¶ The
vi. they q wrych ar wnder ett wps the reryl they haue in somer alsendy
days nat wrels in the q wrych makys to the oon day artyfycal swyth owt
nyght and also in wynter at sendy dapes nat wrels in the q wrych they ha=
ue ewyr mor nyght and in so mych as they draw neyr the pool in so mych
as the day artyfycal of sommer mor gret and abaydys in oon plays oon
weyl and othe oon moneth in other two or in other thre or mor and pro=
porcionally the nyght of wynter ys mor gret for sum of the syngys ar ewyr
mor aboue theyr loryzon and sum wnder neth ewyr mor and in so mych as
the so wn ys in the syngys aboue yt ys day in so mych ys the so wn as in
the syngys wnder neythyt ys nyght. ¶ The .vii. they q wrych dwellys
ryghly wnder the pol as the half of the zear the so wn abowe theyr lory=
zon q wrych dwrydys the syngys .vi. hys and .vi. law q weyr for q wen the
so wn ys in the syngys q wrych ar hys and to wart they haue contynuel day
and q wen yt ys than to wart the myd day they haue contynuel nyght so
they haue in the zear bot oon day & oon nyght. Et as yt ys sayd of the erth
to wart the pol artyl they may wnderstond of the others and heys habyta=
cyons to wart the pol antartyl. ¶ Drypyn of the erth and oonly of the
habytacyds q wrych ys. ¶ Sheppars and others as they drypyn the erth
habytabel in .vii. partys the q wrych they cal clymas and na mes the. The
fyrst clymat dyameroes. The segund clymat dyatenes. The thryd clymat
dalypendy. The .iiii. clamat dearchodes. The .v. clymat dyaromes.
The .vi. clymat dyaborystenes. The .vii. clymat darypheos. Of the
q wrych ewrych oon as thair langnes determynat & thair largeues also
and offe mych as they ar mayd of eqwynoppal they ar of so mych large &
long and procedys of the langnes of the orynt in the occydent and in lar=
gynes of the myd day to septemtrion. The fyrst clamat after sum shep=
pys contenyys of largynes the half of the cyrcum of the erth / the q wrych ys
oon hondreth tho w sand and two hondreth legs so they shal haue .l. Ad.
and oon hondreth legs. The segund clymat ys mor short and les large
and the thryd mor than the segund and so of others be the les makynge of
the erth cumand to wart septemtrion for to wnderstond q wrych ys to
say clymat yt shoold be wnderstod yt that clymat ys oon spays of erth ega=
ly large of the q wrych the lenghtnes ys of the orynt in the occydent and
ys largynes ys cumand of the myd day and of the erth weyl habytabel
to wart the eqwynoppal drawand to septemtrion so mych as oon horloge
changys not. For in the erth habytabel the horloges changys them. .vii.
tyme in largynes of clymatz yt ys necessarye to say that thair ys .vii. and

qweyr ys the warpacyon of horloges and ys the dyversyte of climatz how
 weyr that sech oon warpacyon shoold be properly preser in the myddes of
 the climatz not in the begynnynge no in the eynd for neyrnes and conuenas
 of oon to oon other. Item in oon climatz thare ys e weyr mor oon day arty =
 fycpel of sommer mor short than the other the climatz and thys day sha =
 weyr the deferans in the myddes of ewerch oon : goodspat in the begyn =
 nng or in the eynd the qweyr thng may be wnderstonde sensybel wth
 the \mathbb{E} for to iuge the deferans of the climatz. Et yt ys to not that wnder
 the eqwynoppal the dayes and the nyghtys in al tymys ar ewyn ewerch
 oon of. xii. howrwe bot cumant to wart of septemtrion the dayes of so =
 mer wappe lang and to dayes of wynter wappe short and in so mych as
 they draw neyr the septemtrion in so mych the dayes growe sech weyr
 that in the eynd of the latter climatz the dayes in sommer ar mor gret in
 howrwe and oon half mor than they ar in the begynnynge of the fyrst and
 the pol ys mor alefyt of. xlviii. degrees in the begynnynge of the fyrst climatz
 the most long day of sommer as. xii. howrwe. xlv. momens and i the
 myddes of the climatz the longest day as. xiii. howrwe. xlv. pol alefyt. xvi.
 degrees and lefys ys largenes wñ to the most long day of sommer ys. xiii.
 howrwe. xlv. momens and the pol alefyt. xlv. degrees and oon half the weyr
 largenes as two hondreth and. xlv. lxxv. of erth. Item the segund climatz
 begynnys qweyr yt the eynd of the fyrst and the myddes ys at the most
 lenght and as. xlviii. howrwe and oon half and the pol ys alefyt. xlviii.
 degrees aboue the loyizon and. xlv. and lofys ys largenes wñ to the most
 long day and as. xlviii. howrwe. xlv. momens and the pol ys alefyt. xlvii.
 degrees and half and conteyns thys largenes two hondreth lxxv. iustly
 The thyrde climatz begynnys in the eynd of the segund and ys myd plays
 ys in the most long plays qweyr ys the most longest day and as. xlviii. howrwe
 and. xlv. momens and the pol ys alefyt. xlv. degrees and. xlv. momens
 and ys largenes excedys wñ to the most longest day ys. xlv. howrwe
 xlv. momens and the pol ys alefyt. xlv. degrees and. xlv. momens The
 iiii. climatz begynnys at the eynd of the thyrde and ys myd plays yt ys of the
 most longest day at. xlviii. howrwe and oon half and the pol ys alefyt at
 xlv. degrees and. xlv. momens ys largenes lefys wñ. to the most longest
 day howrwe and. xlv. momens and the pol ys alefyt. xlv. degrees and
 conteyns of the erth ys largenes oon hondreth. l. lxxv. The. v. climatz
 in the eynd of the. iiii. and ys myd plays ys oon the most longest day
 at. xlviii. howrwe and. xlv. momens and the pol ys alefyt at. xlv. degrees
 and. xlv. momens and lefys thys largenes iow to the most longest dayes ys
 xlv. howrwe and. xlv. momens and po' ys alefyt by. xlviii. degrees and a half
 and ys largenes conteyns of the erth oon hondreth lxxv. and. xlv. The

Bi. climat begynnys in the eynd of the .v. and ys myd plays ys most long
 day ys. .xv. howrys and oon half and the pol ys alefyt aboute the loppzon
 .xv. degrees and .xxiii. momens the qwech ys largynes lefyt the most
 longest day .xv. howrys and .xv. momens the wch ys largynes as oon
 hondreth lyeys. The. vii. climat begynnys in the eynd of the .vi. and
 and ys myd plays ys oon the most longest day at .xvi. howrys and the pol
 ys alefyt .xviii. degrees and .xl. momens ys largynes attendys wth to the
 most longest day at .xvi. howrys .xv. momens and the pol ys alefyt .l.
 degrees and oon holf and conteny the largynes of the erth .iiii. .x. .xiii.
 lyeys.

CDon mer wepily we consyderacyon of the gret w^oder
 derforyng of sheppars.

CBe yt put the cas that after the longnes of the climatz that they may
 go abowt the erth goyand to wart the occydent so mych that they may go
 abowt a reto wry in the plays qwey they ha we partyt saye than su shep
 pars the fe w wryth o wt fa wlt bot they mayl that turnyng. They say tha
 be caus of oon exampyl that oon man mayd thys to wryng in .xii. nature
 dayes goyng regularly to wart the occydent and begowth and the sowyn
 of myd day and that he passyt e wrych oon naturel day the .xii. partyes of
 the cyrcuyt of the erth and .xxx. degrees mor ower and that he returnyt in
 the moornyng to the meridyen of that man and so shal haue that man ys
 day and nyght of .xxvi. howrys and shalbe mor long be the .xii. partye of
 oon day naturel that ys he restyt : qwey for yt follo wys of necessitye that
 in .xii. naturel dayes that man shal haue oonly .xi. days and .xi. nyghtys
 and sum thyng and that the so wry shal nat rps to hym bot oon .xi. tymys no
 shal not yed bot oon .xi. tymys for oon .xi. dayes and oon .xi. nyghtys e wry
 rch oon and e wrych oon nyght of .xxvi. howrys ar .xii. naturel days
 e wrych oon day .xxiii. howrys. **C**Item be sych lyk consyderacyon that
 yt apperyt that oon other man that wold mayl that to wryng goyng
 to wart the oryent and had ys day and nyght mor short than yt ys oon na
 turel day of t wo howrys & that ys day & nyght shal not be of .xxii. howrys
 Than ys he mayd that to wryng in the tym that ys to say in .xii. natu
 rel days yt shal follo w be necessitye that he shal haue .xiii. days and lytel
 mor. Also ys ioon mayd the to wryng to wart the occydent & peter to w
 art the oryent and that robert shoold abyde in the plays qwey they partyt
 the oon and the other and that also peter sayd that thair ys t wo days and
 t wo nyghtys mor than ioon and that robert qwech as restyt hym oon day
 les & that peter has oon day mor than ioon how weel that they haue mayd
 that to wryng in .xii. naturel days in oon hondreth or in .v. year yt ys al
 onys & thys ys sayd to consyder et wry the sheppars as ioon and peter ar

climpt both in oon day þ put the cas yt war so wunday and that ioon sayd
ys war setterday and that peter sayd yt war monowday and robert sayd
yt ys so wunday.

¶ Of the pommeau of the he wgn.

¶ After this that aboue sayd ys we di heyr to spelz of sum sterns in par-
tyculer and fyrst of yt that sheppars callys the pommeau of the he wgn
or the stern of the north q weyr for we shoold wnderstod that sensybel we
se the he wgn to wgn of the orient i the occydet be the dayly mo wgn / that
ys of the fyrst mobyl the q wgn makys them aboue the poyntrs contrary =
o we or oposytes q wgn ar in the polles of the he wgn of the q wgn the oon
apperys to us and yt ys the pol artyl and the other we se not that ys the
pol antartyl or of the myd day q wgn ys ewyr ydng wnder the erth.
Neyr the pol artyl the q wgn appartenys to we ys the stern the q wgn
the sheppars callys the pommeau of the he wgn be the q wgn they haue
cognorssans of other sterns and partys of the he wgn: The sterns
q wgn ar neyr of this pommeau goyes neyr aboue the erth & they ar they
that makys the chariot & sundry others and they q wgn ar sum tym far
goyes sum tym aboue the erth as the so wgn and the mo wgn and other pla-
netys and sterns.

¶ Of the andromede stern fyrst:

¶ Aris oon sng hoot and dry the q wgn go wernys the heyd of man &
the fays of the regyons babilon perses and arabye. Et betolyns smal
treys and aboue hys in the .xvi. degre thair rylys oon stern fyrst andro-
meda segurpt oon thyrp yf ayr aboue the rywarge of the see put for to be
ly wryt to the monstres that cumys furth / bot parseus the so wgn of iup-
ter feghtys wth hys sword the monstre and kyllid hym than das delys
weyr the sayd andromede. Bot they q wgn ar boorn wnder that constels
lacion ar in danger of pryson or to dy in prysons. Bot yf theyr rengys oon
good planet and beholdys they eschapp of deeth and of pryson. Arys ya
the epaltacion of the so wgn in the .xx. degre and so ys arys the hows of
mars wth scorpyus in the q wgn mars ys theyr he reioys most.

¶ Of the stern fyrst namyt parseus iord of the speyr.

¶ Taurus as the treysenty and plantyt and go wernys the nek of ma
and the throt. Et of regyons ewthoppe and the lond thair abowt & wnder
ys .xxii. degre thair leftys oon stern fyrst of the fyrst magnyt wd
that the sheppars callys by nam parseus the sohn of iupeter the q wgn

ded cowt the heyd of medusa the q wych causyt to be al them that be held
hyr sch wys that be no engyn they myght kepp them. Shyppars saye
that q wen mars ys conioynt wpth thys stern that they q wych ar boorn un-
der that constellacyon as theyr heyd cowttd yf god make them not grays
they cal oostymys that stern lord of the sword.

¶ Of the loyson oon stern fwyrt and ys follo wys

¶ Gemini betolmys largynes good co wrage / wpt / sayntes / clerkschyp
and go wernys of man the shulders the armys & the hondys and of the re-
gions i wgen armenye cartarge / and the myd treys and wnder ys. p. biii.
degre and so thayr lestys oon stern fwyrt namyt orient and. p. p. v. other
sternys wpth hym. Et ys i the feygur of oon armyt man hauad oon haberion
oon & beltyt wpth oon sword and betolmys gret captayns. Thows q wych
ar boorn wnder that constellacyon ar in danger of wyolent deeth and to be
lyllt i trayson wpth o wth that good natypte sayf them not i theyr byrth
Gemini and Virgo ar the howys of mercurius. Bot Virgo yt ys yt in the
q wych yt reioys yt most and so ys. Gemini in the. iii. degre the exaltacyon
of the heyd of the dragon.

¶ Of the sternys fwyrt that the shyppars callys alhabor.

¶ Cancer has lordshyp aboue the treys and ewyn & as of the body of the
man bryest the hart the stomak the sydes the ratel and the lychtys and lyes
of the regions armenye les and the region of the orient. Et so yt ys alefyt
aboue hym in. viii. degre oon stern fwyrt that the shyppar callys halhabor
that ys to say the gret dog and theyr say q wych ar boorn wnder that planet
and constellacyon the q wych ys at the ascendant or in the myddys of the
he wyn yt betolmys good forto wn and yf the mo wn be thayr and wpth yt
and the party of the forto wn the q wych ys boorn shal cum gretumly ryche
and cancer ys the hows of the mo wn and exaltacyon of iupiter in the. x. d.
degre.

¶ Of the stern fwyrt namyt the hart of lyon.

¶ Lyon as the gret treys / that ys to say that he has lordshyp aboue them
and betolmys oon ertshly man ful of crysps and sorowfulness and of the
body of man kepps the hart properly the balk and the sydes and of the re-
gions artry wn to the ertsh habytayl. Et they q wych ar boorn wnder
that constellacyon so as saye the shyppars ar choysh in gret lordshyp or in
gret offys and after theyr depressyt or tabayssyt and in dāger of theyr lyeue
Bot yf oon good planet behold yt that sayd stern they ar sawyt of gret pe-
rpl. Lyon ys the hows of the sown & in aries ys hys exaltacyon as sayd ys.

¶ Of the stern fwyrt callyt nebo wlo wfor and of
the stern goldey cowp.

¶ Virgo go wernys al thys that ys sawyn aboue the ertsh and betolmys

man of good co wrappe of physiozophyt largenes and al mayner of wyf
and be holdys the waam and the wo welis of man and as of regions at
genurita /assen q wrych ys oon region neyr ieruzaaalem enfrates and the
pie of sparnze wnder the langnes of .xxv. degrees so aleftry oon stern callyt
nebulos or the tayl of lyon. Et in the bryednes septemtryonal of the sayd
syng wrygo wnder that the sayd syng ys alefyt oon other stern fwyrt that
we cal the goldyn coulp and yt ys in the .xiii. degree of the sayd syng to wart
the party mertryonal. The q wrych stern ys of the natur of wen us and of
mercurus and betoknyz the q wrych ar born wnder constellacyon to wn-
derstonde the thyngys worthy and sacryt.

¶ Of the aspyt oon stern fwyrt.

Ewnder the syng of lybra the q wrych as lordshyp aboue the gret treys
and larges and be toknyz iustys and as lordshyp aboue the neyres and wnder
the waam and as of the regions the landys of romanye and of grece
wnder ys .xxii. degre so aleftry oon stern fwyrt that oon that the sheppars
callys porke apyls. They q wrych ar boorn wnder that constellacyon as oon
gret fayr feyur they ar honest & they doys thyngys q weyt of the pe wpyl
mer weyllys and wappys gled and be toknyz ryches by marchandes ho-
nestyte and they ar of tymeys so wyt wyth ladyes and lordes and lybra wrych
leftys wnder yt ys the stern that leftys ys oon of the hows of venus the
other yt ys yt in the q wrych he reioyes the most and so ys the exaltacyon of
saturnus for the tym yt begynnyz to wap cold and yt ys the moneth of sep-
tember and saturnus ys the planet lord of cooldnes the q wrych wold be
alefyt q wen he antres in lybra.

¶ Of the crown septemtryonal stern fwyrt.

Ewnder the scorpyon the q wrych as lordshyp aboue the treys q wrych ar
longe large and be toknyz falcete and go wernys of the body of man the
thyng of the q wrych they haue shaam and of regions aboue the erth habes
get and the feyld of orabyn. Et in hys segund degre thare leftys oon
stern that sheppars callys crown septemtryonal the q wrych q wen yt ys in
the ascendant in the myddys of the he wryt yt ghe wys honnour & exalta-
cyon to the wrych ar born wnder that constellacyon specially qwe yt ys weel
beholdyng of the soyn. The scorpyon ys oon of the howys of mars in the
q wrych yt reioyes most and arys ys the other and so yt ys the syng in the
q wrych begynnyz mars to fal of ys exaltacyon.

¶ Of the hart of scorpyon oon stern fwyrt.

Ewnder the sayttayr q wrych be toknyz oon man fu of wyt and farge &
go wernys the thers of the man & as of the regions ethiophe maharobew
and aenpth wnder ys fyrst greynes that sheppars callys hart of scorpyon
the q wrych q wen yt ys weel be holdyng of iuppter or of venus yt alefyt

them q wych ar boorn vnder hys cōstellacōn in gret honowr & riches / bot qwen yt ys cōwyl beholdyng of saturnus or of mars yt puttys thē to po-
werte. Sagittarius ys the hows of iuppter in the q wych yt reioys most
& pyses ys the other hows / & so ys the sayd sagittarius the exaltacōn of
the tail of the dragon .

¶ Of the agle volant stern fyrr

¶ Capricornus be tolynys mā of god lyue sayge presful & of gret iusties &
go wernys the lieneys of man & of the regyons ethiopo & arabia gehamē
wn to the two seys & vnder ys .xxviii. degre thair leftys oon stern that
shyppars callys the aggly feland that be tolynys the kyngys the eperows
so werauns & they q wych ar boorn vnder that constellacōn qwen yt ys
weel beholdyng of the so wn & that he ascendys in hys lordshyp and they
ar the freyndys to kyngys and to pryncys capricornus & aquarius ar the
hows of saturnus bot in aquarius saturnus ys most gled sum and so
ys capricornus the exaltacōn of mars .

¶ Of the fych meredyonal stern fyrr.

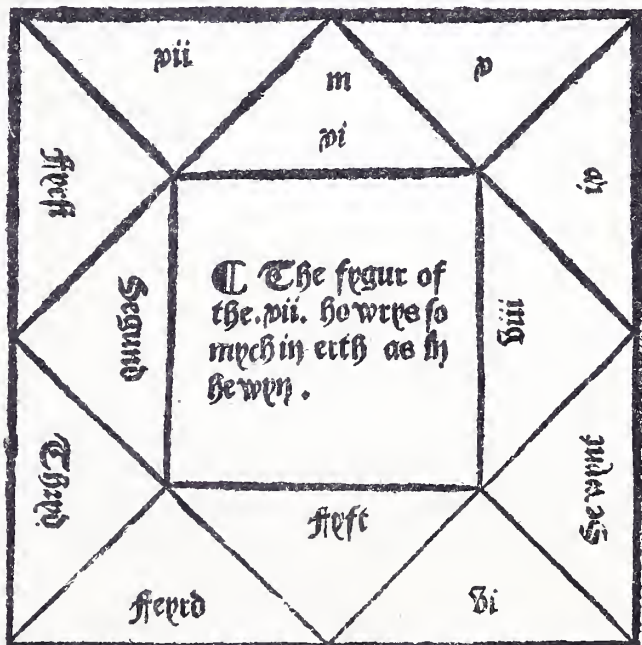
¶ vnder aquarius the q wych beholdys the leggyes of man wn to the ant
seth of the fere and as of the regyons hayenoth alenpna and the party of
the erth of spayne & oon party of egypt at ys .xxi. degre thair leftys oon
stern that shyppars callys passyon meredyonal they q wych ar boorn wn-
der that constellacōn ar happy in fych than in the se of the myd day & in
hyslii. degrees thair leftys oon delfhyen that be tolynys lordshyp about
the se and aboute stangs & rywars and as sayd ys aquarius ys the hows of
saturnus in the q wych he reioyes most .

¶ Of pegasus q wych be tolynys oon hors of honowr stern fyrr

¶ Pyses be holdys the fowt of men & be tolynys oon subtyl man sayges
of sundry cowiows and as of the regyons tabrasan iurgen and al the
partys & abytabyl q wych ys most septemtrional and as part of rōmenys
and vnder ys .xvi. degre thair leftys oon stern that shyppars callys pe-
gasus that ys the hors of honowr and ys figuryt in the form of oon fayr
hors . They q wych ar boorn vnder that constellacōn as honowr
ett wps gret captayns ett wps lordys and qwen venus ys wpth hym they
ar lowpt of gret ladys so that the sayd stern be i the myddys of the he wen
in the ascendant and pyses ys oon of the hows of iuppter & sagittarius
the other in the q wych he reioyes most and so ar the sayd fych in the .xxvii.
degre the exaltacōn of venus . **¶** The he wmys fych lyk and the erth
they may be dwyrdyt in .iiii. ptes be two larches the q wych forses ryghtly
about the .ii. polles and corys .iii. tymys the equynoppal . & wrych oon

of the sard .iii. partys vs dywydpt in .iii. partys egaly and they mark .xii. partys egals so mych in the heven as in the erth that sheppars callys howys and thair vs .xii. howys. Of the qwech theer vs .vi. ewer mor aboue the erth and .vi. wnder and moys not thyr howys bot reychat theer at ewer mor in thair places & the yngys and the planetz they pas al aon tym ewer mor in .xiiii. howys. Thre of the howys ar of the orrent at mydnyght goyeng wnder the erth the fyrst / the segund / the thyrd qwech of the fyrst wnder the erth begynnys at the orrent and vs namyt the hows of lywe. The segund hows of substans and reches the thyrd qwech endys at mydnyght the hows of breithers. The .iii. qwech begynnys at mydnyght et lland i the occydent vs the hows of patrymony. The .v. vs the hows of the so wñ. The .vi. endant at the occydent wnder the erth vs the hows of seylknes. The .vñ. begynnant at the occydent aboue the erth aythlys ageris the myd day vs the hows of maryage. The .viii. followend the hows of deeth. The .ix. endant at mydday the hows of relygion and of peregrynacion. The .x. begynnant at mydday ageris the orrent hows of honowr and of reawm. The .xi. hows of faythful freyndys and .xii. qwech endys abowe erth in the orrent and yt vs callyt the hows of charpte. Bot for caus thys matyr vs hard sheppars lattys yt go lightly and yt sufferys to them of thys that sard vs wth the figur heyr present.

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wo wold underſtond as ſheppare underſtōdys q what
 planet regnys e wrych oon ho wr of the day and of the
 nyght . Et q what planet ys good or q wrych ys ewyl
 he ſhoold hē the planet of the day q wo wold enq wrych
 the fyrſt o wr temporel of the ſow n ryſant that day ys
 for the planet the ſegund ho wr and for the planet ſol-
 lo wand and the thre d for the other as ar thyr figures be thyr order a yt ys
 gha want to go from ſol to wenne a mercuruſto luna a after to reto wrn
 to ſaturnus wn to the .xii. wn the fyrſt ho wr q wrych ys the ho wr be for
 the ſow n goyng to and ico ntinent that the ſow n ys goyng to begynnyſ
 the fyrſt ho wr of mydnyght q wrych ys for the planet a the ſegund ho wr
 of the nyght for .xiiii. and ſo wn to .xii. ho wrys for the nyght q wrych ys
 the ho wr nereſt be for the ſow n ryſand a cummys ryghtly fallant abo we
 the .xiiii. planet q wrych ys nereſt be for yt of the day followant . Et ſo the
 day as .xii. ho wrys a the nyght .xii. ho wrys the q wrych ar ho wrys tem-
 porelz befferant to the ho wrys the q wrych ar actyſcypels . Shyppare ſayſ
 that ſaturnus and mars ar ewyl planetz iuppyter and wenue ar good . Sol
 and luna ar myd wrys good and myd wrys ewyl . The party to want the

good planet ys good & the party to wart the es wyl planet ys e wyl.

Mercurius wylh oon good planet cōiōynt ys god and beth oon e wyl ys e wyl vnderstandant thys q wen as to the in/ flwens good or e wyl wylh ar of the planetz heyr law. The howr of the planetz dyffe res at them of the horloges/ for the howrs of the horloges ar in al tē mps egals e wylh oon of. lx. momens/ bot the howrs of the planetz q wen the dayes & the nyghtys ar he wylh that the sown ys in oon of the eqwinoxyes they ar e wylh.

Bot also sown ys the day growys or growys not so dōys the howrs nat wels be thys that yt ys ghanant al tē that the day haue. xii. howrs temporels and the nyght. xii. also. Et q wen the dayes ar mor gret and the howrs mor gret and q wen they ar lytel and the howrs les & spechly of the nyght. Et not aggherstandant oon howr of the day wylh oon howr of the nyght to gydder as. vi. for of momens also mych as two howrs actyfy cys/ for thys that the oon lēfys the other talys. Et taply we the day of ovr planetz of the sown reysant and not befor wylh to the sown goyng to and not after & al the remanent ys nyght. ¶ Exampyl of thys q wylh sayd ys. In december the dayes as bot. viii. howrs actyfy cys of horloges and they haue bot. xii. temporels: so that the. viii. howrs actyfy cys be dwylh dēt in. vii. partys egals thys shalbe. xii. tēps. xl. momens & e wylh oon party shalbe oon temporel howr the q wylh shalbe of. xl. momens and no mor. Et so in december the howrs temporels of the day as bot they of the nyght as. iiii. xp. for in that tē the nyghtys as. xvi. howrs actyfy cys q wylh ar dwylh dēt in. xii. partys ar. iiii. xp. momens for e wylh oon q wylh ys oon howr temporel. So the howrs of the nyght in december as



iiii. pp. of momens. Et. pl. momens of oon ho wr of the day and. iiii. stoz of
oon ho wr of the nyght makys. vi. stoz of momens that two ho wres tem-
porels or so mych as two artyfyciels the q wrych ar ewerych oon of. sp. of
momens. Et in i wryng ys be the cōtrary. In mars and in september al the
ho wres ar egals as dayes ar egals. Et in others moneths by egal porcyon.
wryth ewerych oon planet heyr aboue ar segureyt and the syngys q wrych ar
the ho wres of they planetz as yt as beyn sayd afor. Capricornus & aqua-
rius ar the ho wres of saturnus. Sagittarius and pisces of iupiter. Scor-
pius and aries of mars. Leo of the son. Taurus & libra of venus. Virgo
and gemini of mercurius. Cancer of luna wryth others sygnifycacyons
the q wrych ar ower long to recoynt.



My son I gheue the to vnderstōd
Thys that I hen & may cōprehend
Of he wen a sternys q wrych ar thare
Dweyt I thynk weyl parfownd
I consyder the syngs al
Part aboue & part vnder neyth
Et so of the. vii. planetz
So mych sayr cler and proper
I thynk of the mo wres goyng to
Et of the son that wold rye
I consyder the orpent
The myd party and the occydent
Septemtrion and the pōmeaw
of the he wen mych cler & mych beaw
for al humayn creat wr
I wyl shaw day certayn
To hen thy self to rewl the week
As tho w shoold go wern the

Et tho w may se heyr ho w. Al sheppars vnderstondys se wry
The nat wres of the planetz. That god as ordōuyt and mayd
followaut them after theyr syngys. Tho w shal fynd sayr techyngs
Dwrych shal geue the ad wysement. Of thy deyd and gowernyng
for I say and teche to the. That ewrych oon berys in hys sernye
Don ys sorowful the other ioyow. The oon prydful the other amow
Don hoot oon other coold. Don ys swet oon other styf
Don wyndful oon other fresch. Don mowst oon other dry
Don atrogant oon other good. So as god ordanys them
Conclufion pleye as not pleye. The oon good the other ewry

Saturnus coold that holdys the empyr. Of .vii. planetz he ys the werst
 Et mars day the q wech appar sa we. Et ys not good hyr preset to be
 Jupiter ys good and also venus. They ar the fyrst holdyn
 Mercurius falsys to t wo partys. Good or e wyl as he ryght
 If he be ioynt to ony other. That makys hym as hym self and no other
 The sovn and the mo vn as renams. Of half good and also half e wyls
 So tho w shal wnderstd wth o wt do wt. Thaye e wylnes or goodnes al
 By the segurs q wech follo wps. Tho w shal wnderstond day and nyght
 An e wylch ho wr q what planet. ho w they teng weylf pt pleas the
 Et as they ho wps ar al. Sum long other short
 I shal sha w the by segur. Of e wylch oon q what pt ys of natur
 By me tho w shal lye by wepte. Thaye wertus and proppete.
 ¶ follo wps of Saturnus.

Saturnus significat hoīem nigri et crocei
 ambulādo mergentē in terra q ponderosus
 est incessu. adūgēs pedes q macer recurvus
 habens paruos oclōs sicā cutā. barbā rārā
 labia spissa. calidus ingeniosus. seductor iter
 fector. hoīemq; corpe pilosū nūctis supālie



¶ Saturnus ys oon planet namyt. Aboue al othe renamyt
 In my hpe he wyl ryght nobyllly. Of al nat wrelly
 Ghe want water and gret cooldnes. Dry and coold of my nat wr
 Et in the crab I wyl cum. for goodlyar to my errands cum
 Et I may not go abo wt. The .vii. syngs no pas them
 Don tyn oonly al conclusyt. Bot I put .xxx. zear or moz

¶ Of ys proppete

¶ Saturnus by hys falsen wy. To al thynge q wech as lyue
 Is ennemy of ys nat wr. That vnder ys hys born by dropt wr
 He ys fulf e wyl malys. He as oon felthful craft propps
 Et proppy for to corpe ledder. Et craftys man in al g wps

Of bled and flesch oon gret eyttar. Et in ys mo wth oon slykhand sauoz
 E wy thoghtful malycyos. Thysst dolent and con woyto ws
 Of scyns ys e wyl leynyt. Of robynng and feghtynng reyre wyt
 Sharp and weel blak harr. Et as not ower mych oon berd
 Lytelcyn hoyt and oon dyssa war. Leryn wylsage oon gret fear
 For secret con wenabyt. Et to gheue conseyt proffytabyt
 He tan speyk ald stors. Habyt batayls cronys
 Gret shulderys la w besor. E wyl langayge e wyl happennand
 Gret leppys of blak co wlo wr. Et yt that ys the goodlyar
 If fortyn malys hym no weyr. Don gret gaderer shalbe of eertth
 Et shal mayk gret norryshyng. La w shalbe hys beholdyng
 He shal lo we seyn wylfully. No preshyngs no the chyrchys
 He shal go in far contrees. It ys good to leryn them of ys handys
 Han behold of hys two partys. Aboue the ratel and aboue ys eyrtys.

¶ Follo wys of Iupiter.

Jupiter significat holens habentē albū rubo-
 rem i facie oculos non prius nigros nates nō
 equales breues calui in aliquo dentū habent
 tem nigredinē pulchre stature boni animi bo-
 nis morib⁹ pulchri corporis hoienqz habētē
 magnos oculos pupillā latam barbā crispam.



¶ Jupiter the segund planet. Of hys nat wr cleer and nat
 Mych hoot cler and wertuo ws. Et of the t wo frange amoro ws
 Of the frych and of sagylayre. No unhappennes they se hym do
 No haue no lesyng no domynage. In the acce wys he so wlagys
 Et maynteyns togo wysly. Et doys good se wyle
 wth in. xii. year or thare abowt. hohly the. xii. frangys passys

¶ Of ys proppre.

¶ That wnder iupiter ys boom. Bo wsum and gracys we we send hym
 He shalbe rych of gret substans. Sarge dycret ful of scyns

He shal so we paye and concord. Good iugement and myserycorde
 Goo we hve werray werpte. Respyon and eqwpte
 Al thyngs ingenowe. Et to hen preyowe soonre
 He shal habownd fast in natwr. Et of al actys he shal haue cur
 To haue ony congnoussans. He wold of the art of nygromans
 Of mesur large and long. The hve also and the profoynd
 In the wysagge qwpt cowse wr. A lytel co wert of reednes
 Sum tenty blak and camolynes. Eke shalbe wpth oon thylz bard
 Gret eyen and large bro wep. Turlant apr and gret neys thyrlye
 Thyngs qwpt ar despyowe. Smellant and sa worowe
 Shal so we weel and fayr langage. Cleen of the body fre co wrage
 Clept shal so we greyn or gray. Of no man he shalbe repre wyt
 For ewyl. Bot to al pleyfant. Of othet he shal not be myssant
 Of nobyl dedys entermedland. Syngand la wghand werptable
 In machandys happy. Of gold and spner gret tresorer.
 Stomok ly wet and car eyr. Aem waan of man go wernys.

¶ Followys of Mars.



Mars significat boiem rufum. Habent ca-
 pillos rufos et faciem rotundā. Scilicet boies
 dehonefatē habentē oculos croceos. Horribi-
 lis aspectus. audacē habentē in pede signum
 bel maculam. Boiemq; ferocē habentē acutū
 aspectum. superbiā scilicet et audaciā.

¶ Mars I am the thyrp planet. That I haue weyl other go wernynge
 Hoot and dry and reed bard. Wylfully and so wñ I am co wro wylt
 Don of my syngs ys the mo wton. Et the other ys the scorpyon
 As in them I may dea w me. Deyrreys and bataylls I may be to be down
 Et in the cre wps I wyl mont. For to go abowt the syngs
 Al the. pii. by my strenght. pas in two year ys my ryght to wr.

Of reproperte.

What e wyl he be born vnder mars. To do sendy e wyls he ys expart.
 He ys reyd and malycyos. Blak hape and lytel eyen
 Of al gyst he malys wyl. Or oon gret goyer be the erth
 Malhar of swordys and knyffys. Smyttar of pry or of metale
 Hellon depyt ful of wrongys. Scapllar of blood be hys feghtyngs
 Dymes wreft fast in lychery. To norrysh gret bestys he ys besy
 Reyd bard to wnd wylfarge. howgsum regart and swet co wrage
 Barbe wt oz tapho² good for to blood. Wondez/a vnderstod to draw terych
 Vnder mars ar born that theftry. Malys: and that spyys the wayes
 Et they that mo wyls wylt owt farlze. Stryf debatz weperry a batapls
 Delygent ys: and lytel sleppy. In al thyngys q weyt he tra weylls
 Wylt al man he as dyscord. For in hym thare ys no mysercord
 Hys strenght to e wyl he inclynys. Et in hys feryt as sum seng
 Don swerat of god and of ys santtys. Ryght dangero ys ar ys handys
 Of the gooddys of other he wyl be rygh. Of yt he has ben feer and ferych
 Aboue al co wle wt lo wyls reed. Of yt that most neyt wechys yt
 Of the body of man be ze certayn. Lyepp the gal and the neyrys

Of follo wys of the soyn.

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Sol significat hōtem hñtem colozē inter crocū
 et nigrū id est fuscū tectū cum rubore breuis
 stature. crispū calūm pulchri corporis capillos
 parū rubeos. oculos alīgūfulū croceos a mīptā
 habet naturā cū planēta q cū eo fuerit dūmodo
 digniorē habeat locū eius insequit naturam.



I am oon planet of gret renom. Of others namyt the soyn
 Et I am i wylly moynens. Of my brether ancyens
 Hadot and dry of my nat wt. Of the soyn I lo we the fegur
 In hys hows I draw verraylv. Saturnus ys to me ryght contrary

By hys coolnes and wyth owte cessyng. Wher gret hept he selays to law
The synge I passys and not tarys. In thre hondreth thre flor &. vi. days.

C Of vs propprte.

The that shalbe born wnder the so wñ. farr of fars we shal send hym
Awyt he shal haue cowle wt a tendyr. Et so he wold in hym self cōtendyr
Shaw to be of fayr spue. Secret ysant of ppoctyse
If he gheue hym be good gys. Beyl he may be man of chyrch
Sarge cleen and of good sayth. Gowerner of others than of hym self
He shal lowe be the play of the chas. Dogges and byrds for hys larges
Haue wold hono wr and scens. Shal syng wyth wops at playfane
Hys cowrpagge good and dylgent. for to be lord aboue other pe wpyl
He shalbe iugyt ett wps wpsmen. Eloq went ful of swet langayge
Barllzay pro wost or chamberlany. hys hart shal not be wyllyan
for hys wyl shalbe gretumly. To haue of others the go wernyng
Sowttpl shalbe in deyde of weyr. To hym they shal cum to seple cōseple
By wemen he shal haue benyfts. Dr in cowrt or of lord offys
In the cowrt of lordys shal haue chans. By hys conseyl and vs prudens
By er hys fatnes in hys wylfarge. Et shalbe lytel of corsayge
Turland harr and beld heyd. Et vs eyn draw and aboue the zaly w
Of vs mēbers he hold the hart. Awych of body holdys the ryght goodspat

C ffolowys of Venus.



Venus significat boiem assu trahentem ad nre
gredinem. pulchri corporis et capillor. Haben
tem parua nappilla. pulchros oculos et pulchra
faciem. multos capillos habentem. ad assum
confectum rubore crassum et beniuolentem.

C Venus planet I am i enantyt. Of so wares ryght weel so wpt
Who wst and wold I am be nat wr. Two synge ar al my cur
In them I am at my pleyfane. That vs the bow l and the balans

It caus to leyd oon ioro we lpf. for lordshyp I haue aboue them ryf
 Aboue the: that mars bold tapli from me. Wyth good byl yf po wer he had
 An. xii. moneth wyth owt leryffng. Be. xii. syngs ys hys passeng (werafp

Of hys proprete

Two wold be boorn wnder venus. Don lo wer gay and despyro ws
 Plesant gay to the ad wenant. Syn blak/lytel bro wn/mo wth la wghand
 Of trompetz clerons of hys woye. Selys to play/for oon woye
 He shal haue good for syngeng. for danseng and for loppeng
 Play at the shalzar and at tablys. Et to be long at tablys
 Speph a eytys dyntli good wyh. Dwyf they be dionli at morn a at ewen
 They shal lo we lades and al fayr. Clothyng and ryches io wels
 Payntyngs and precpo ws stoonys. fflowrs and sa wo ws despyro ws
 Verptably and of good fayth. he shal lo we other as hym self
 Large for to sefst freyndes. he w pe wpyl shalbe ys ennemys
 Desposyt he shalbe by fashon. for to syng al good sang
 So mych he ys proper a weel de wpsant. for al that he doys ys plesant
 Bro wn of the fays bot weel formyt. Of the body and membris ompt
 Desayge roond short he bryes. Blak bard and so wrcples
 Bret hapt and ryght blak. Dwen he swerps they shoold be seyf hym
 The nerps also q wpyh ys entre. The theys wpyh the lytel waam
 That ys oon q warter segret holdyng. Ar wnder the krepeng of venus.

Of follo wrs of Mercurius.

*Mercurius significat holam non multū albū
 neq; uirū habentem colubrē. frontē eleuatū
 longā faciem et nāsum longū. barbā in mapul-
 lis. oculos pulchros non ep toto nigros. longos
 q; digitos. atq; perfectum magnistrum.*



Mercurus planet notabyl. I am for gret waam agreabyl.
 Dry & ful I am of my natur. Et in t wo sngs ys my latur
 The oon ys callyt gemyny. The other wergo of gret thoght
 My play by condycyon. Takys in the wergo porsson
 I seple to haue no repos. To la who we weel I haue purpos
 I haue passet the sngs & wpt mor. In. xxxviii. dages and. iii. honder

Of ys proppete

That wnder mercurus shalbe born. Of so wital wpt ys forwnd
 De wot and of good consens. Et ful shalbe of gret scyens
 frendys shal gadder by la wboura. Shal hant the pe wpyl of god mayners
 Of marchandys and of wpyt. Shal haue of tynys cur and wpt
 Of wemen shalbe & wyl in wpyt. Shal not set by to be not mayrt
 he wold wpyth good wpyl to we ladys. Bot of hym thay shal not be damees
 Don good telygrows wpyth owt fayntys. he shalbe yf he be ma of chyrch
 Also marchant by se and lond. he shal not lo we to go in weyr
 Gold sylwer and gret che wans. he shal gadder by ys prudens
 he may be oon good werkz man. Of sum mecanyll craft
 Gret presho wr rethorpyen. Phylozopho wr geometryen
 I e shal lo we weyl the wpytys. Nombers and mytrefycaturs
 The art of musyly and mesurynge. Of cloth he shalbe oon mahar
 Proctor of sum gret lord. Or of ys pennys resa wo wr
 he for herd and long fays. Blak eyen bard not thylz
 In iustys oon gret pledo wr. Of others dedys oon ghaen sayo wr
 The there and bet wpyt the body. That party of the body yt beholdys

Effolows of the moyn.



*Luna significat huiem affu confectum rubore
 iunctis suplicibus benivolis habentibus oculos non ep
 toto nigros facie totidam pulcrum fatuam & in
 eius signum in initio ante crescit significat omne
 quod faciendum est quia crescit in plenitudine
 quod destruendum quia deficiat.*

Thune the planet I am last. Cheuant solemment my lyght
 Coold and most of my natur. I am the most fayrest for to conclud
 Et in the cre wyth ys my hows. Df mox t wo weylls abowt
 Owen I be hold my mapners. I may not do ewyl la wbo wra
 For in scorpyon I descend. That in me gret swetnes talys
 The .xii. synge wyth owt taryng. I go abowt i. pp .dii. dayes

C Df ys proprete

That wnder the mo wn ys born. good to serue shalbe fund
 he ae ys figur fayr. Ro wnd I shal not fynd fych
 he shalbe / weet and pacient. Et so shal lef honestly
 Df body weel formet weel suffeyantly. The two he bzeys gadderet
 he shalbe cled honestly. Et so shal lef mych chastly
 The most shalbe neyr e wyx mox. Cled of synddyr co wlo wra
 The for heyd shal swet wylf wllly. He co wlo wra swet smal reyd
 Aboue waters seys and ry wers. he to go wern weel the mayner
 he shal also taryl fych. Engys mayl and fachsone
 In ys sawys shalbe weyrtabel. Et shal go wern hym weel at tabel
 Strak and lyght for to go. Et gracth weel mertya
 Good to follo w oon good messanger. Gold and sylwer he wold forge
 Company to sepl for to ext. For to talk and for to ly
 Hatrent to hepp by fantasy. he may wnder co wlo wr of ser wys
 By spelapng content pe wpyl. In so mych as other for syluer
 honest wemen he shal lo we. Others not and so shal no reys
 Hys chyldryn of good co wra ge. he shalbe ful of fayr corsage
 The lyghtys and the brayns also. Df good keepyng yt ys effort

C follo wys of the propretes of planetz

C Don q westron and answer that sheppars
 makys tuechant the mater of sternys.



Wm sheppars refreshys a passys thaxr tym makand sendu
 q westrons oon to others t wechant the multyt wd of sterny
 q weyr of oon of the q westrons ys / oon sheppart says t
 oon other I ash how may nay sternys thaxr ys wnder oon
 of the .xii. partys of the zodak / that ys wnder oon syr
 oonly **C** Answerys the other sheppart be thaxr fund o
 pprece of certth in the he wny ertth yt ys the beause oz champayne and th

pyece of erth haue. .xxx. sheggs of lenght and .xii. of large. After that they haue nalyes wyth gret heyd as nalyes to sho weellys so mych as suffysyrd and that they nalyes be fessenet vn to the eynd and in that pyece of erth haue. .iiii. fngers the oon neyr the other so that althe pyece be ful & say that also mych as theye ys of nalyes fessenynt in the sayd pyece of erth so mych thayr ys of the sternys vnder the contenu of oon syng oonly and so wyth vnder of e wyrych oon of the others & as to the eq wyposent to the others ryght vnder the fermamēt. Als the fyrst shyppart how shal the others preef that. Answerys the segund shyppart that no men ys so wynd no holden to preef the thyngys impossybyls / and that yt shoold suffys to shyppars to wchante thys matyr to beleef symple wyth owt any wyryng owt mych thys that the besor sayd shyppars as sayd.

Theyr vnder ys notyt the zeat that thys present compot and kalendary as beyn mayd and mendyt.

The zeat. M. .iiii. .ccc. .iiii. .xx. & .xvii. ys the zeat that thys present kalendar as beyn mayd in impressyon and mendyt of the q wych zeat the fyrst day of ianuar the sown was in the syng of capricornus .xxi. degre & oon moment. The mo wy in archytenuus .xxi. degre and .xxi. momens. Saturnus .v. degre .xxi. momēs. Jupyter in archytenuus .iiii. degre. lxvii Mars in scorpyon .xiiii. degres .xlii. momens. Venus in aquaryus .iii. degres. xxxix. momens Mercurys in capricorno .vii. degres. xviii. momens. The heyd of the dragon in syon .xiii. degres iii momens.

Theyr ys the eynd of the astrology of shyppars the vnderstondyng that they haue of the sternys planetz and mo wyngs of the he wens. Et after follo wys theyr phezolomy.

Of the phezonomy of the shyppars.



Phyzonomy of the wyche as been befor spokyn ys oon scēa
that sheppars kennys for to wnderstod the inclinacyon
naturel good or ewyl of mē & wemē by sum synge oonly
in them oon for to be hold. The q wyche inclinacyon q we
yt ys good they may and shoold follo w. Bot q wen yt ys
e wyche be fors and wert us of the wnderstondeng and they
shoold fle and sho w yt ys to the depd and as to thys eynd sheppars wysse of
thys scēns and not othyr wysse. The men wysse prudent and wert wo ws
may be al othyr as to the maners that the synge sha wysse of hym. So the
sang sha wysse as to the wysse ys not in the man sayd: ho w weel that the
synge be. As the scrugge of the wyche may be befor the ho ws in the q wyche
thayt ys no wyche not aghashtant that may be the wysdom of ys wnder
stondeng follo wysse not the ewyl infle wens of the celystrens bodes q wyche
ar aboue hym for so wyche yt corrupps not the synge and demonstracyōs
of the sayd infle wens. Bot the naturel synge as lordshyp and domynacyon
in them in the q wyche they ar for to haue naturelly thys q wyche be to synge
a sha wysse: put the cas they haue yt or they haue yt uot. & wyl for sheppars
sayt that the most part of men and women follo wysse thayt inclinacyons
to wyche or to wertus for thys that the most part ar not wysse no prudent
as they shoold be and so they wysse not of the wert w of thayt wnderstodeng
bot follo wysse the sensualyte and be thys the he wntly infle wens the wyche
ys sha wng be o wt wart synge and be synge synge ys the present scēns of
phyzonomye. For the q wyche yt ghaups fyrst to wnderstod that the tym ys
dy wydyt be.iiii. partys as befor as been sayd. That ys to say i prym tym to
Sommer. Antom and wynter ar sylkynnt to the.iiii. elymens prym tym
to the elymēt of the ayr. Sommer to the fyrer antom to the erth. Et wynter
to the water. Of the wyche.iiii. elymēs al men and women ar formyt
and mayd wyth owt the q wyche no men may leyf. The fyrer ys hoot a dry
The ayr hoot and mo wst. The water mo wst a coold. The erth ys cold
a dry. So sayt ett wysse them the sheppars that the parson aboue the q wyche
the fyrer as lordshyp ys of colerly cōplexyon the ayr as lordshyp a domynacyon
wyche a ys of the sang wnt that ys to say hoot a dry heyt aboue the
cōplexyon that ys to say hoot and mo wst. He aboue the q wyche the water
as lordshyp ys of cōplexyon fle wmatly that ys to say mo wst and coold.
Et he aboue the wyche the erth as lordshyp ys of the malencoly cōplexyon
that ys to say dry and coold. The q wyche cōplexyons wnderstonds and
dysernyt the onys of the othyr be synge q wyche ar heyt after sayd.

¶ Follo wysse the figures of the.iiii. cōplexyons.



The colowr: ys of the natur of the fyer hoot & dr: naturelly ys leyn
 smal co woto we ful of yre hasty and mo want brantes so wylch large
 malprowe dece want so wyl q weyr they applly thare wyltys a as wyl
 of leyn that ys to say q wen he as weel dronkyn feryhtys a feryhtys a wylth
 good wylthey lo we gras co wlo wr. **T**he fangyn as the natur of the
 aye mo wyl hoot a so ys large a plantuo we attemperyt so wabyl habondat
 in natur iopo we la wghand fengant flesful reyd and gracows and as
 wyl of the napp. **T**hat ys to say mor in dypnlyng and so mych he ys mor
 iopws so he drawys neyr the ladye a natwrelly he lo wps go wms of hys
 co wlo wr. **T**he fle wmatyl as the natur of water coold a mo wyl a so
 he ys trest thoughtful sueyr ewe and sleppful wyl ingynpws habondat
 i fle wms q wen he ys mo wyla ys fat in the wylage a as wyl of the mo w
 ton that ys to say q wen he has weel dronkyn he ys hyl to be mor sayge a
 wnderfiondys to ys errans mor naturelly and lo wps greyn co wlo wr.
The mesencowyl as the natwyl of the erth dry and coold he ys threst
 ewe co woto we negart susprowe malprowe and sweyr and as wyl
 of the so w that ys to say q wen he ys weyl dronkyn selays bot to slepp
 naturelly and lo wps the go wms of blak co wlo wr.



Or to cum to purpos of spelung of the senge wylde
we shal begyn at them of the herd bot afor we shal mo-
nye that be py that they kepp them of al parsons that as
fa wlt of theyr membris naturels in them as thair sept
hondys eyn or other membris q what e wyl the be of a w-
tan pe wyl and specyally of oon man that as no baird / for
sych ar inclynyt to sendy wyls and e wylnes and they shoold kepp them
fro sych pe wyl as of theyr enemy mortel. After thys sheppars says that
the thair that ys ful and soft be tolynys oon parson peceabyl of goodnes
They q wylch as thair ayr reed ar of tymys prows and as fa wlt af wyl
and they ar of smal faythfulnes. Don parson q wylch as the ayr blak and
the beyd reyd be tolynys oon man lychero ws myssayant / fals / wnfayth-
ful and auantur. Parson that as blak hary good wylage and oon good
cowlowt be tolynys ryght lowe of iustys. The strang hary be tolynys he
lowys paye and concord and so he ys of good wyl ond so wyl. Turlant
ayr and blond be tolynys oon man lowghand ioyws lychero ws and dece-
uant. The hary that ys blak and cowrlant be tolynys the ma that ys me-
lancolyo ws lychero ws p wyl thynk and aud werryay large. The hary
hyugand betolynys wyl wylthmalys. Gret plante of hary in wemen be-
tolynys robustnes and auarys. The parson q wylch as the eyn ryght gret
ys sweyt not sgaamful inobedyent and belepyss that he wnderfondys
mor than he wnderfondys. Bot q wen the eyn ar myd way no ower gret
no ower final that they ar not ower blak no ower greyn sych oon parson
ys of oon gret eyn cowrtors and werytabyl. The parson that as the eyn
bleryd spylt and oppen by tolynys malys wengens and trapsonys and eyn
q wylch ar gret and as gret hedzys and long betolynys folp of wyl and of
e wyl nat wyl. The eyn that mo wys so wyl and as the eyn sharp sych parson
ys ful of fra wd of theft and of lytel faythfulnes. The eyn q wylch ar blak
and go wyltys i the myddys of them cleer and shyuant ar the most goodlyest
and most certayn and betolynys wyl and dyscreyon and sych parsons ar
for to lowe for they ar ful of lawte and of good condrecons. The eyn
q wylch ar e wyl mor bynnand be tolynys gret hart / myght. The eyn q wyl
eynful of flesch betolynys oon parson inclynyt to syn and to lychery and ys
ful of fra wd. Sheppars says that q wen oon parson beholdys them oft as
estonyt and so as shaamful and deedyful and be holdant yt ys lyk that they
sob and as droppys apperant in thair eyn than ar they certayn that sych
parsons lowys them and despyss the goodnes of them that they be hold
and the honnowr also. Bot q wen lony be holdys castyng ys eynd asyd so
as be wantonnes sych oon parson ys dyssauant pourchaffes for shaam
ar sych parsons for to dysshonowr wemen and they shoold kepp them for

ſpech oon regard ys ſafe ſycherows and deceuant. The parſon that as the
eyn grey and ſharp be tokyngs oon parſon melencolyws hardy meſſaunt
and cruel. Et yf oon ſmal lytel wayn appeyr ette ys the E and the ners of
wemen be tokyngs wyrgynlyte and ſubtylyte of wnderſtondyng and yf
yt be gret and blak yt be tokyngs corrupcyon heyt and melancolly i wemen
and in man. Rudes a fault of wyt bot that wayn apperys not e wyt mor
the eyn wych ar e wyt mor zabo w be tokyngs myſelty and ewyl dyſpoſcyon
of the body Item gret E breys and long betoknyngs rudes hard wyl a lycher
ry. The E breys q wych ar gret and ioyngnant to gydder aboue the nes be
toknyngs malys crualte lychery and en wy. Et the q wan the E breys ar
ſmal and long be tokyngs ſowtynnes of wyt and ſapthfulnes. The
hollyt eyn and gret E breys aboue be tokyngs oon porſen ewyl ſayand ewyl
thynland and that drynlyngs mych and wylfully repplyng ys ys wyt to
malys. ¶ Follo wys of the ſayr. The wyſage that ys ſhort lytel a that
as the nez ſhort and the ners ſmal and long be tokyngs oon parſon of gret
hart haſty a crabbyt Item oon long nes a hys be natur be tokyngs worthy
nes and hardynes. He that al camolz neſt be tokyngs haſtynes lychery har
dynes and oon wnder taylar. The ners that deſcendys wh to the lyp that
ys aboue be tokyngs oon parſon malycyows deſſauat ſafe aud lycherows
Don gret ners and hys i the myddys betoknyngs wyſdom i oon man. The
ners that as gret ners thyrlyks and open be tokyngs glo wton and pre Item
the wyſage that ys ſhort and reyd be tokyngs oon parſon ful. The wyſage
that ys not ſhort no long and that as not gret fatnes and as good couleuc
betoknyngs oon parſon weretabyllowabyll ſage and af good wyt ſer wryabyll
debonayr and weelordonnyt to alys thynngys. Deſage fat a ful of fatnes
a ful of fleſh tud betoknyngs glo wtonny of pre wnthyrſty hardnes of wyt
and of engyn. Wyſage ſmal and lang be tokyngs oon parſon that ys loyſ
and by meſur in al hys werkyngs the. Wyſage that ys lytel a ſhort the q wych
as zabo w coulo wr be tokyngs oon parſon deſſanant wnfapthfulmalys
ows ful of wnthyrſt. The wyſage lang and ſap be tokyngs oon pſon
wnſapthful deſpytful and ful of pre and of cr walte. Et the q wych as the
mo wth gret and clo wnyng ar ſyngs of pre and of hardynes / lytel mo wth
be tokyng melencolye wynes hard engyn and ewyl thynland. He that as
gret lypys ys ſyng of hardnes and of ſawlt of wyt. Thyn lypys be
toknyngs fryandys and lypngs. ¶ After ſays ſhyppars of the terty and of
ſpelnyng. The terty at ar ſet to gydder and ar ſmal be tokyngs the parſons
that lo wys ſapthfully lycherows and of good complexyon the terty wych
ar long and gret betoknyngs haſtynes and pre in the parſon. Gret eyrys in
the parſon betoknyngs ſoly in the parſon bot he ys of good mynd lytel eyrys
be tokyngs lychery and theft ¶ Parſon that as oon good woy weel ſawnt

dant ys hardy sage and weel spelhand. The woys myd way in the parson
the q wylch ys not o wer smal no o wer gret be tolnys wyl purwysane we
rpte and rpyghtnes. The parson that spelys hastely and that as oon smal
woys ys of waleur. Don gret woys in oon woments oon ewyl seng oon
fwept woys be tolnys oon parson ful of en wyl a suspicyon ful of lesyngs
Also oon woys o wer smal be tolnys gret hart and foly Gret woys betoln
ys hastynes and pre. The parson that remoyffys hem q wen he spelys
and changys woys ys in wpo ws nys dionhart a of ewyl cōdycyon. The
parson that spelys tempoert wylch o wt that he moyf hem self ys of parfyt
wnderstōdyng a of good cōdycyon a of faythful cōseyl. The parson that as
rept wylsage a the eyn ful of gooz a zalo w ys oon pson of lytel waleur tray
twe d oon stykād haynd. The parson that as oon long nelz fat ys et wel
wylch o wt pyleasty and braanles. The parson that as oon short nelz ys
ful of deffawing of wyllys and gyllys a of malys a we shoold not trust in
sych oon parson. The that as oon long nelz and gret / betolnys be natur
malencolpows warpant a lycherows. The parson that as gret waam a
long betolnys lytel of wylch pydful and lycherows. The parson that as
oon lytel waam a large feet betolnys good wnderstōdyng good cōseyl and
and faythful. The parson that as the sept large a hys shulders a sayldys
asor betolnys worthynes / hastynes / faythfulnes a wylch. The shulders
that ar sharp a long betolnys falsset deffawing and parson dysnaturpt.
Wen the armys ar so long that they may stend them wyl to the ioynt of
the line pt betolnys worthynes larges lawte honno wr good wylch and
wnderstōdyng. Wen the arm ys short pt ys seng of ygnorans of ewyl
natur a that so wylch styff long hondys a long sengers a smal betolnys
so wylchlyte a that deserys to wnderstōnd syndy thyngeys. Gret handys a
large a gret sengers betolnysfors hastynes hardynes a wylch. Cler nalye
a shyuant of good cowlo wr betolnys wylch a growyng of honno wr. The
nales hys and long betolnys to the parson to haue sufferyantly payn a
tra wylch. The nalyes that ar short betolnys oon parson a warpcows /
lycherows pydful and of gret hart ful of wylch and of malys. Don gret
fo wt a ful of flesh betolnys o wttagows wpgorowea of lytel wylch. Don
lytel fo wt a lyght betolnys hardnes of wnderstōdyng a wnfaythfulnes
The fo wt plat and short betolnys oon sorowful parson and ewylcowr
tays. The parson that goyes wylch gret spays a slaw betolnys to pro
sper weel al thyngeys. The parson that goyes wylch lytel spays and so wylch
ys suspicyows ewpowa of ewyl wylch. The parson that ys oon lytel fo wt
a plat a castye the as oon chylde be tolnys hardynes a wylch bot that parson as
syndy dwers thoghtys. The parson that as the flesh soft and a that ys
not o wer hoft no o wer coold be tolnys the parso weel dysposyt of heelth

3 of good vnderstandyng 3 of so wyfelyngyn ful of la wteth 3 betolynps also
 gro wryng of goodys 3 of hono^r. The pson that la wghys epythly 3 as thayr
 eyn greyn 3 ar of good engyn faythful sarge 3 lychero we The parson that
 la wghys not epythly ys swet meylancolpows suspexys malyceys and
 eyght so wyfely. Sheppars says/ for thys that thayr ys sendy sngs in man 3
 in woman that at ym tyme pteayes the onys to the others they shuld
 iuge most comonly after the sngs of the wysayge. Et fyrst of the eyn/ for
 they at the most faythful/ most pie wabyly. Et they say also that god formyt
 ne wey mor creatur for to dwel in the world mor sarge than man for thayr
 ys not no may nar in no best bot yt may be fwnd in man. ¶ The condy-
 cyons of the bestys appropyet to man. ¶ That welly man ys hardy as the
 lyon and wyl as the op/ sarge as the colt/ a warpyeys as the dog/ hard 3
 sharp as the hart/ good as the tortel do w/ malyceys as the lyppard/ pry-
 way as the do w/ sorowful 3 dyssa wand as the tod/ seynpyl 3 good as the
 lam/ lyght as the hore/ swet 3 pteabyly as the beyr/ deyr and pteoyes as
 the olpyphant/ so wyl 3 swet as the ass/ inobedynt as the ro wssygnol/ hum-
 ble as the pyghon/ sel 3 so wyllysh as the othys/ profytabyl as the emmot/
 dyssolu 3 warn as the lypd/ deypptful 3 pydful as the fasant/ swet as the
 frech/ lychero we as the swyn/ strong 3 myghtful as the camel/ ad wyfely as
 the mo we/ rayssonnabyly as the angela. Et for that he ys callyt the lytel
 world for he talyke part of al q weyr ys callyt al creatur/ for as sayd ys he
 talyke part and as codycyon of al creaturs.

¶ That of al hys hart puttys in god. He as ys hart and so as god
 Et puttys yt in other plays. He lesys ys hart and lesys god.

¶ Meynly mayntenance and ioyeys assewtans
 Swet langage manert and weytabyl
 habyt moyn honest and sayssonnabyly
 Coud in hys deyd constant and rayssonnabyly
 Hant the good woorthy and wyl
 Sobyte refeccon and short ho wt at tabyl
 Malys man wyl and to al gracyeys
 ¶ To speyly plante and to say lytel tre w
 plante besyde and no thyng wnderstond
 plante dyssend and no thyng haue
 Of no thyng worth at thre sngs
 ¶ Sap thyngys at that the world as no myster
 hardy preyt no cowhart knyght
 wyteabylysh wrgant no scabylt bawfar
 Iuge co worteys no oon synhard barbeyr.

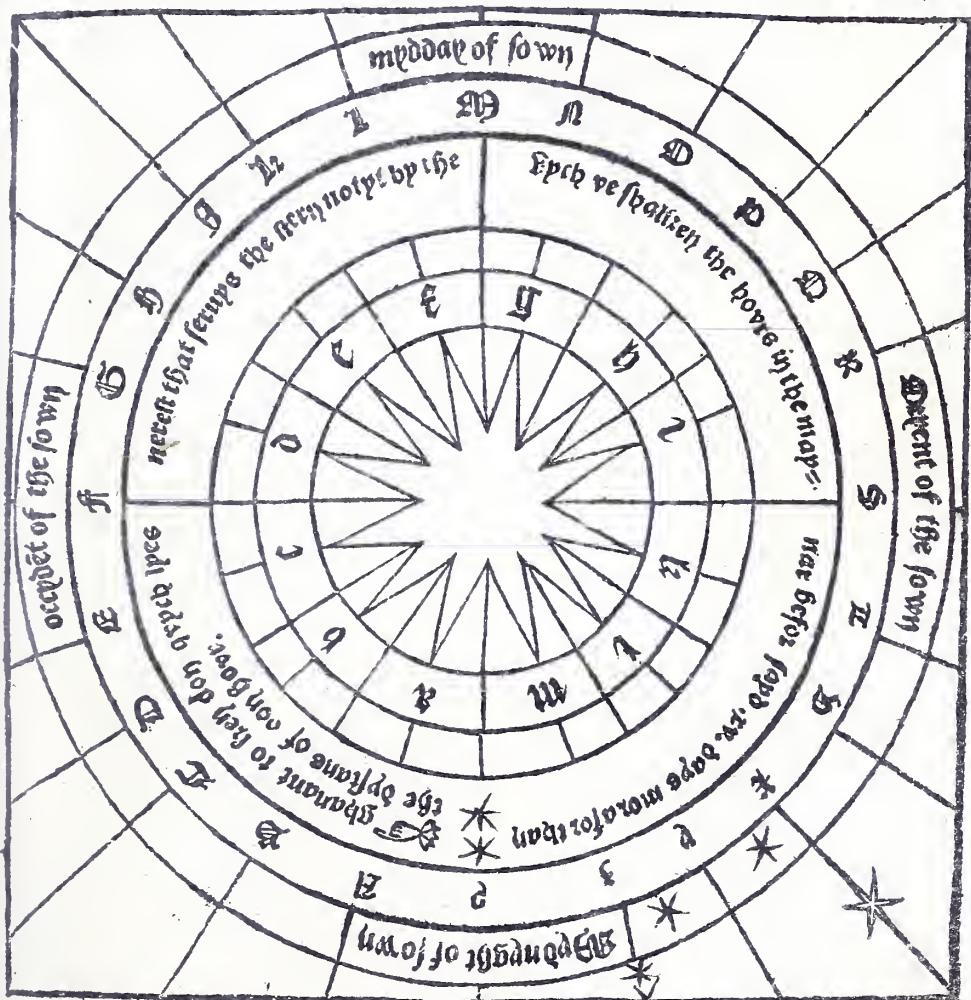


T Shyppare practylys thair cadrant of
the nyght heyr after figuryt i the maynar
that ze se. By the figur heyr after be may
Understonde the howys by the nyght i the
mayner q wch follo wys. Be yt lēnyt the
stern that we cal the pomeaw of he wys
a rpyht Under yt ys the sown at the howr
of mydnyght a the plays of the stern aboue
the erth we cal the angl of the erth the
wch q wē be byl se byth owt & be shuld
behold owt pōmeaw as I do wnder oon
cord than the end of the law of my cord y
angle of the erth and the sown ys rpyht a
boue. The gret lēnyt the q wch goyes
athort wart the stern of the figur q wch
ys the pōmeaw of he wen ser wys for t wo
howr a the les for oon howr e wprchoon
q wen they bold lēn of the howr. Bot yt
ser wys the sayd lēnyt to other thng that
ys to the chagement of the stern the wch
pynys the mydnyght a consequently the
other howrs for the gret howr ser wys to
oon moneth a the les to .xv. dayes. So be
yt hong the cord that they se yt rpyht apou
the pōmeaw notyfy sum stern aboue the
cord that they may e wpr weel lēn yt for
yt shalbe the q wch al tym shal teche ws
the howrs be nyght. After ymagyn oon

certhyl abowt the pōmeaw a the dystā of the stern notyt in the q wch cer
thyl at the lēnyt be ymagynat or spechlyl dystāns ys they ar in the figur. So
maynar dystāns as the sternys notyt shalbe befor the cord theyr shalbe so
maynar howrs befor mydnyght a so maynar as yt shalbe after the cord so
maynar howrs yt shalbe after mydnyght. So yt ys ghanāt to wnderstonde
that the stern notyt chāges in .xv. dayes of the dystāns of oon howr and in
oon moneth of the dystāns of t wo howr. A weyr for yt ys ghanāt to taylor
mydnyght in .xv. days mor afor of the dystāns oon howr a in the moneth .ii.
howr in t wo monethz of .iiii. a i thre monethz of .vi. spech wys that in .vi.
monethz sle in notyt q wch was rpyht aboue the pōmeaw ys rpyht Under
Et in other .vi. monethz yt cōmys to the point q weyr yt was fyrst notyt.
So we shoold not change that stern notyt for no other bot we shoold cheyr
yt ett wys sendyr for the most wnderstandabyt and the most eply to fend
ett wys the others.

Cke this figur sheppars beems of the nyght in the feldone
in al tyn q what howe yt ca be yt befor mydnyght or after.

The .xxiii. lres furth of the fygure ar fol. xxiii. howrs of the natural day & the .xii. byth
in ar fol. the .xii. moneths the fterij of the myddys ys the pōineav of the bych ye ys



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HOr to vnderstand by myddnght the playe of mydday as yt of
myddnght / the hie orient and the hie occydent / the law orient
and the law occydēt also a the playe in the he wen that e wyeth
seng ryse sheppars wps sech prayr be thair hong oon cord that holden
felax be hie and be law / spen oon other to the plombet that obays wn to yt
be tym that they mayr yt to adard and that thair be oon sprel bytane
of the oon to the other and dresst them sech wps that they se the stein of
l ii



the pomea w right wnder the
two cordys to gydder a cause to
abard the cord to the plumbet by
hpe and by la w that wold. Now
q wo wold se mydday rght be yt
urght be yt mydday put hym self
of the other party of the cordys
a he shal se the plays of the myd
day and put hym self as first he
shal se the plays of mydnright
how deet that yt be day. for the
most hpe paynt of the zodyals
that on most long day of somer.
Be yt seyn the sown aboue the
two cordys at the howr of myd
day and that yt be after that yt
t wech the cordys a notyfy in the
cord to ward the soon the hylene.
that they haue seyn after be myd
nright be notyt sum sternys that
they may e wpe mor ken or synz
dry in that sum plays that ys the
passage of solstycal of somner.
a whan the dapes ar in the most
shortest the sternys that they se
at mydnright ar they q wch ar
nerest of the solstycal of somer
q wch as oon syng neyr to wart
the oryent Tacer ys to wart the
occydent Gemini. Et sechlyp

they may practyly the la w solstycal of venter that they se the mydday q w
the dapes ar short aboue the rght plays of mydnright and ys nerest syng
to wart the oryēt ys capricornus a to wart the occydent sagittarius. They
may also notyfy the hpe oryēt and the la w a yt ghanant that thys sum tym
long a sum tym short a the dystans ett wps the oryēt dy wpydes in. vi. e wpy
partys be ewpych oon rpsng two syng By the first party of the hpe oryēt
rpsant gemini a cancer. By the. ii. taurus a leo. By the. iii. aries a virgo.
By the. iiii. pisces a libra. By the. v. aquarius and scorio. By the. vi. mor
neyr the occydent capricornus a sagittarius. Et syndy others thynge they
may practyly in the he wpy as the sheppart wpy ys two cordys.

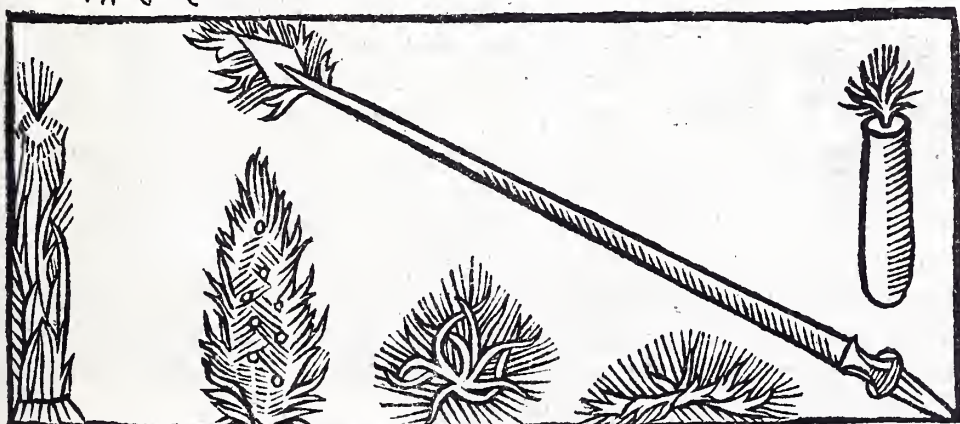
TSheppars that lyes be the nyghtye i the feyldys seyn sendy impressyōs
in the ayr and aboue the erth that they that lyes in beddys seyn not. Sum
tym as seyn in the ayr oon mayner of comet in the faschon of oon dragon
castand fyer be the throt. The other tymys as of lopand fyer in the may-
nar of kyddys the q wych leppys wylt ow long abydyng. Et other tymys
oon q wylt impressyon the q wych apperys altym be nyght and at al ho wylt
the q wych they cal the gret way of saynt James in galys.

The fleant dragon. Lepant kyddys. The way saynt James.



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Other impressyons ar as fyer castyng low the q wych montys. The
others as fyer lowand q wych goys on fyd. The others as fyer abydyng
and thys lestys long. The others ar q wych makys gret low a lestys not
long. The others ar as candels sum tym gret and sum tym smal and thyr
ar seyn in the ayr aboue the erth. Don other comet they se fal of he wylt as
oon speyr byrnant.

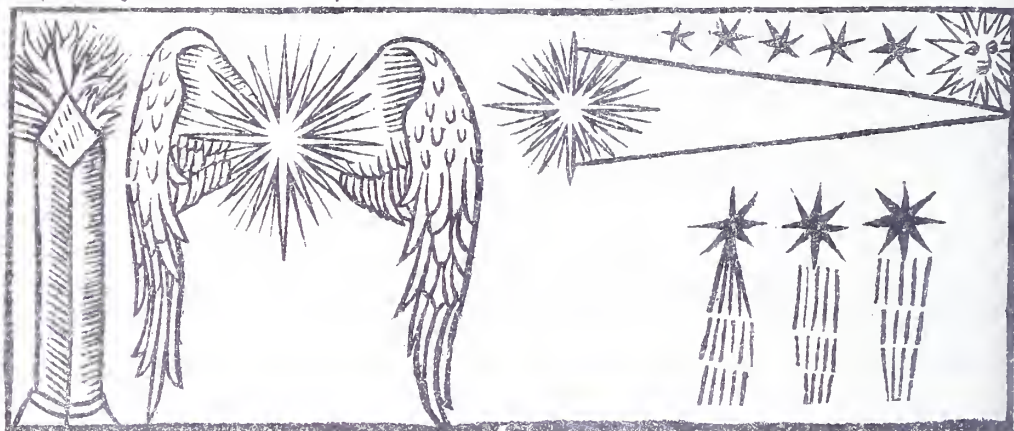


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Fyer ascendant. Low byrnant. Treys byrnant. fyer q wych ys so wyllych.
 l iii

Et also sheppars seyn of the comettes in other maners/that ys to wonderfond in the fashon of oon peller and lefteys lang spays oon other in the form of oon stern fleand and yt ys so wn passyt. Bot the thyrde comet taplyt ys yt that lefteys most of al. Item they se. v. sternys erratyphs/that ys to say bydyng in oon place that goys not as the others and ar they q wrych ar callyt planetz/ bot they haue form of sternys: and ar Saturnus/ Jupiter/ Mars/ Venus/ & Mercurius. Et so they se sternys that ar callyt mo wn famoth oon stern wryth berd/ the other stern che walwe/ and the other stern taplyt notwyl.

Peller bynant. Stern fleant. Comet taplyt. Sternys erratyphs



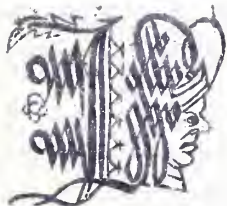
Ther thre latter sternys ar the berdyt stern/ the rowghst stern/ and the taplyt stern.

Quattuor his casibus sine dubio cadit adulter.
Aut hic pauper erit aut subito morietur
Aut cadet in causam qua debet iudice vinci
Aut aliquod membrum casu vel crimine perdet.



W heel that the impressons ar lyk to be mer weyls to thynge to pe wyl that as not seyn them q were for sum beleeffys that yt ys in party impossybl. Len they and others that the year that was oon. M. cccc. iiii. pp. & vii. the. vii. day of no wember: oon thynge most mer weyls in the shperydom of ferrat happyngt. Of the duche of autrych next oon to wn namyt Enscheym q were that day yt mayd oon horrybly thondyr. In the seyldeys next the sayd to wn fel oon stoon of thondyr the q wrych dyd weyl. cc. l. po wnd and mozt. The q wrych stoon of presyt ys hepyt in the sayd to wn and they se yt q wo wyl of the q wrych folka wryth the eyptasse hepyt wrytyn wnder nerth yt.

Et ge eyptas of oon gret stoon of thondyr.



Ecce legat antiquis miracula facta sub annis
Qui dolet: et nostros comparet inde dies
Dusa licet fuerint potentia/ horrendaq; monstra
Lucere/ e/ celo flamina: corona: trabes
Astra diurna/ faces/ tremor/ et telluris hyatus
Et solidos/ typon sanguineusq; polus

Circulus/ et lumen nocturno tempore visum
Ardentes clipei/ et nubigeneq; fere
Montibus et visis quondam concurrere montes
Armorum et creuitus/ et tuba terribilis
Lac plueret/ e/ celo visum est frugesq; calibisq;
Ferrum etiam/ et lateres/ et caro/ lava/ cruor
Et sepanta aliis/ ostensa ascripta libellis
Prodigiis ausum visum junulare novis
Visio dira quidem frederici tempore primi
Et tremor in terris/ lunaq; solq; triplex
Hinc cruce signatus frederico rege secundo
Excidit in scriptus gramate ab ymbre lapis
Austria quem genuit senior fredericus in agros
Tercius hunc proprios: et cadere arua videt
Nempe quadringentos post mille peregerat annos
Sol noviesq; decem signifer atq; duos
Septem preterea dat ydus metuenda nouembri
Ad medium cursum tenderat illa dies
Cum tonat horrendum crepuitq; per aera fulmen
Multifonum: hic ingens condidit atq; lapis
Cui species delte est aciesq; triangula: obustus
Est color et terre forma metalligere
Missus ab obliquo fertur visusq; sub auris
Saturni qualem mittere sydus habet
Senserat hunc Ensicheim sunt gaudia sensit in agros
Illic insiluit depopulatus humum
Qui licet in partes fuerit distractus visusq;
Pondus adhuc tamen hoc continet ecce vides
Quin mirum est potuisse hyemis cecidisse diebus
Aut fieri in tanto frigore congeries
Et nisi anaxagore referant monumenta molarum
Casurum lapidem credere et ista negem
Hic tamen auditus fragor undiq; lithore rhemi
Audist hunc tri propinqua aspiccola.



At ys fapthful q wen the. vii. sayss
 Changys. vii. tymys the man
 So as the. vii. moneths
 Chage them in the year. vii. tymys
 Et ewerch oon be cura of nat we
 Al follo wys the creat we
 They change of. vi. year in. vi. year
 By. vii. tymys in. vii. tymys.
 Theyr ar thre stor. vii. in nombyr
 Et goyes by man in wmbyr
 Of aldnes they map hyn to cum
 Or he most nedys de zong

¶ Ianuer

¶ First shoold tapz and begyn
 Sap year for the moneth of ianuer
 That as no strenght no wertus
 Q wen the chylde as. vi. year by wpt
 He ys he kennys no good

No to haue fors no wertus.

¶ He werper.

The other. vi. year he gro wys. Than he begynys alytel hyn self to ken
 Et to be swet and amysybl. Plesant gracye we ser wysybl
 So doys se werper al the year. Q wen in ys eynd pyntym he taplys

¶ Mars. ¶

¶ Bot q wen they haue. vii. year

Than they chage to fych play. he thynlys hyn thā borth oon. A. mark
 Q wen fapnes changys and takys walo wr.

¶ A wyl.

¶ Than cūmys a wyl the faye day. That al thyng reioys
 Herbye gro wys and treys floryshys. The byrdes taplys thare felydes
 Et so as. pp. and. iiii. year. Than cūmys man wertuous
 Joly gentyl and amowro we. Et changys them self in sendy estart iolye.

¶ May.

¶ At. pp. year goyes regnant in may

The most myghtly of the. vii. moneths. Aboue al others namyt kyng
 Et than be cūmys man strenght. As. pp. year and sepleyr of hys body
 For to hold the sword sepleyr in theyr neyf. a than cūys the moneth of ioyng

¶ Junyng. ¶ pp. vi. year no mor no les. Al men ar of eyt so wl
 Et so as. pp. vi. year. Ahan cūmys hoot and playant
 Et begynys mych to ryp. Et gadderys wpt and ad wysement.

¶ Jyllet.

¶ Et q wen cūmys to reng in Jyllet

They cal hyn no mor warlet. For he as. vii. year
 Theyr moneth as passyt al flo wys. Et begynys to declen
 Also he begynys hyn self to pas. The fapnes of oon creat we

At west.

Et after cūmy at west that so mych rype :

That man as .xlviij. year. Dr to e wyl as werpt vs tym
If .xlviij. year as of aage. he changys hymnot in mayner sage
for than he shoold hym self ad wps. how mych myght haue gadderpt
for to haue rest in eyd. for in that tym vs goyn zo wt theyd
Et changys mabyr c wolowr. As doys the corn and the treys
Q wrych changys them in ar west. In gret foly wps he vs go wst
That of folly remembrys hym not.

September.

Et q wen commys to reng in september. he as .liiii. year
Don oonly they may not abbat. September Isow segnyfy
Is oon saysson rych and isly. The corn pt makys to be sawyn
Et begynnys to mayl wandage. Thā vs goodys puttys in granch
Q wen he as .lii. and .l. year. Neupr mor he shat cum to tym

October.

So .lx. of years vs rych the man

Reght vs also the saysson. Of the moneth q wrych cummys after septēber
It vs callt the moneth of october. Et as .lii. scor of year and no mor
Man cūmys ald and as q wpt hayr. If he be rych he as good o wr
If he be po wpr he playnyzys a wepys the tym that they haue e wyl dyspēdyt
Than they at estonyst be po werte. Dānyz the body and spellys the saowl
wrych that hers blamyt of e wrych oon for the outrages that he as doynz

Nouember.

Than cūmys nouēber that dra wps hym

Dr to .lx. year. That than they se al wncled

The treys that so al abowt. Thayr abydyz not lef no fflowr
Al greenes deys and cessys. Al fayrnes lefys hys nobles
he that as thre scor of year. Shoold weel wnderfōnd that he goyes
Et may weyl wnderfōnd yf he wyl. That vs goodys deserys vs deeth
Be he i vs tym po wpr or rych. for yf he be not po wpr he vs callt nys
Et so he may not wpy no goodys. Bot yf he haf gret plante of goodys
They wold se hym dy. Thayr to that they may in vs good part

December

Be for that he cūmys in december

It makys les e wrych oon member. for he as .xl. scor and .xii. year
Et in thys moneth al rypys be tym. Al greenes lefys the myght
Al playes ar in displaysans. Et al techys that ys the sown
That thayr vs no mor myght in man. Sen that he has .lx. ii. year
he so wps bettar t wo hoot flammys. Than the so we of oon lady
Soft bed and depp dysh. That vs the most of hys wyl
he as passyt sendy wynter & sōmer. Et vs war thys year thā the year afor
So le wps man bot oon year.

The actur.

By the .xii. moneth figurpt. Et thayr nature reportyt
After that e wrych oon as hys ryght. Al man as not ryght gret ryng

In the world ys lytel ioy. For the half goyes be myght
 That man slepps and lefys ys tym. Vn to .xv. year ys in dyand
 Othir. v. year lefys of sarffon. By seylines or by pryson
 Half of the tym goys be nyght. That man slepps and lefys ys tym
 xxxvi. year that slep ascendys. Et. xv. and. v. of that caonty rebat
 xvi. thair ys of the remanant. No mor goyes man ryngand
 If follyshly he marys hym: Ne wyl he mor shal ioy in the ly we
 Qwen he as had al ys wylles. In the eynd he wyngys bot ys dedys

¶ Follo wys the medytacions of the passyon of o wr
 lord iesu chrest that sheppars shoold haue a symple
 pe wyl qwen they say thair matens.



¶ It is ghanāt to thynk
 be for that they begyn ma
 tin of the holy boord that
 esus sayd in the garden
 befor ys blesht passyon
 father yf yt be possybl
 taph thys callys from me
 Al wapes not my wyl
 most be down bot then
 most be down. Et that say
 and thys he suffryt oon
 fech payn that he swet as
 droppys of blood in sech
 habondans that they ran
 wy to the erth ¶ Et say
 and matys yt ys ghanāt
 to thynk ho w iudas drou
 nept to iesus and brayssat
 hym sayd I hals the may
 ster. Et that the swet
 iesus drow not abak ys
 faye swet of the traptur

iudas. Et ho w he drow lat taph hym and bynd as oon the yf and put hym to
 erth by syndry tymys and spyt of hym and beleyft of hys dessaypels. ¶ In
 the lawdys yt ys ghanant to thynk iesus to be in the hows of anne and
 caphas hardly smyttyng blaspemyt and swettyng in hys precows
 wylsage ys eyn bandyt and as they pulland wnthred hym wyth theyr seyt

wynnytwysly. ¶ At prymyt ys ghanant to thynlz how iesus was led of the hows of caphas to pylat swettand hym. Et as pylat epamynyt hym of yt that they excusyt hym of wrong. Et how he was crewellly smyt = tynge at the pylle be for the gret multytwd of pe wpyl and after he was crownyt of oon crown of thornys. ¶ At tyece yt ys ghanant to thynlz as the swet iesus was presentyt be for the pe wpyl wpyth ys crown of thornys aboue ys heyd cled wpyth oon mantel of purpur a as the io wps cryp crucefyege crucefyege en and as pylat condanyt hym to better deeth heftusly and how he buyt ys cors wpyth gret payn. ¶ Et after mydday we most nedys thynlz as iesus was led to the plof caluary sheddynge ys precyows blood and that syndyr tymys he fel berand ys cors. Et how he was nalyt to the cors wpyth nalyt and in yt aiestyt wpyth gret dolo wr. Et forzet not of al and by al q what do wlo wr had ys holy moter. ¶ At no wny yt ys ghanat to thynlz in q what do wlo wr he was q wen he sayd my god q weyr for as tho wleyfyt me. Et q wen he had thyrst they offeyt to hym to drynk wyngyr and ga w mypyt q wen he dyd gheue the gheost / a the sobbyngs doynge in chynyt hys heyd and gheue hys holy sawl to god and as ys holy mother had also gret do wlo wr. ¶ At ewyn sang thynlz as iesus had ys sed open of oon speyt and as he was in the cors aldehyd ful of wo wndys from the heyd wn to seyt. Et he saylyn away of the cors and as ys mother iesa wpyt hym wpyth gret do wlo wr. ¶ At complynge as the swet iesus was berpet of io seph and other gret io wps in gret affleccyon and moynnge and put in the sepullyr and kreyt of ewyl io wps thair to that he royes not

¶ Follo wps sum arayssons and other prayere in form that follo wps. Et fyrst thair ys heyr put oon decysson theologicall aboue oon q westyon that ys to wnderstod of the prayere/orayssons messes/and suffrages that we do in thys world for the sawylls of them that ar decesy beand in proctory of they be to them merytors ar profyfytable to theyr delywerans.



Mepyl de woyt tho w shoold not that for to acqwyre ony good the q wpych follo wps the stat of ony we ar accessoyr to that estat the welk may proffyt not oonly of congruot of that wpyth condygnio and thys may be in two maners. fyrst for the communycacyon q wpych ys the royt of the welk of merytors: that ys of charyte q wpych ys to wt of al welk merytors. Et so al parson as proffyt amolument of good of others of they be in charyte. Juxta illud particeps ego sum . a . cetera .

Segund for the intencion of the doat qwen ony doys sum werkys that
proffetye to others. Et ſpech operacions apperteyne to them for the wch
they ar mard ſo as them that ar ghe wñ of hym q wch doys thẽ. Et they
may proffyt or for to ſatyſy and fulfyl the ſatyſſaccyon of ſum or haue ſum
other tþyng the q wch makys not les ys eſtapt. Et in thyr two mayners
proffetye the ſuffrage of the chyrch not oonly to them ly want bot wpth
thys to them that ar deceſſyt not thap̃ to that the ſayd ſuffrages may
clenge thap̃ eſtapt bot to that they may be deliweret of theyr paynyes. For
as ſays ſant auguſtyn in oon booke namyt en cherydon ſum as they haue
ly wpt in thys world they haue deſerwpt that the ſayd ſuffrage may pref
ſyt them. Dum in hac vita uenerunt meruerunt ut heretici prodeſſent. Et
the payſtyl ſays i the ſegund p̃ſtyl to the corynthens in the. v. chept. Unus
quisqz propriam mercedem accipiet pro ut geſſit in corpore. As to be dānyt
or ſawpt. For e wpr̃ch oon ſhal haue paradys or hel for hys proppr werk
and not be the werk of others. So wnderſtonde thys q wch ys wryt̃m
in the ecleſiaſtyl in the. iiii. cheptur. Mortui non habent partem in opere
quod ſubſole gentur quod intellige uerum q̃tum d ad mutacionem ſtatus
for we ſpek. de opere operato. That ys to ſay of the ſuffrage in the ſelf
Et alſo the ſac̃pment of the auter and other ſacr̃fys as effecas a werti
of them ſelf wpth owt thys that the operacyon of hym q wch doys them
that doys to grow or to mayl̃ les thap̃ effelz: bot as doyn egaly be e wpr̃
ch oon good ar e wpl. Bot yf we ſpek. De opere operantis. It ys ghanāt
to mayl̃ deſtynacyon for ſum ſacr̃fys may be doyn be oon e wpl man as
the mes ſayd be oon ſynnar. Et thys may be ſayd in two maynars. fyrſt.
Ut per actorem. That ys to ſay that the ſacr̃fys be yt mard be oon ſyn
nar as actor of the ſayd ſacr̃fys: and thys proffetye not bot accydently
and conſeqwently that ys to wnderſtond that by almoys of oon e wpl mā
ghe wñ to the po wpr̃ to the q wch t he almoys ys ghe wñ at monett to
pray god for the ſawll̃ys of them deceſſyt for the q wch the e wpl mā
as ghe wñ to them. Secundo per miſterium. Et thys may be in two may
ners in ſacr̃fys or offys and yt ys doyn a be the oppn myſtery of the chyrch
yt ys the p̃p̃ſt that doys the offys of them that ar deyd and ſech ſacr̃fys
dayly: for the makys of the mynyſter noys not to the werk of oon good
actur as ys the chyrch. Or the ſayd ſacr̃fys ar mard be oon mynyſter of
ſum pryway parſon as yf tho w cauſyt to ſay oon mes a thys tho w makys
to ſay proffetye for the or for hym for the wch tho w makys yt to be doyn
yf he be deceſſyt. Bot to the cōmandymēt of hym q wch ys not in chary
te q wen he cōmendys ony good werk to bedoyn ſech good werk proffetye
not to them that ar deceſſyt / wpth owt that after he cum i good ſtapt q wẽ
ſech operacyon ys doyng. Et yt ſuffyt that he be in charyte q wen he ſays

that they do the sayd good opetracions thought yt be they be not qwen they
 ar executyt. Et for so mych yt ys oon gret good that he qwen ghe we
 alinows or qwen makes to say mes or to hym qwen yt ys ghewen or
 that the mes ys comyttt to ar in charite in the cas present. For yf tho w
 gheue in the nam of the father qwen ys in proctory and in grace in the
 chyrch for to be of the partyccpans in thair iustices the operacions at
 mercytore of the two partys. That ys to wnderfiond. Ex opere operan-
 tis et ex opere operato hec ricardus in. iiii. distincione. plv. capitulo. iiii.
 questione secunda ¶ Item notyfe that he wren resawys sendy ymo al the
 world as the partyccpacion of al thair goodys not les proffyt of thair
 good werkys that yf they resawyt al for them self bot bringys them mor
 proffyt as i the lamentacion of re ward or of gloyr / and as to satisfaccyon
 of thair synns and demynucyon of the payn as for them to the qwen
 thyngys ys mych worth the sayd assocacyon so as. Ricardus de media
 villa. In the plays befor allegyt.



Ant gregory i the segund qwestyon of the. piii. caus in the
 cheptur gregorius says that the sawylls of proctory ar
 weel sown deliweret by. iiii. maynars and they ar the. iiii
 helys that ewerch oon de wort parson shuld taryl at theyr
 gredel for to open proctory qwen they cum to the chyrch
 The first hely ys the oblacion of prestys. Et thys apper-

by feygur by auctoryte / and by exampyl. Of thys we haue feygur. Secundo
 machabeorū. xii. that iudas machabeus sed. xii tho w sad dramps of syluer
 in oblacion and offrand for the synns of iowys qwen was decessyt in
 hys battayl qwen for yt ys ghewen we to wnderfiond that the right
 worth y offrand of the precyows body of iesus down to god hys father ys
 of mor gret wertu for to maky les the paynes of them decessyt than the
 sayd sylwer. Et yt ys zert wyrtten in the plays aboue sayd yf that iudas
 machabeus had no hop that they that war kyllyt in the batayl war not oon
 tym reffussyt yt war to hym oon waryn they ind superflew to pray for
 them that ar decessyt and follo wys. That ys than oon holy thyng and
 salutary to pray god for them that ar decessyt thair to that they be deliwe
 ryt of thair synns. Thys raysson ys also pre wyt be the auctoryte of the
 holy wyt as of sant augustyn and sant gregory in the plays befor allegyt
 It ys also pre wyt of oon byshop qwen was seyr of hoot seylines sech
 wys that no man myght refresh ys feet. The feshars in sommer feshyt
 oon gret peych of yce the qwen they dyd bring to the byshop the qwen
 was put to ys feet oon certayn howr. Than the byshop hard oon woye
 qwen playnzt / the qwen he conuert / the qwen answeret I am the
 fawel of oon prest that makys heyr my proctory. Et yf tho w in the stat

sayd oon hondreth messes for my redempcyon I shalbe sauyd. **T**hye
 q wrych was doyn. **D**e be hold thou as not heyr oon hondreth bot oon
 thousand. Purgatory i the law ys not oon pty of hel bot be dyspysacyon
 may be i ewrych oon plays. **T**he segund ley ys oracyon & the prayers
 of santtye be the ar dely weryt the saowllye of the santtye of purgatory.
Et thys apperys by auctoryte in the appocalypsa i the. vii. chept. *Ascendit*
fumus aromatum id est orationum odor de orationibus sanctorum de ma-
nu angeli coram deo. It aperys also be auctoryte aboue sayd. *Sancta and*
salubrys. & ceteta. Et yt aperys also by examppel of blyssyt saint martyn
 the day q wrych as sayd saint gregory. **D**on preys q wrych prayet de wortly
 sat martyn the day of ys seyst for the saowllye of purgatory thair co. lxx.
 by the comet of the awter q wrych thankyt of thys that they war dely we-
 ryt furth of the paynes by the prayers of the sayd saint martyn. **B**e hald
 than q what shal do the holy santtye heyr at the prayer of the glouyng
 mother of god. **T**hou shal say be aduētur I passey me not of thair pray-
 yer. I as the q wrych thou says altyel bot I haue brokyn my leg I had fallyn
 of my hors or of oon tre / or that my shylde ys not deyd q wo heyyet hym.
Beleyf that thys ar the prayers of santtye. **E**t thyr two frest magnare
 ar mor effeas in so mych as they ar reportet in god. **T**he thyrd ley ys the
 almoue of freyndys and parens by the q wrych the paynes of purgatory ar
 mayd les. *Ecclesiastici. vii. pauperi porrige manum tuam et mortuo non*
prohibeas gratiam. et Ecclesiastici. xvii. super mortuum plora deficit ei
lex eius. Ruth primo. faciet deus vobiscum misericordiam sicut feceritis
cum mortuis. **T**aply to thys propos the examppel that reherys saint grego-
 ry of the knyght of kyng charles the gret q wrych be hys testament le wryt
 to hys copayngzon hys armye and hys hors thair to that he ghe we the sel-
 uer to the po wryt pe wpyl wryth in. xxx. dayes or other wys he so wmond
 hym to the iugement of god in the eynd of other. xxx. dayes he molyt of
 the sayd summacyon and defferyt to do yt that was intonyt to hym. **T**ha
 the hys folow reprewant hym. **E**t than com two black men of ynd that
 ys to say de wyls q wrych twls and ra wyls and beyr hym be montayngs and
 so mych q wyl he was al brokyn do than almo we incontynent wryth owt
 ony delay.



Almo we shoold haue. iiii. condycyons yt shoold be doynge ioy-
 o wylly as sayd saint pol. *Secundo ad Corintios. ix. hilarem*
datozem diligit deus. **S**egundly yt shoold be doyn habowyn-
 datly *Thobie. iiii. Quomodo poteritis esto misericors. & c.*
After the faculke and myght that ys to wnderstand yf thou
 as mych gheue mych offtel gheui spyl. **T**hyrdly ha



Dr to wnderstond a hen wnder q wabat planet the chyld
 ys boorn a for to haue mor parfyt wnderstondyng yt ys
 to wnderstond that thare ys in the he wren. *vii.* planetz
 that ys to say sol/venus/mars/mercurus/iupiter/su-
 na/ and saturnus/a of thyr. *vii.* planetz ar namyt the
vii. dayes of the owls: for e wrych oon ys namyt of the
 planet reynant in the begynnyng of the day. The ancens saye that
 sol as lordshyp of the so wnday a the caus ys as saye the phylozopho wte
 for the so wnen ett wte the planetz ys the most worthy q wte for yt ys ghe-
 wry to the most worthy day that ys to say to the so wnday. The mowen
 as domynacyon of monowen day. Mars as domynacyon oon the first howr
 of t wryeday mercurus as domynacyon on the first howr on wednesday
 iupiter the first howr of sursday/fryeday venus saterday saturnus. The
 day naturel as. *ppiiii.* howres and in e wrych oon howr thare domes

nys oon planet we most also notyfy that qwen we begyn to cownt the
 so wnday we most begyn to cownt thys wayes. Sol/Venus/Mercurius/
 Luna/Saturnus/Jupiter/Mars: and so of others. Et qwen the nombr
 ys saydzt we most nedys begyn be order as sayd ys. It ys also to notyfy
 that the gretys begynnys thair day in the mornynge the iowys at mydday
 and the crysten men at mydnyght and yt ys thair qwen we shoold begyn
 to cownt for at oon howr after mydnyght the so wnday tenger sol at two
 howrs/Venus at.iii.howrs/mercurius at.iiii.howrs/luna at.v.howrs
 saturnus at.vi.howrs iupiter at.vii.howrs mars and shal begyn at.viii.
 howrs sol at.ix.howrs Venus at.x.howrs mercurius & so of others wyl
 we lye the that we wold wnderstonde. Wnen oon chyld ys boorn we most
 wnderstonde at qwhat howr and yf yt be in the begynnynge of the howr or
 in the myddys or i the eynd. If yt be i the begynnynge he shal had of the pla
 net qwen ys boorn and of yt of asoz and yt be in the myddys he shal hold
 of the planet qwen he was boorn and of no other yf yt be in the eynd he
 shal hold of that planet qwen heys boorn and as yt that follo wys / bot not
 ngerstandant the planet of the howr qwen he ys shal haue lordshyp abo
 ue the others. Et qwen mor ys yt of the day shal haue lordshyp also that
 ys caus that oon chyld holdys of sendre planetz and as sendre condycions
 bot al wayes the planet of the howr qwen they ar boorn has domynacyon
 aboue al. ¶ Wnen they lye qwhat planet they ar boorn we most wnder
 stonde thys qwen follo wys. ¶ He that ys boorn wnder sol ys prudent
 and wys and he ys on gret spelar/and qwhat thyng that he prayes he hol
 dys ar wertus in them self. ¶ He qwen ys boorn wnder Venus ys so wyf
 of ewyng oon sorowful in the eynd good in iesu crist and regn wlt. ¶ He
 that ys boorn wnder mercurius ys weel lerdet so wttyl swett werytabyll
 ys not wys. ¶ He that ys boorn wnder luna as oon gret forsherd cowlyrt
 wysage iowo ys shaamful and retygowe. ¶ He that ys boorn wnder sa
 turnus ys hardy/cwrtis/and ly wys not long/and ys not a watyrowe.
 ¶ He that ys boorn wnder Jupiter ys hardy sayr wysage and reyd hol
 dyng chayst and wagabownd. ¶ He qwen ys boorn wnder mars ys oon
 gret spelar/lear/theyf/dessa want/instabyll/gret and of reyd cowlowr.
 Et qwo bold mor at so wlt he shoold behold heys asoz qwen he spelys of
 the planetz by order.

¶ The propertes of the. vii. senge.

¶ The prolog.



Considerant the cowte of the bodye he wrytys and the myght of al myghty god the dych makys the soon to shyn aboute the good & the evyl the q wrych go wrytys al thyngys q wrych ar in the fyr: mament in the he wryt & the erth I haue tayloryn me to reyd tractat in latyn & of latyn traslatyt yt in franse of franse in in englysh ony thyng they most nedys fyrst wnderstod the moneth q weyr they ar born and the syng of the so wñ the self

moneth. Thys ys not to say that the thyngys happynys bot the syngs as sech properres & ys the wyl aboute al thyng. It ys mor ower to notyfy that after the booke of pozytyes & of astrologys the syng of aries ys the fyrst. Thyr syngs betolyns the fort wñ & wñfort wñ of man & of women as ys fwnd in the booke of ptholom astrolog ryght expert.

¶ Of the syng of aries. fyrst cheptur.

Ifnd fyrst that he q wrych ys born in the syng of Aries from the myd mars wñ to the myd a wryl shalbe of gret wryt / and shal not be ower rych no ower po wryt. he shal haue dōmarge be ys myght bo wryt / he shal haue myght by depd pe wryl gooddys / he shalbe crasht hastely / and incōtyent appaynt. he shal exspectmēt syndry fort wñs & haue mych streff. he shal lēsser techyngs & cōmon wryt eloquent pe wryl. he shalbe espert in syndry segretz. he shalbe oon leat: nobyl of co wryt. he shal taylor wengens of ys ennemyes & shal fynd hym self godlyat dysposyt of al thyngys i zo wth heyd than in eyld. Vñ to. xxviii. year. he shal not be ower po wryt no ower rych / he shalbe oon gret fornicato^r / & he shalbe maryt at. xxv. years / & yf he mary he hym not he shal not be charyt. he shalbe medyatour for sum of ys frendys and shalbe besy in the werk of others. he shal haue chylidyn / he shalbe spret for to noy hym. he shal haue on syng in the shulder & in the heyd & i the body. he shalbe rych of the deeth of others. As fyrst so wñ shal not ly we / he shalbe i dāgere of beytys of. iiii. feet. he shal haue gret seplines i the aage of. xxviii. years / and yf he shapys he shal ly we. lxxv. years after nat wryt. ¶ The maydyn that shalbe born in that tēy shalbe yfuf & shal haue dayly get skayth sho shalbe oon leat sho shal leys hyr howsband and gret oon goodlyat. Sho shalbe ryght seplz in the aage of. v. years and in the aage of. xxv. years sho shalbe in dāgere

of death/and yf sho shapys sho shalbe in dowt yn to. xliii. years & shal suffer sorow of hys heyd. The dayes of the Sol of the man and of the woman shalbe lyk to the mo wton the q wch yearly lessys thair wov and inconsistent fyndes yt.

Of the syng of taurus. ii. cheptur.



After he q wch ys born in the syng of taurus wch fro myd a wch yn to the myd may shalbe ryght hardy streffum/delycows shal possed the goodys ghe wch to hym be others yt that he wold do shalbe down in cōtynent he shal effors hym to put them to/ cōnd. In ys zo wth heyd shal dysprys e wch oon & shalbe crabbt he shal mayl ppleynages he shal less ys frendys & less wch the stranger he shal happn to offys and shal excest hem weyl and shalbe rych be ys wch he shalbe wthankful for the ser wch down to hym shal not be rewerdyt and shal cum to goodlyar estart he shal taph wengens of ys enemys he shalbe bytyng of oon dog he shal experyment sendy paymys by wemen and shalbe in perpl in. xxxiii. year he shalbe in perpl of water and shalbe ho wch by seplnes and weno wch in. xliii. year and shalbe habondant & alestyt and shal ly we. lxxxv. years & .iii. moneths after nat wr and shal se ys fortun trest. The dowther that shalbe born in that tym shalbe affectuows of gret lawbo wr and oon lear & shal suffer shaam sho shal haue possession of the goodys of hys frendys/yt that sho shal cōsayf in yr wnde sondyng shal cum to effec & to the goodlyar party sho shal haue maynar ho wsbands and sendy chylidyn sho shalbe the. xvi. year at the lest estart and sho shal haue in the myddys of hys body oon syng sho shalbe malady we and yf sho shapys sho shal lyue. lxxvi. year after natur sho shoold beyr ryngys and precows stoonys apōn hys. The dayes of Jupiter and of luna ar to them ryght good/and the dayes of mars ryght e wch and as mch the man as the women shalbe lyk to the bowl q wch lawbo wch & qwen the corn ys sa wch he as bot the cas for ys part. They shal lrepp weyl thapys and shal not proffyt to them no to others and they shalbe reputyt wthankful.

Of the syng of Gemini. iii. cheptur



An wch ys born in the syng of gemini from the myd may yn to the myd i wch shal haue sendy do wchys he shalbe fayr & meyciful he shal lyue opyn lyue & raysonabyl he shal restayf sendy pec wns and he shal go to sendy places not lrenyt & shal mayl

sendy ppgrenages he shalbe oon wantur he shal not abyrd in the playe
 q wept he was born he shalbe wys and neglyget in pnegoces he shal hap/
 py to ryches wh to. pppd. years. Is first wyf shal not lye long bot he
 shal taply strange women a shalbe lapt maryt he shalbe bytyng of oon dog
 he haue shal oon syng of py or of fyer he shalbe tormyt in batyr a shal pas
 the se a lye. L. years a. p. moneths a mo after nat wr. ¶ The mayden
 that shalbe born in that tym shal al to hono wr a shal put hyr self befor in
 the goodys of others sho shalbe reprowt of fals crym sho most be maryt
 at. viiii. years yf sho wold be chafst sho shal sho w oon perpl a shal lye. lxx
 years after natur and shal hono wr god. The dayes of mercurius of sol ar
 to them ryght good. The dayes of luna a of venus ar to them ryght e wyl
 so mych man as the woman shal eply and gadder theyr goodys of theyr
 successours bot wylth gret payn they dar wse of theyr proper goodys so
 mych shal they be a warpyows.

¶ Of the syng of cancer. iiii. cheptur

After says the letter that he that shalbe boorn in the syng of
 cancer from the myd A wylng by to the myd i wylt he shalbe
 malpyows a of he wen stat wr. he shal lo we weyl wemen a
 shalbe ioyows meyl good sarge a weyl renamyt and shalbe
 gwyder of the goodys of others he shal haue stryf and debat
 he shal haue domarge by en wy he shal haue in ys myght the
 goodys of others and he shal haue wagens of ys ennemyes by ys arrogans
 sendy shal molz hym he shal haue oftympes dzyrd in daters he shal lyepp ys
 co wrage in hym self and shal suffer sorow a of the waam he shal fynd tre/
 sores a ped money and shal lo who wr mych for ys wyff he shal se ys perpl in
 certayn year i the q wylch perpl ys llyent of god ys goodys shal go balz wart
 the. ppp. year. he shal pas se and lye. lxx. years a shalbe to hym on ioyow
 fortune. ¶ The mayden that shalbe born in that tym shalbe furo ws and
 incōtyuent sho shalbe angery a incōtyuent sho shalbe ioyows. Sho shalbe
 smal ioyows/ser wrabyly wys and shal suffer sendy perpls the weyl sho
 shal thoyl. If theyr mayl pr ony ser wys sho shal recompense them weel. In
 hyr tym sho shalbe oon gret lawbozer a shal taply gret payn a trawayl wh
 to. ppp. years bot after sho shal haue rest. Sho shal haue maynay soonys
 Sho most nedys be maryt at. p. iii. years honno wys a gytys shal follow.
 Sho shal haue wo wndys bot sho shalbe hoyslyt be the medrcyn and shal
 haue perpl in the water. Sho shalbe ho wrt be others in the segret of wes
 men. Sho shalbe bytyng of oon dog and shal lye. lxxii. years after natur
 The dayes of Jupiter of Venus ar to them ryght good a of good fort wh
 and the dayes of mars ryght e wyl. Et also mych man as women shal haue
 good fort wns and wylctory of theyr ennemyes.

¶ Of the syng of Leo the. v. cheptur.

If the syng of Leo the. v. cheptur. I fynd that he q wrych ys born vnder the syng of Leo from the half J wlllet wñ to the half aug wst ge shalbe fayr and hardy he shal speyk oppnyly and shalbe meyrceful he shal wepp wpth them that wepps and shalbe arrogant in wordes. They shal gheue hym oon peryl in certayn tyme. At at. xxxvi. year he shalbe spret for to do hym wrong bot he shal show al peryls ys benefycys shalbe wñ thankzful he shal be honow= rty of good pe wpyl and shal obteyn that he shal begyn he shal haue good= dys be tēporel ser wps he shalbe ingrat to the wps and he shalbe gret and myghty. They shal gheue hym charge of cōm wryte and so mych as he as left he shal vñ he shal cum to dēgnyte and shalbe lo wpt he shal taply the fort wñ of. iii. ladys he shal mayly pylgrynages and shal suffer do wlo wr of ys syght he shal fal from hys and he shal be dredabyll in water he shal fynd yed money at. xviii. year the shal be seple he shalbe in do wt and shal peryl of sum lord & at. xxxvii. year he shalbe bytting of oon dog & he shal= be haplyt wpth gret payn and shal lye. lxxiii. year after nat wr. ¶ The wemen that shalbe born in that tyme shalbe fearly oon lear fayr weel spe= kande meyrceful plesant: and may not suffer no se men wepp / sho shal be fecownd yf fyrst ho wsband shal not lye long sho / shal haue do wlo wr of the stomolz sho shalbe wachyt of yf nyghtbo wrs at. xvii. year and shal cū to gret ryches and sho shal haue sheldryn of. iii. lordys sho shalbe lo was= byl and sho shal haue the waame wyl and shalbe bytting of oon dog. Sho shal fal from hys and shal lye. lxxvii. years after nat wr. The dayes of Mercurius and of Sol & of Mars ar to them ryght good the day of Sa= turnus ys to them ryght ewyl and also mych to men as to women & they shalbe hardy q werelews and meyrceful.

¶ Of the syng of Virgo. vi. cheptur

If the syng of Virgo I fynd that hys q wrych ys boorn sen the myd ar west wñ to the myd september shal command to ys wif he shalbe oon gret menager and ingenyous he shalbe soler tows to craft of the q wrych he werkys he shalbe shaamful and of gret cowrpage and al yt that he seys he cowaptyes yt in ys wnderstondyng he shal anger h m incontynent and he shal ower cum ys ennemyes wpth gret payn shal he be lang wpth ys fyrst wif he shalbe fortunat at. xxi. year he shal

not yed yt that he as and shalbe in peryl of watyr he shal haue oon wond
 be yrn and shal leryf. lxx. years. after nat wr. **T**he woman that shalbe
 born in thys tym shalbe schaamsful and ingenyous and sho shal taryl gret
 payn and shalbe neglygent ther shoold maryr yr at. xii. years and sho shal
 be oon short tym wryth yr fyrst howsband. Hys segund shalbe of long lyue
 and shal haue syndry gooddys by oon other woman. Sho shal fal from hys
 yr lyue shalbe in peryl & shal dy shortly sho shal suffer do wlo wr. at. x. years
 If sho eshapp thors do wlo wres sho shal lyue. lxx. years after nat wr. Sho
 shal haue oon wertuous seyd and althynghys shal fa wor hys. Sho shal reioy
 ioy in syndry forto wns. The dayes of mercurius and of sol shalbe to them
 ryght good & the dayes of mars shalbe to them ryght ewyl. Et also mych
 the man as the woman shal suffer syndry temptacones so mych wryth gret
 payn they may resyst they shal deler them to lyue in chastyte bot they shal
 suffer mych q weyr e wryt they be.


Of the syng of libra. vii. cheptur




Shoold remembryr of the syng of libra for he that ys
 born from the half September wñ to the myd October
 shalbe ryght myghty he shal be pryncet and honowryt in
 the serwys of captans he shal go in syndry places vnkn
 nrt assal wñ in oon strange land. he shal leryp weyl ys.
 good yf he dysco weyr not be wñ drentlyng he shal nat
 leryp ys promes he shalbe noyt be sum pluer and of other goodys he shalbe
 maryt and shal not leryp hym oonly to ys wyl he shal speyl lyghtly & shal
 haue no skapth ett wryt ys neyghtbo wres he shal haue in ys myght the thyn
 gys of them that ar decessyt and shal haue sum syng in ys membrys. They
 shal gheue hym hors & open & other beystys syn after he shal haue skapth
 be wrong he shal be rysh be wemen and shal epperment ewyl forto wns
 Syndry clmys to haue consel of hym and shal lyue. lxx. yearrys and. iiii.
 moneths. **T**he wemen that shal boorn in that tym shalbe lo wasyl and
 of gret co wryage sho shal anno wns the deeth and hys ennemys and shal
 go in strange places. Sho shalbe good and ioyous. Sho shal reioy yr be yr
 howsband and ys sho be not maryt at. xiii. yearrys sho shal not be charyt.
 Sho shal haue no soons of yr fyrst howsband. Sho shal maryl maynar pyl
 greynages and after. xxxiii. yearrys sho shal prosper in goodlyar and sho
 shal haue gret honowr and lo wpyng and so wñ after sho shalbe gre wously
 seyl and shalbe howrt of byrnyng abowt the feet abowtand. vii. year and
 after nat wr shal lyue. lx. of years. The dayes of venus and of luna shal
 be to hym ryght good and the dayes of mercurius shalbe to them ryght e

wyl. Et also mych man as the women shalbe in do wt wñ to the deeth and
thar ys do wt in the eynd.

¶ Of the syng of scorpius. viii. cheptur


 E repd that he q wych ys boorn in the syng of Scorpius
from the myd October vñ to the myd Nouēber shal haue
good forto wñ he shalbe oon gret soynecat wr. The frest
weman that he shal lo we for to haue in marpage shalbe
oon relgyous he shal ser we wñ good wyl to the ymag
ges he shal suffer do wlo wr in ys belog sloonye i the aage
of .xx. year he shalbe hardy as oon lyon and shalbe lo wabyl of form. Sen
dyr fac wltz shalbe ghe wñ to hym he shalbe oon gret goet wysst and sen
dyr coutrees for to wnderstond of the co wstun and ordynans of sendy cys
tes a shal o wercum al ys ennemys they may not noy hym in ony magnat
that may be. Eys wyl he shal haue sendy gooddys and shal suffer sendy
do wlo wres of the stomok a shalbe ioyous and shal lo we to fynd hym self
wñ ioyous pe wyl. In the ryght shulder he shal haue oon syngnet be
swept wordys and flescheng he shalbe dyssa wyl. Ofte mrs he shal say oon
theng and do the other he shal haue wondes mard wñ yrn. he shalbe bet
tyr of oon or of other best. he shalbe in do wt and haue sum ennemys in
the aage of .xxviii. years. Et yf he eshappys he shal lye. lxxviii. year
after natur. ¶ The women that shalbe boyn in thys tym shalbe ampybl
a fayr. Et shal not be long wñ yr fyrst howsband bot after sho shal reioy
wñ oon other be ys good and faythful ser wres sho shal haue honno wr a
wyltor of hys ennemys. Sho shal suffer do wlo wr of the stomok sho shalbe
wres and shal haue wondes in the shulder sho most nedys dreyd yr eynd the
q wych shalbe do wtsun be a eno wñ and shal lye. lxx. years after natur
The dayes of mars and of saturnus ar ryght good to them: the dayes of
iupiter ar e wyl they shalbe swept of word and pyckant of the taylor m wres
murant blasphemant others say and of others thys the wych they wold
not war sayd of them.

¶ Of the syng of sagittarius.

 E shoold wnderstod that he wych ys boyn wnder sagittarius
from the myd nowember wñ to myd december he shal haue
good effec and shal haue meyray of ewyrych oon pt that he
sepe he shal obteyn by reuelacion he shal go by desert places
wñ. ennpt a dangeroys and shal cum wñ gret werynges he
shal se that ys for to wñ. eno wres from. to day and he shal not
m iiii

co werpt that he as he shal haue sum synges in vs hādys & in vs feet he shal
 be dreydful at. xii. year he shal graue hym to sū peryl ha wandna that
 he shal pas the seys & wñ assalby we. lxxvii. year: & viii. moneth after na
 tur. The maydyn that shalbe born in that tym shalbe oon menager sho
 shal haue maynay thoghtys for estrange stryf sho may se no man wepp sho
 shal ower cum yr ennemys sho shal dyspend mych money by holp of ewel
 company sho shalbe callt mother of sonnes and shal suffer gretumly. Sho
 shal taylor gret payn thare to that sho may haue the goodys of hyr freēdys.
 They shoold mary ysat: xiiii. year & shal haue ewel i hyr eyen at. xiiii. year
 and by en wy at xlviii. year shal haue gret ioy. Sho shal suffer do wlo wr by
 en wy and shalbe partyt of ioy & shal haue. lxxii. after natur. The dayes
 of venus and of luna ar ryght good. The dayes of mars and of saturnus
 ar ewel so mych to the man as to the woman they shalbe constāt and wñ
 stabyls vñd in deyd they shalbe of good conscyens & meyrceful & goodlyar
 to strangers than to than self and shal lo we god.

Of the syng of capricornus. p. cheptur.


 fynd that he that ys born vnder capricornus from the myd
 decēber wñ to the myd ianuer shalbe itacund fornycato wr &
 oon be at and ful of lawbowr & shalbe norryshyt of strange
 thyngys. He shal haue sendry tymys and shal experyment
 stryf he shalbe governo wr of beytys wñth. iiii. feet he shal
 not be long wñth ys wyf he shal suffer sendry wechys &
 trestes in hys zo wñth heyd he shal habando wñ sendry goodys and ryches
 he shal haue oon gret peryl at. xvi. year he shalbe of oð ryght gret courage
 he shal haat honest pe wpyl and shalbe rych by wemen and shalbe conduc
 tur of maydys hys brether shal mayl sendry wechys and sprengs
 aboue hym he shal ly we. lxxii. year and. iiii. moneth after natur. The
 women that shalbe born i thys tym shalbe shaamful and dreydful sho shal
 ower cum hys ennemys and sho shal haue chyldren of. iii. men sho shal
 mayl maynay pylgramages i hyr zo wñth and after sho shal haue gret
 goodys. Et sho shal haue do wlo wr in hyr eyen and shalbe in hyr goodlyest
 estayt at. xvi. year and sho shal ly we. lxxii. year and. iiii. moneth after
 natur. The dayes of saturnus and of mars shalbe to them ryght good.
 The dayes of sol shalbe to them ewel and so mych the man as the womā
 shalbe rāffonrābly bot they shalbe en wyows.

Of the syng of aquaryus. vi. cheptur.



Awe fynd that the quych ys born in the syng of aquarius from the myd ianuer wh to the myd feurper shalbe amynabyl and pracund he shal not belef i wagh. They shal geue hym money at .xxiii. zear he shalbe i ys astart. he shal wry or he shal go or he shalbe ryght sepr a shalbe howrt wryth yry he shal haue dreyd in watyr and after he shal haue good forto wh he shal go in sendy strange places. **T**he woman that shalbe born in thys tym shalbe delcows and shal haue syn dyr tymys stryf for yr chyldryn sho shalbe in gret perplyn the eage of .xxiii. zear sho shalbe in felycpte sho shal suffer shayth of berfys of .iiii. feet sho shal lyue .lxxvii. zear after natur. The dayes of venus and of luna ar to them ryght good and the dayes of mars and of saturnus ar to the ryght ewyl and so mych the man as the woman shalbe rayssonnabyls and not ower mych.

Of the syng of pyces. xii. cheptur.



Athat ys born wnder pyces fro the fewerper wh to themyd mars he shal traxte myllz and scens ilubsta ter ly he shal go mych he shalbeoon fornycatut mocar co woytows he shal say the oon do the other he shal fynd moynay he shal trust i hys sappens and shal haue good for tun he shalbe oon defendo w of wedows of mother les chyldryn he shal haue dreyd in waters he shal pas lyghtly hys adwersytes and shal haue .lxxiii. zear and .v. moneth after natur. The women that shalbe born in that tym shalbe delcows: samplix in gestys plesant of co wrayge feruant and shal haue dowlo wr i hys cyng sho shal haue dow lo wr by infamyte hys howsband shal leyf hys and wryth that sho shal haue gret payn wryth strangers sho shal not haue yt that ys yr awry: sho shal haue dowlour of hys stomak and of hys chyls bed sho shal lyue .lxxvii. zear after natur. The dayes of mars and of saturnus ar to them ewyl & so mych the man as the woman shal lyue faythfully.

Theyr endyssh the naty wetez of man and of wemen after the .xii. syngs.



Followys the .p. nacjons of the crestyens.

Pretend in thys lytel travtte to speylz of maynay nacjons crestyens the qwech ar dwyrdyt i .p. queyr of I shal declayr after ys I haue fond be wryt in the latyn tong and shal trasfart in englysh after the capyte of my lytel wnderstondeng and dorand thys ys I at that yt pleyts to at translature to ewcus my zo wshed in the qwech I am a amend my sawlties for ys I haue failltzt I put me to al amending .for i ewyl doyng thaye lyes bot amends by power samoth that eys in notgnywel.

The fyrst nacjon spelys of lytane.

In the nacjon of latyn for the ower masters ys the pape and the empero wr ys sendry other lyngys that ys to say the ryght crestyn lyng of frans in gawls sendry n obrydulyys co wntys barrons erlys art ys oon nacjon most florysant of others in honno wr strenght wayllzans a in lynyntsherd in the nacjon spaynze at the lyngys of castylle daragon of portugal of nauarre and sendry dullys and erlys and they ar lytel reawms i the nacjon of ytale ys the lyng of cecpland the lyng of naples a nd sendry marqweys and erlys as wenys florens sene ianes in almayngze wryth owt the emperwr at sendry lyngs that ys to say the lyng of scotland the lyng of england of boagre of boheme of polonome of acze of swychys of hongry of dalinas

and of croas: Et also thair ys syndry mercus dulys erlys & at the abowe
say d obedyent to the chyrchof romayns.

The segund nacyon spelys of grelys.



Drace spelzād of thys nacyon q wych ys greylz plarizys
yt for wepacyon that yt as had the tym be passyt. The
gret as the patrpark of constiantynobel: archbysshops &
abbotz to the spryтуel thyngys to the tēporel ēpero wr
dulys and erlys. They ar now oon lytel nōber for that
that the ageronyens and turkz as occupet a taplyny wpo-
sently the most gret party of grecz the party ta plyn by the agozonyens
and turkz obey not to the romayn chrrch They ha we syndry arrowys.
They ar condemnyt be the chyrch for that they wold say that. Spūs sanc-
tus non procedit a filio et quod non est purgatorium.

The thryd of the erth of preyst iohon q wych ys ynd



After ys the land of yend q weyr of preyst iohon ys prens a lord
ys myght ys mer weyllo was gret that ys excedys cressyendō
Thys preyst iohon as wnder hym. lxxii. lyngys the q wych
makys to hym oberffans and hommage. Owen he rydys
be hys landys he maylys to beyr be for hym oon cors of tre
and q wen he wyl go in batayl he causys to beyr two the oon
of gold and the other of precyows stoonys i that land ys the holy body of
sant thomas the appoystol of iesu cryst.

The.iiii. nacyon spelys of iacobytes.



We shal spelz now of the nacyon of iacobytes the
q wych was callyt of ialys the heretylz dyssypyl of the
patrparch alexander. Thoye iacobytes as occupet and
taplyn oon gret party of asye to the partys oryental &
also the land of member the q wych ys neyr egypt and
the land of the etyoppens wñ to thair ys mor than. xx.
reawms. The chyldeyn of that land ar cyrcūcysyt a baptyset of oon hard
yrñ for they prent the character of the cors in the for heyd and i other partys
of the body as in the arm and in the brest they shryue them to god only
& not to the preystys. Et in the pro wms the yndoyens and agaranonyens
saye that iesu cryst as oonly bot natur dy wñ. Sum ett wys them spelys
the langarge of caldee at the others of arabye. Et syndry that spelys other
langarge after the dyuerssyte of the nacjons. They war condemnyt in
the conseyl of calcedony.

The. v. nacyon spelys nescoryens



he nacpon Nestorianus heretelys q wrych was of Cōstan-
tynobyl as mayd for ys namyt nestorpen. The sayd nes-
torpen puttys in iesu cryst two parsons oon god the other
man and denyes the wyrgyn mary to be mother of god
bot they say beel that iesu cryst ys oon man. They speyk
the langage of caldey and sacryffs the body of iesu cryst
of le wen breed. They dwel in tartary and in ynd the greet. They ar greet
nombyr. Thayr land contenyys abowt also mych as almaynye and ytalay.
The heretelys was condemnit in the consyl of effesyn and was dwy-
dpt of the chyrch of rom and they abyday in thayr partynacyte.

CThe. vi. nacpon of moronpens.



Obust ys the nacpon of moronpens callit of oon heretelys
of moron. Thoye puttys in iesu cryst oon vnderstondyng
and oon weyl and they dwel in sybye in the pro wys of
fensys a they ar oon greet nombyr they vse specyally of bo-
wys a harows they haue belles thayr byshope as rengo
myters and byshop stayffys as the latyns they vse the holy
wryt and of the letter of caldey a in the wryt wlgayr of letter arabyc they
haue beyn vnder the obedyens of holy chyrch romayn theyr patryark bas
in the consyl general of saynt Joon of the lattren a sang at to wim vnder
the pape Innocent. iii. bot sen syn they ar ret wryt. They war fyrst con-
damnyt in the consyl of Cōstantynobyl and after they ar ret wryt to
the obedyens of the romayn chyrch a after they ar ret wryt to theyr fals
and ewyl oppenyon in the q wrych they parse weyr.

CThe. vii. nacpon spelys of armenpens



They say that thys nacpon of armenpens ys neyr anthoche
they vse al of oon langage in the holy wryt and in the ser-
wys of the chyrch as q wo wold song in the chyrch inglyss
and the men a the women vnderstondys al they haue theyr
prymat that they cal catholyk the q wrych they obey as to
the pape in greet dewocyon and rewerens. They fast the
sentren and eytte no fych and drynkys no wyne and eytte flesch the
saterday.

CThe. viii. nacpon spelys of georgypens.



They shoold understod that thys nacyon ys callyt georgyes of sant george of the wpc̃ they beyr the ymarge-in battayl and he ys thair patron. They ar in the partys orientals yt ys oon pe wpel myght of strenght and despyows a they ar half parsyens and half assuryens. They speylz oon for wylsh langage and make the sacramens of the grez. The presbytes as theyr crowys to wnd shawyn i theyr heyd a the clerkes that ar not presbytes has theyr crowys sqwarpt. When they go to the holy sepulcher they pay no trybut to the sarrasens. They enter in ierusalem wpc̃ oppn standars for that the sarrasens diedys them. The women wys weppngs as men. When they wrc̃ to the soldomys incontynent yt that they ashy ys ghe wen them.

CThe. iij. nacyon spelys of the suryens.



Fynd that the nacyon of the suryens has taylorz thair nam of oon cyte namyt iur the q wpc̃ ys most apperand ettwys the others of the lād of surye. The pe wpel for vulgare langage spelys sarrasyn. The holy wrctys and offys of the mes ys ingrelz. The haue byshops and kepps theyr constytucyons of grekis a obeys to them in al thyngys they mayl sacramys of le wen bryd a as the oppnyons of grekis as the latyns. There ys sum crestyens in the holy land q wpc̃ follo wys them and ar callyt samarytains q wpc̃ was conwertyt in the tym of the appostyls bot they ar not ower good crestyens.

CThe. iiij. nacyon spelys of morozabyens.



Sshal maylre ynd of morozabyens the q wpc̃ was gretumly in nomber the tym by passyt in the land of affryl and spaynz: bot now they ar few they ar callyt morozabyens for thys that in syndy thyngys they held the mayners of the crestyens beand in arabye they wse of the latyn langage in the holy offycz and i holy thyngys a obeys to the chyrch of reawm and to the byshops of latyns. They shryue them in the langage azymonyenne or in latyn they ar defferant to the of latyn for thys that in theyr holy offys they haue theyr howre ower lang and for that that the day naturel ys dywydyt in .iiii. howres of the day and of the nyght in sompch haue holy offys: howre salms: hymes and al other praysons ar long the q wpc̃ they say not after the cōwstum

of latyns for thys that the latyns saye in the begynnyng they saye in the
end or in the myddys. Sum dy wyddys the holy sacrament in.iii. parties &
others in.v. Thys ys oon nacoon ryght de wout they coniug non be
marpage wth owt that they be born of theyr erth & land. The strangers
ar not resawt in marpage & qwen oon man leys ys wyf he ys not maryt
ageyn bot le wys in chaystete. The cause of so gret dy wryson ett wys the
cristen men was for thys that i the tym passyt the crystens was stranzyt
& empeschyt to mapl: not oon cōseyl general as to thys caus thar ys rysong
sum heretelys in syndre parties for thar ys no man that puttys remedyd.

Theyr endes the halendar of sheppars
translatyt of franch i englysh to the lo wyng
of almyghty god & of hys glorys mother
mary and of the holy co wyt of hy wren pren-
tyt i parties the. xviii. day of iuyng oon thow-
sand. **CCCCC.** .xiii.

THE KALENDER OF SHEPHERDES
VOL. III.

THE KALENDER OF SHEPHERDES

THE EDITION OF PARIS 1503 IN PHOTOGRAPHIC FACSIMILE

A FAITHFUL REPRINT OF R. PYNSON'S EDITION OF

LONDON 1506. EDITED WITH A CRITICAL

INTRODUCTION AND GLOSSARY

By H. OSKAR SOMMER, PH.D.

VOL. III. :

REPRINT OF R. PYNSON'S EDITION

LONDON 1506

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Here begynneth the Kalender of Shepherdes.



[Woodcut No. 2.]

[A i verso]

[Woodcut No. 1.]

Here before tyme thys boke was prynted In parys In to corrupte englysshe and nat by no englysshe man wherfore these bokes that were brought Into Inglonde no man coude vnderstonde them p̄fetyly and no maruayll for hit is vnlekly for a man of that countrey for to make hyt Into perfyte englysshe as it shulde be. ¶ Newely nowe it is drawne out 5 of frensshe īto englysshe at the instaunce & coste and charge of. Rycharde Pynson and for by cause he sawe that men of other countres intermedellyd with that that they cowde no skyll in/ and therfore the foresayde. Rycharde. Pynson and shuche as longethe to hym hath made it into playne englysshe to the entente that euery man may vnderstonde it/ that thys boke is very profyta- 10 ble bothe for clerkes and laye people to cause them to haue greate vnderstondyng and in espeffyll in that we be bounde to lerne and knowe on payne of auerlastyng deth. As the lawes of god shewith howe we may knowe to kepe his cōmaundementis and to knowe the remedies to withstonde dedly synne there be many men and women thynkes them selfe wyse and knowes and ler- 15 nes many thyngis but that that they be bounde to lerne & knowe that they knowe nat as fyrste the x. commaundementis of god and the v. cōmaundementis of the churche that euery creature that purpos to be saued shulde lerne and knowe and have them as perfectly as there pater noster. you people how wyll ye shryue you and yf ye breke any of the cōmaūdementis and ye knowe 20 not them. ¶ Truly there is but fewe that knowes them therfore lerne for ye be bounde to that as well as to lerne your pater noster. ¶ For howe can you kepe oure lorde godis cōmaundementis and ye knowe them not. ¶ Also ye be bounde to breke nat one of them on payne of dānacyon for and thou breke one thou brekest all. offende the lawe in .i. poynt and offende in all. for & thou 25 breke one thou doste nat goddis byddyng. for he byddyth the to breke none. ¶ All that ye do in thys worlde here but if it be of god. or in god. or for god all is in vayne you shuld not rede shuch vayne maters. for redyng of vanite engenderyth vayne thought distroyes deuosiō in man. ¶ what nede it a thyng that is nought to rede or stody. on youre synne and what grafe by god in you 30 wrought is. ¶ Also in thys boke is many mo maters loke in the tabyll here folowyng

The Kalender of the Shepeherdes.

¶ *These be the contentis of this present Boke/ of the Shepeherdes kalēder/
Drawen out of Frenche into Englysshe/ with many goodly addicions New-
ly putte therto.*

- 5 **F**irst the Prologe of the Auſtor that ſaieth howe euery man may lyue
iijxx. & xij. yeres by the leſte/ and they that dye before that terme it is
by violens or outrage of themſelfe in their yothe.
- ¶ The ſeconde Prologe of the Great Maiſter ſhepeherde/ that proueth true
by gode argument/ all that the firſt ſhepeherde ſayeth.
- 10 ¶ Alſo a Kalender with the Fygures of euery Saynt that is halowed in the
yere/ in the whiche is the ſignes/ the houres/ the momētes & the newe Mones.
- ¶ The table of the mouable feſtis with the compounde Manuell.
- ¶ The table for to vnderſtande euery day in what ſigne the mone is in.
- ¶ Alſo fygures of the clyps of the ſonne and of the Mone/ the dayes howres &
15 momentes.
- ¶ The trees and braunches of Vertues and vyces.
- ¶ The paynes of hell that is ordeyned for euery dedely fynne with figures.
- ¶ The garden and felde of all vertuous that ſheweth a man howe he ſholde
knowe whether he be in the ſtate of the grāce of god or nat.
- 20 ¶ A noble declaracyon of the ſeuē princypall peticyons of our Pater noſter.
- ¶ Alſo the (Aue maria) of the thre ſalutacyons/ One made the aungell Ga-
bryell. the ſeconde made ſaynt Elyſabeth/ and the thirde maketh our Moder
holy churche.
- ¶ Alſo the Crede in Englyſſhe of the xij. Artycles of our faithe.
- 25 ¶ Alſo the x. comaūdemētes in Englyſſhe/ and the v. comaūdemētes of the
chyrche Catholyke.
- ¶ Alſo a fygure of a man ī a ſhyppe that ſheweth the vnſtablenes of this trā-
ſetory worlde.
- ¶ Alſo the gardyne & felde of all vertuous & of the iij. Cardynall vertuous.
- 30 ¶ The fyſnamy of mānes body with a warnynge of deth & ij. wemēs balat^o.
- ¶ The gouernauns of helth for the body & howe it ſhall be preſerued.
- ¶ The number of all the bones & vaynes in a mānes body/ & for euery dyſe-
aſe/ to be late blode in them.
- ¶ The hye Aſtronemy of ſhepeherdes of the two great ſercles of heuen/ and
35 the foure finale with the vij. planettes and the natures of the xij. ſignes with
a fygure of the zodyake.

HEre byfore tyme there was a shepherde kepyng his shepe in the felde whiche was no clerke ne vnderstode no manere of scrypture nor wretynge but only by his naturall wyt. ¶ He sayeth that lyuynge and dyenge is all at the wyll and pleasure of almyghty god. ¶ And he sayeth that by the course of nature a man may lyue thre score and xii. yere. or more. ¶ For euery man is xxxvj. yere olde or he come to his full strengthe and vertue/ And than he is at the best bothe in wysdome and also in sadnes and dyscrecyon/ For by xxxvj. yere/ and if so be that he haue nat gode maners than It is vnlykely that euer he shall haue gode maners after whyle he lyue. 10

¶ Also lyke wyse as a man is waxynge and growynge xxxvj. yere. so it is gyven hym as many mo to enclyne and go fro the worlde by the gyfte of nature And they that dye byfore that they be thre score and xij. yere olde/ ofte tyme it is by vyolēs or outrage of themself. and they that lyue aboue that terme is be gode gouernaunce and gode dyet. 15

¶ The desyre of this shepherde was to lyue longe holylye and to dye well. But this desyre of longe lyfe was in his foule. whiche he hoped to haue after his deth. For the foule shall neuer dye. whether it be in blysse or in payne.

¶ Therefore this sheparde thought that lxxij. yeres here in this vale of wretchednes is but a lytyll and a smale terme to the lyfe euerlastynge whiche neuer shall haue endynge. 20

¶ And he sayeth. he that offerith himselfe here to leue vertuefly in this worlde. after this lyfe. he shall receyue the swete lyfe that is sure and lastyth euer with out ende. For tho a man lyued here a. C. yere or more it is but a lytell terme to the lyfe to come. ¶ Therefore saythe this sheparde. I wyll lyue soberly with these smale temporall goodes that Ihesu hath lente me and euer to exyle the desyre of wordely ryches & wordely worshyp. For they that laboureth for it and haue a loue to theyr goodes. And vayne worshype. oft it departes man for the heuenly treasoure. ¶ It shetteth mānes harte/ that god may nat entere. ¶ And byldys man a place of no rest in the lowe londe of darkenes. 30

¶ Here after folowyth a nothere prologe of the mayster sheparde that shewyth and prouethe the auctors prologe true that is before re-

herfyde. and sothe shepardis disputys one with a nothere but thys
that folowith shewith the mayster sheparde to the other of the deu-
uifyon of this kalender.

[A iii verso]

[Woodcut No. 3.]

¶ *Here begynneth the maister Shepeberde.*

5 **I**T is to be vnderstonde that there be in the yere iiij. quarters that is to
callyd vere . Imnus . estas . and . autunnus . ¶ These be the
fourē seasons in the yere. as Prymetyme is the sprynge of the yere as
Feueryere . Marche. and. Aprell. Those thre monethes.

¶ Than comethe sommer. as. May. Iune. and. Iuly. and in those iii. mo-
10 nethes euery herbe. grayne. and tre in his kynde is in his moste strengthe and
fayrnesse euene at the hygheste.

¶ Thanne cometh. Autonne. as August. September and. October. that all
these fruytis waxethe ripe and be gaderyde and howfyd.

¶ Than comethe. Nouember. December. and. Ianyuere. and these iii. mo-
15 nethes is the wynter. The tyme of lytell profite. ¶ we shepardis saythe that
the age of a man is. lxxij. yere & that we lekene but to one holle yere. for euer-
more we take vj. yere for euery moneth. as Ienyuere. or Feueryere. & soforthe

[A iiij recto]

for as the yere chaungeth by the twelue monethes. Into twelue sondry ma-
ners so dothe a man chaunge him selfe twelue. tyme in his lyfe by twelue a-
20 ges and euery age lasteth fyxe. yere. if so be that he lyue to thre score & twelue
for thre tymes vi. makethe eyghttene. & six. tymes fix. makethe fix and therty
and than is man at the best and also at the hyghest. and twelue tymes fyxe.
makethe thre. score. and twelue. and that is the age of a man.

¶ This must ye rekene for euery moneth fyxe yere. or ellys it may be vnder-
25 stonde by the foure quarters and seasons of the yere. So deuydyde man into
fourē parties as to youthe/ strength. wysdome/ and age. he to be. xvij. yere.
yonge. eyghttene yere stronge. xviii. In wysdome and the. foureth eyghtte-
ne yere to go the full of the age of lxxii.

¶ And nowe to shewe howe man chaungeth twelue tymes euyn as the twel-
30 ue monethes do.

¶ Take fyrst fyxe yere for Ienyuere the whiche is of no vertue nor strengthe
in that seasonē nothyng on the erthe growith. ¶ So man after he is borne
tyl he be fyxe yere is without wytte strengeth or connyng & may do no thyn-
ge that profytethe

¶ Than cometh Feueryere and the dayes begynneth to waxe in length and the sonne more hotter. than the erthe begynneth to waxe grene. So the other fix. yere tyll he come to twelue the chylde begynneth to growe bygger and to ferue and lerne fuche as is taught him.

¶ Than comethe. Marche in the whiche the laborer sowith the erthe & planted trees and edyfye howses. the chylde in these vj. yere waxeth bygge to leredoctrine. and fyens and to be fayre and honest. for than he is xviii. yere.

¶ After that cometh Aprell. That the erthe and the trees is couered in grene and flowers. and in euery party goodis increfyt habundantly. than cometh the chylde to gader the swete flowres of hardynes but than beware/ that the colde wyndes and stormes of vyces bete nat the flowers of gode maners that that shulde brynge man to honowere. for than is he xxiii. yere.

¶ Than cometh Maye that is fayre & plefaunt/ than byrdes syngeth in the foreste nyght and day the sonne shynethe hote. and as than is man moste ioly & plefaunt and of delyuer strengthe & seketh playes & sportes for than is he therty yere. ¶ Than cōeth. Iune & thā is the sōne hyest ī his meridyornall he maye assende no hyeer in his stacyone his glemerryng goldene beames rype-
ethe the corne and than is man xxxvi. he may assende no more for than hathe nature gyuen hym beauty and strength at the full/ and repyd the fedes of per-
fet vnderstondyng. 20

¶ Than cometh Iulii that oure fruytes ben sette a sonnyng & oure corne a-
hardenyng. but than the sone begyneth a lytell for to descende downewarde

[A iiii verso]

so man than goeth fro youthe toward age and begynneth for to aquaynt hym with fadnes/ for than he is two and forty yere. ¶ After that/ than cometh August. Than we geder in our corne/ and also the fruytes of the erthe 25
¶ And than dothe man his dilygens to gader for to fynde hymselfe withall ī the tyme that he may nouthur gete nor wyn and than that vj/ yere is xlviii. Than comes september that vynes be made and the fruytes of trees be gadered/ And thanne ther withall he dothe fresshely begynne to garnyshe his house and makes proufyon on nedefull thynges for to lyue in wynter which 30
draweth very nere and than is man in his moste ioyful and coragious estate prosperous in wysdome purpofyng to gether and kepe as myche as shulde be suffysyent for hym in his olde age/ whan he may geder no more/ and these fix. yere maketh foure and fyfty yeres. ¶ And then cometh october that all is into the forsayde house gadereth bothe Corne/ and Also other maner fruy- 35
tes. And also the laborers sowith newe sedys in the erthe. for theyere to come And than he that soweth nought shall nought gadere And thā in thyse other

fix yeres a man ſhal take him ſelfe vnto god for to do penaunce and gode war-
kes/ and than the benyfytes the yere after his dethe. he may gader and haue
ſperytuall profet and thenne is man fully the terme of iii. ſcore yeres.

¶ Than cōmethe Nouember that the dayes be very ſhorte and the ſonne in
5 maner gyueth no hete and the trees leſeth thayr leuys/ The feldes that were
grene loke hore and gray. than all maner of herbes be hydde in the grounde.
and than appereth no floures. And than wynter is come that the man hathe
vnderſtandyng of age and hathe loſt his kīdely hete and ſtrengthe. his tethe
begynne to rote and in his hede they chatre/ And then hathe he nomore hope
10 of longe lyfe. But deſyreth to come to the lyfe euerlaſtyng/ and theſe ſyxeye-
res for this monethe maketh hym thre ſcore and vi. yeres. ¶ Than cometh
December full of colde with froſte/ and ſnowe with great wynds and ſtormy
weders that a man may nat laboure nor noughte do. the ſonne is than at the
loweſt that it may deſcend. thā the trees and the erthe is hyd in ſnowe. than it
15 is gode to holde them ny the fyre/ and to ſpende the goodes that they gadered
in ſomer. For than begynneth mannes here to wax whyte and gray/ and his
body croked and feble/ and then he leſeth his perfyte vnderſtandyng/ & that
vj. yeres maketh him fully thre ſcore and xij. yeres. and if he lyue anymore it
is by gode gydyng in his youthe. Howe beit it is poſſyble that a man may ly-
20 ue tyll he be an hundreth yere olde. But there is but fewe that cometh therto.

¶ wherefore I ſhepherde ſay more ouer that of lyuynge or dyenge the heuenly
bodies may ſtere a man bothe to gode and euyll. without doute of affuerte.
But yet may man withſtande it by his owne fre wyll/ to do what he wyll hi-
ſelfe gode or badde euermore. ¶ Aboue the whiche inclynacyō is the might &

[A 5 recto]

25 wyll of god that lengtheneth the lyfe of man by his goodnes or to make hit ſhort
by his Iuſtife.

¶ wherefore we wyll ſhewe you of the bodies ſeleſtyall and of there nature &
mouynges and this preſent boke is namyd the compot for it comprehendis
fully all the compot and more for the dayes. Owers and momentis and the
30 newe mones and the clyppys of the ſonne and the mone and of the ſynes that
the mone is in euery daye. and this boke was made for them that be no clar-
kes to brynge them to greate vnderſtondyng.

¶ And this kalender is deuydede in v. partyes. The fyrſte of oure ſynes of
the compot and the kalender.

35 ¶ The ſeconde is the tre of vyces with the peynes of hell.

¶ The thyrde is the waye of helthe of man. the tre of vertues.

¶ The foureth is fesseke and gouernoure of helthe.

¶ The fyfte is astrology fynomy for to vnderstonde many dysceyuynge and whyche they be. by lyckelyhode the whiche by nature are inclynede and can do them as ye shall rede or ye come to the ende.

¶ For to haue the shepardis vnderfondynge of theyr kalender ye shulde vnderstonde that the yere is the mesure of the tyme that the sonne passeth the xii synes retournynge to his fyrst poynte and is deuyded in the xii. monethes.

¶ As. Ianyuere. Feueryere. Marche and so forthe to. December.

¶ So the sonne in these xij. monethes passeth by the xij. synes one tyme.

¶ The dayes of his enterynge into the synes in the kalender. and the dayes

¶ Also whan he partyth the yere as than xij. moneth. two and fyfty wekes. thre hundred. thre score. and fyue dayes. and whanne byfext is. thre score & vj. one daye/ as foure and twenty howres euery howre thre score mynutes. after these deuyfions ye muste vnderstonde for euery yere iii. thynges.

¶ The fyrst spekythe of the goldynne number.

15

¶ The seconde of the letter domynycall.

¶ And the thyrde/ is the letter tabuler/ in the whiche lyethall the chefeknowledge of this kalender. for the whiche letter and noumber to vnderstonde that that they wolde. whether it be past or to come. ye shall put thre fygures after the kalender. of the whiche. the fyrste shall shewe the valure and declaracyon of the two other and it is to be vnderstande that in foure yeres there is one byfext the whiche hath one daye more then the other. and also. as two Latters Domynycals sygned in one of the foresayde fygures and chaunges the letter daye of saynt mathewe. as the whiche is vigyll is put with the day vpon one letter by hymselfe.

25

¶ Also the letters Feryals of this kalender is to be vnderstode as they of the other kalēders before the which are the nōbers & the other iii. after the letters.

[A 5 verso]

feryalls. ¶ Fyrst for cause the letters dyffendeth lowe is the golden number aboue the dayes of the newe mone. ¶ And the whyche to be the owre and the momentis of the sayde monethe whyche whanne they are in serues before the none of the day aboue there. ¶ And whanne they are blacke serues for after none of the same daye in the places of the noumber betokenes that theyre noumber where it is. ¶ The naturall daye is to be vnderstonde fro mednyght to mednyght xxiiii. howres and shall sarue the sayde noumbers or the letters ferryalles. xix. yere complete frō the yere that this calēder was made A. Thousande. foure hundrede. foure. score and feuentene one to the yere of A. M. v. C. and. sixtene. in the whyche yere shall begynne to serue

thys goldynne noumber and the other noumberes after the letters feryalles
all in the maner as they before for the other. xix. yere. ¶ And all the remnaūt
of the compot and of the kalender is perpetuall. For the goldynne noumber
fo shall they be eyght & thurty. yere of the whyche yeres. A. M. foure hund-
5 rede four score and feuentene. is the fyrste. ¶ The festes of the kalender are
in theyr dayes of the whyche the solenuell are in rede and storyed in the veny-
te ne the whyche venyte in thende of the bodyes aboue euery daye is one let-
ter of the. A. b. c. for to vnderstonde in what fyne is the mone that day. And
yet the sayde letters and the rubryshe for the whyche shall one fygure before
10 the kalender whyche shall shewe howe they shulde vnderstonde it. ¶ Thys
yere of thys present and kalender whyche beganne to have course the fyrste
day. of Ienyuere is A. thoufande. foure. hundrede. foure score and feuen in
the whyche raynes for the goldynne noumber fixtene. the letter domynycall
A. ¶ The letter tabuler f. and b. in the fyrste lynes and theyr figures neresst
15 the goldynne noumber fixtene. the yere of thys kalender.

¶ *To knowe the letter domynycall by the vers vndernethe*
Filius esto dei celum bonus accipe gratis.

¶ *Or by thys other verses*
Fructus alit canos el gelica bellica danos.
20 Elgenitrix bonadat finis amara cadat.
Dat flores anni calor euis gaudia busti
Cambit edens griffo boabel dicens fiet agur

¶ *For to set the monethe.*

A/ dem/ di/ ge/ bat/ er/ go/ ci/ phos/ a/ dri/ phos/

[A 6 recto]

25 ¶ *For the golden number and the pryme.*

¶ Tar. nus. vn. din. nod. octo. fed. quinq. tred. ambo. de. cem. dod. sep. tem.
quin. quar. tus. duc. io. ta. no. veni. v. ī. quat.

¶ *To knowe the letter dominycall and the golden number.*

¶ Newly and subtelly the shepherdis hath founde for to vnderstōde the gol-
30 den Noumber and also the letter Dominycall: and take a Practyffe whiche
foloweth for it is very subtyll and harde: if it were nat shewed of theym that
vnderstandeth and to this is nat to abyde ne to trauayle for because of fygu-

res the whiche techeth euery man for to fynde and also for to vnderstande the
forsayde practys.

Fines canos agur ei⁹ bona fruct⁹ dicens anni & bellica grisso dat amara. El
cambit gaudia dat alit fiet Color genitrix danos boabel flares cadat gelica e-
dens bufti.

5

¶ *Here be the foure secretys of this present Kalender.*

¶ Mobilis alta dies occurrans aureus octo

Sex deno cum d nō erit inferior

B veneris sancta sed quinq³ tred ambo Maria.

Nec erit in toto dicens symilis octo.

10

¶ *Here after foloweth to knowe the holy dayes after the
compownde manerwell by youre Joyntes.*

¶ who so wyll knowe whan the holy dayes falleth/ take hede of the vij. lett's
A. b. c. d. e. f. g. the dayes of the weke ben by vij. one for fonday & for the other
dayes vi. put them In the Ioyntes of the left hande/ in foure fyngers teche 15
theym we sholde with oure hande to be more sartayne A. b. c. In the backe of
the hande & g aboute d e f/ within the hande for to shewe what place every mō-
the shulde be. In the lytell secōde fynger d b g c/ be in the medyll fyngers and
put In the leche fyngere d. f In the lytell fyngeres ende Ienyuer a boue a of
the lytell fynger Feueryere/ & Marche/ aboute in the seconde fynger/ togeder 20
Aprill aboute g. and. Maye aboute b. Iune aboute e. In the medyll fyngere
Iulij aboute g August aboute thā cometh Septēber to the longe fynger aboute
f. of the iii. fynger octobere aboute a. Nouember aboute d. and aboute f Decem-
ber on the lytell for to make shorte the xii. monethes.

[A 6 verso]

¶ After bran/pen/cro/lucy/the embrynge dayes is fet for euery man to fast. 25
In these two lynes be as many sylables as be dayes in the Monthe/ fet them
in as many Ioyntes on the lefe hande.

¶ Ianyuer.

Ci/ fi/ o/ ia/ nus/ e/ pi/ lu/ fe/ la/ nus/ et/ ken/ fe/ mau/ mar/ an/
Pris/ ca/ fab/ ag/ vin/ cen/ ti/ paulum/ iul/ ag/ que/ ba/ tild/

30

¶ Feueryere.

Bri/ pur/ blas/ et/ a/ ue/ fe/ bru/ of/ co/ las/ ti/ ca/ va/ lent/
Iul/ con/ iun/ ge/ tur/ cum/ pe/ tro/ math/ fo/ ci/ e/ tur.

15

¶ Marche.

Mo/ fed/ mar/ ci/ us/ bal/ to/ duth/ kes/ con/ gre/ go/ ri/ um/ bo/
Pat/ ed/ wart/ cuth/ be/ ne/ ca/ pe/ ma/ ri/ am/ ge/ ni/ tri/ cem.

¶ Aprell.

5 Gil. gyp/ ric/ et am/ brofi/ dat/ a/ pryl : le/ on : eu : fe : ti : bur : ci :
poft : al : phe : fef : ta : ge : or : mar : ci : que : vi : ta : lis.

¶ Maye.

Phi : li : cruc : may : i : iō : la : tin : nic : gor : de : ne : re : i : q₃ :
Poſt : e : a : dou : fe : qui : tur : poſt : al. phe. ta. ger. ad. ē. pe. q₃

10

¶ Iune

Nic. mar. iu. bo : ni. fa. med : colum. bar. ba. ci. va. vi. ti.
Bo. mar. marg. ed. wart. fi. mil. alb. el. io. on. le. pe pau.

¶ Iulii.

Ser. vi. iul. mar. ti. ni. tho. me. que. fra. be. dic. ti. fouth. vn. ken.
15 Ar. nulf. marg. prax. mag. ap. crif. ia. an. dor. fam. fun. ob. gre.

¶ Auguſte

Pe. ſteph. ſteph. au. guſt. trans. do. ci. ro. lau. ti. bur. ci. ip. oon.
Sump. ta. ſit. a. mang. ni. bar. to. lo. ruff. ag. io. oon. fel. on. cut.

¶ September

20 E. gid. ſep. cuth. bert. ha. bet. nat. gor. gon. pro. thy. q₃. cruc.
Lam. ber. ti. q₃. math. ma. mar. te. cle. fer. cyp. da. con. mich. ger.

¶ October

Rem, leo. fran. ci. fi. mar. tunc. di. ger. a. ni. a. ed.
Poſt. lu. cas. iu. in. de. ro. ma. crif. pi. ni. fi. mo. nis. quin.

25

¶ Nouember

Om. nis. tunc. fanc. ti. le. o. qua. te. o. mar. ti. bri. ci. a. ni. a. ed.
Pre. te. cle. gri. ka. li. ni. a. que. fat. an.

¶ December

E. le. gi. bar. ba. ni. co. con. cep. et. lu. cie. al. ma.
30 O. fa. pi. en. que. tho. mas. prope. nat. ſteph. iō. tho. me. fil./¹

¹ Here occurs the firſt gap in the copy of R. Pynſon's ed. 1506 in the Grenville Collection, Britiſh Muſeum. Sig. B 1—6 and C 1—6 are miſſing. It may here be at once ſtated that on the pages where red ink is uſed in the old edition to mark letters, theſe are expreſſed in the preſent edition by italics.

¶ *How euery moneth prayseth it selfe of some good ppryete.*

¶ January.

I Make me to be called Ianyuere
 In my tyme is grete stormes of coldnes
 For vnto me no moneth of the yere
 May compayre/ yf I auaunt me doubtles
 For in my tyme was as clerkes do expresse
 Cýrcumcýsed the lorde omnypotent
 And adoured by kynges of thoryent.

5

¶ February.

10

¶ I am February the moost hardy
 In my feason the pure moder vyrgynall
 Offred her sone in the temple truely
 Makynge to god a present specyall
 Of Ihesu cryft the kynge of kynges all

15

[A iii recto]

Betwene the armes of the bysshop Symon.
 To whome praye we to haue remýssyon.

¶ Marche.

¶ Marche am I called/ in nobleffe flourýsshynge
 Whiche amonge moneths am of grete nobleffe
 For in my tyme all fruytes doth budde and sprynge
 To the feruyce of man in grete largeffe
 And lente is in me the tyme of holýneffe
 That eche man ought for to haue repentaunce.

20

Apryll.

25

¶ Amonge all monthes I am lusty Apryll
 Fresshe and holsom vnto eche creature
 And in my tyme the dulcet droppes dystyll
 Called cryfall as poetes put in scrypture
 Causynge all floures the longer to endure
 In my tyme was the resurreccyon
 Of god and man/ by dyuyne eleccyon.

30

¶ Maye.

¶ Of all the monethes in the yere I am kynge
 Flourýsshynge in beaute excellently

35

¹ These deficiencies are supplied from the unique copy of Wynkyn de Worde's ed. 1508, in the Library of Magdalen College, Oxford.

For in my tyme in vertue is all thyng
Feldes and medes spredde moost beauteoufly
And byrdes syngeth with ryght swete armony
Reioycynge louers with hote loue all endewed
5 With flagraunt floures all about renewed.

¶ Iune.

Who of my feason taketh ryght good hede
Ought not at all my name to adnull
For in my tyme for all the comyns wede
10 From shepe is shorne all the flefe and wull
And had in marchaundyse by grete shyps full
Ouer the see/ wherfore we ought to praye
Vnto our lorde/ and thanke hym nyght and day.

[A iii verso]

¶ Iuyll.

¶ Yf that my tyme were prayfed all aryght
15 Amonge all months I am one of the chefe
For I enrype through my grete force and myght
Fruytes of the erthe to man and bestes relefe
Fedyngre horses/ kyen/ moton/ and stronge befe
20 With other proprietees that I coude tell
But I must passe I may no longer dwell.

¶ August.

¶ I am named the hote moneth of August
For redolent heet of Phebus bryghtnesse
25 In my tyme eche man ought for to haue lust
To laboure in haruest with grete besynes
To repe and shefe eschewynge ydlenesse
And ryse erly with perfyte dylygence
Thankynge our lorde of his good prouydence.

30 ¶ Septembre.

¶ Who can my name perfytely remembre
With the commoditytes of my feason
Ought of ryght to call me septembre
Plenteous of goodes by all maner reason
35 As wheet/ rye/ otes/ benes/ fytches/ and peason
Of whiche fruyte eche man ought to haue in store
To lyue dyrectly/ and thanke our lorde therefore.

¶ Octobre.

¶ Amonge the other October I hyght
Frende vnto vynteners naturally
And in my tyme Bachus is redy dyght
All maner wyne to preffe and claryfy
Of whiche is sacred as we se dayly
The blyssed body of Cryst in flesshe and blode
Whiche is our hope/ refeccyon/ and fode.

5

[A iiii recto]

¶ Nouembre.

¶ I Nouembre wyll not abyde behynde
To shewe my kyndly worthynes and vre
For in my tyme the blastes of the wynde
Abareth lenes and shedeth theyr verdure
Wherfore euery prudent creature
Ought for to lyue ryght as they wolde dye
For all thyng taketh ende naturally.

10

15

¶ Decembre.

¶ Decembre euery man dooth me call
In whose tyme the moder Inuyolate
Delyuered was in an olde oxe stall
Of Ihesu cryst goddes owne sone Incarnate
Wherfore I thynke me the mooft fortunate
Of all the other/ to whome pray we then
That we may come vnto his blysse Amen.

20

¶ *The begynnynge and endes of the foure
seasons of the yere.*

25

¶ The fyrst is prymetyme that thus dooth begyn
From myd February/ vnto myd Maye
And fro myd Maye somer is entred in
To myd august/ and than is haruest daye
And fro that tyme wynter entreth alway
On saynt Clements day who so taketh hede
At myd February it fayleth in dede.

30

¶ Thus endeth the prayse of the . xii. moneths w^t
the begynnynge & endes of the . iiii. quarters/
And consequently foloweth y^e kalender w^t the
feestes of the yere as shepeherdes specefye.

35

[A iiii verso]

¶ Fygyre for to knowe in what fygyne the moone is euery daye/ and the declaracyons is of the letters of the fygyes of the kalender here after folowyng.

	i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix
5 Aries	y	n	c	v	l	?	f	h	z	p	e	u	m	a	s	i	r	q	f
Aries	z	o	d	u	m	a	s	i	r	q	f	x	n	b	t	k	?	r	g
Aries	r	p	e	x	n	b	t	k	?	r	g	y	o	c	v	l	a	f	h
Taurus	?	q	f	y	o	c	v	l	a	f	h	z	p	d	u	m	b	s	i
Taurus	a	r	g	z	p	d	u	m	b	s	i	r	q	e	x	n	c	t	k
10 Gemini	b	s	h	r	q	e	x	n	c	t	k	?	r	f	y	o	d	v	l
Gemini	c	f	i	?	r	f	y	o	d	v	l	a	f	g	z	p	e	u	m
Cancer	d	t	k	a	f	g	z	p	e	u	m	b	s	h	r	q	f	x	n
Cancer	e	v	l	b	s	h	r	q	f	x	n	c	t	i	?	r	g	y	o
Leo	f	u	m	c	t	i	?	r	g	y	o	d	v	k	a	f	h	z	p
15 Leo	g	x	n	d	v	k	a	f	h	z	p	e	u	l	b	s	i	r	q
Leo	h	y	o	e	u	l	b	s	i	r	q	f	x	m	c	t	k	?	r
Virgo	i	z	p	f	x	m	c	t	k	?	r	g	y	n	d	v	l	a	f
Virgo	k	r	q	g	y	n	d	v	l	a	f	h	z	o	e	u	m	b	s
Libra	l	?	r	h	z	o	e	u	m	b	s	i	r	p	f	x	n	c	t
20 Libra	m	a	f	i	r	p	f	x	n	c	t	k	?	q	g	y	o	d	v
Scorpio	n	b	s	k	?	q	g	y	o	d	v	l	a	r	h	z	p	e	u
Scorpio	o	c	t	l	a	r	h	z	p	e	u	m	b	f	i	r	q	f	x
Sagittarius	p	d	v	m	b	f	i	r	q	f	x	n	c	s	k	?	r	g	y
Sagittarius	q	e	u	n	c	s	k	?	r	g	y	o	d	t	l	a	f	h	z
25 Sagittarius	r	f	x	o	d	t	l	a	f	h	z	p	e	v	m	b	s	i	r
Capricornus	f	g	y	p	e	v	m	b	s	i	r	q	f	u	n	c	t	k	?
Capricornus	s	h	z	q	f	u	n	c	t	k	?	r	g	x	o	d	v	l	a
Aquarius	t	i	r	r	g	x	o	d	v	l	a	f	h	y	p	e	u	m	b
Aquarius	v	k	?	f	h	y	p	e	u	m	b	s	i	z	q	f	x	n	c
30 Pisces	u	l	a	s	i	z	q	f	x	n	c	t	k	r	r	g	y	o	d
Pisces	x	m	b	t	k	r	r	g	y	o	d	v	l	?	f	h	z	p	e
Pisces	y	n	c	v	l	?	f	h	z	p	e	u	m	a	s	i	r	q	f

¶ By this fygyre here aboue a man may knowe in what fygyne the mone is euery day/ and the declaracyon of it is of the a/b/c/ letters that ben in the kalēder at the ends of the lygnes
35 & ben named the letters of the fygyes . wherfore marke wel fyrst the letter of the kalēder on the day that ye wolde haue/ than loke out the sayd letter in the fygyre here aboue in the lygyne dyscendynge vnder the golden nōbre that renneth. Than loke at the heed of the lygnes where as is wryten the names of the fygyes/ and it that beholdeth dyrectly ouerthwart the fygyre to the sayd lettre is it that the mone is in that daye. And lyke as onc golden nombre
40 serueth for a yere/ so the sayd lygyne vnder the golden nōbre serueth alone for the same yere as in the yere of this kalender we haue . xv. for the golden nombre/ the lygyne vnder . xv. serueth all the sayd yere/ & whan we haue . xvii. the lygyne vnder . xvii. shall to the yere that . xvii. is for the golden nombre/ and so of other.

Ianuary hath . xxxi. dayes and y^e mone . xxx

In iāno claris/ calidifq^b cibus potiaris
 Atq^b decens potus/ post fercula fit tibi notus
 Ledit enim medo/ tūc potatus vt bene credo
 Balnea lucius intres/ et venam scidere cures.

5

			<i>A</i>	<i>Circumfifio domini</i>	a	
viii	iii	xvii	b	Octauas sancti stephani	b	
			c	Octauas sancti iohannis	c	
xvi	iiii	xi	d	Octauas sanctorum innocentium	d	
v	vii	lvii	e	Octauas sancti thome martyris	e	10
			f	<i>Epyphania domini</i>	f	
xiii	vi		g	Felicis et ianua	g	
ii	ix	xviii	<i>A</i>	Sancti luciani	h	
			b	Sancti iudici	i	
x	viii	xlii	c	Pauli prime heremite	k	15
xviii	iiii	xvi	d	Lini pape <i>Sol in aquario</i>	l	
			e	Archadii martyris	m	
vii	o	xxxv	f	Sanctii hylarii	n	
<i>Februarii</i>			g	Felicis presbyteris	o	
xv	i	viii	<i>A</i>	Sancti mauri abbatis	p	20
iiii	viii	ii	b	Sancti marcelli pape	q	
			c	Sulpitu episcopi	r	
xii	o	xvi	d	Sancte prisce virginis	f	
			e	Wulfstani episcopi	s	
i	x	xvii	f	Fabiani et sebastiani	t	25
ix	v	li	g	Sancte agnetis	v	
xvii	ii	lvii	<i>A</i>	Vincentii martyris	u	
xi	iiii	xiii	b	Sancti emerantiani	x	
			c	Sancti tymothei	y	
			d	<i>Conuersatio sancti pauli</i>	z	30
xiiii	i	xxix	e	Policarpi episcopi	&	
iii	vi	xlvi	f	Iuliani episcopi	2	
			g	Agnetis secundo	a	
xi	viii	xxxv	<i>A</i>	Valerii episcopi et martyris	b	
xix	vi	xxviii	b	Batilde virginis	c	35
			c	Saturnini et victoris	d	

February hath . xxviii. dayes & y^e mone . xxix.

Nascitur ocula/ febris februario multa
Potibus et escis/ si caute viuere velis
Tunc caue frigora/ de pollice funde cruorem
Suge mellis fauū/ pectoris q̃ morbos curabit

	viii	i	xlvi	d	Brigidi et ignacii	e
	xvi	viii	xxxix	e	<i>Purificatio beate marie</i>	f
				f	Sancti blasii episcopi	g
	v	ii	xxv	g	Sancti gilberti episcopi	h
10	xiii	x	xxvi	A	Sancte agathe virginis	i
				b	Vedaſti et amandi	k
	ii	x	lv	c	Sancti anguli episcopi	l
	x	vii	liiii	d	Pauli episcopi/ lucii/ et cirii	m
				e	Sancte appolonie virginis	n
15	xviii	iii	iii	f	<i>Sol in piſce</i> Sancte scolastice	o
	vii	i	liiii	g	Eufraſie virginis	p
				A	Sancte eulalie	q
	xv	vii	xxxv	b	Sancti wulfrāni	r
				c	Valentini episcopi et martyre	f
20	iiii	ii	xxvii	d	Fauftini et ioniti	s
				e	Iuliane virginis	t
	xii	o	xxxiiii	f	Policroni episcopi et martyris	v
	i	viii	xxxix	g	Symyonis episcopi et martyris	u
	ix	xv	xxxi	A	Sabine & iuliani martyribus	x
25	xvii	iiii	lix	b	Mildrede virginis	y
				c	Sanctorum . lxix	z
	vi	viii	lviii	d	Cathedra sancti petri	&
				e	Policarpi <i>Locus biſexti</i>	2
	xiiii	vii	i	f	<i>Mathei apoſtoli</i>	a
30				g	Inuentio sancti pauli	b
	iii	ix	xlvi	A	Sancti nestori martyre	c
	xi	viii	liii	b	Sancti auguſtini	d
				c	Oſwaldi episcopi et confeſſoris	e

☞ It is to be noted that the golden nombres sheweth the dayes/ houres and mynutes of the newe mones. The reed nombres for the fore none/ and the blacke for the after none on the same dayes that the nombres demonſtreth.

Marche hatb . xxxi. dayes/ and the mone . xxx.

*

Martius humores/ gignit varioſq^b dolores
Sume cibum pure/ cocturas ſi placet vre
Balnea ſunt ſana/ ſed que ſuperflua vana
Vena nec abdenda/ nec potio fit tribuenda

5

xix	iiii	iii	d	Sancti dauid episcopi	f	
viii	o	l	e	Sancti cedde episcopi	g	
xv	i	xlvi	f	Martini et asterii	h	
			g	Sancti adriani martyre	i	
v	viii	xxxix	A	Fote/ eusebii/ perpetue	k	10
			b	Victoris et victorini	l	
ii	ix	lvi	c	Perpetue et felici	m	
xiii	o	xii	d	Depositio sancti felici	n	
			e	Quadragesima martyrum	o	
x	v	xx	f	Sancte agape virginis	p	15
xviii	ii	xlvi	g	<i>Sol in ariete</i> Equinoctium	q	
			A	Sancti gregorii pape	r	
viii	v	i	b	Theodore martyris	r	
			c		s	
xv	i	xxxiiii	d	Sancti longini martyris	f	20
iiii	xviii	xxxiii	e	<i>Aprilis Bonifacie pape</i>	t	
xii	x	xxxiii	f	Patricii episcopi	v	
			g	Edwardi regis	u	
i	v	xxx	A	Ioseph sponſi marie	x	
ix	o	liiii	b	Sancti cuthberti	y	25
			c	Benedicti abbatis	z	
xvii	viii	iiii	d	Affrodosii episcopi	&	
			e	Theodori presbyteri	2	
vi	i	lvii	f	Agapui martyris	a	
			g	<i>Annuntiatio dominica</i>	b	30
xiiii	ix	xlvi	A	Castoris martyris	c	
iii	ix	xliv	b	<i>Resurrectio domini</i>	d	
			c	Dorothee virginis	e	
xi	v	xxxvi	d	Quintini martyris	f	
xix	i	xliv	e	Sancti quirini martyris	g	35
viii	o	xl	f	Adelmi episcopi	h	

Apryll hath .xxx. dayes/ and the mone .xxix.

Hic probat in vere/ vires aprilis habere
Cuncta nascuntur/ pori tunc aperiuntur
In quo scalpescit/ corp⁹ fāguis quoq³ crefit
Ergo foluatur/ venter cruorq³ minuatur

*

			g	Sancti gylwardi	i
	xvi	vi	A	Marie egyptiace	k
			b	Richardi episcopi	l
	v	i	c	Ambrosii episcopi	m
10	xiii	x	d	Sancti martiniani	n
			e	Sixti pape	o
	ii	vi	f	Eufemie virginis	p
	x	i	g	Egesippe et sociorum eius	q
			A	Perpetue episcopi	r
15	xviii	iii	b	Passio septem virginum	i
	vii	vii	c	Sancti guthlaci	s
	<i>Sol in thauro</i>		d	Iulii pape	t
			e	Sancti zenonii episcopi	v
	xv	v	f	<i>Maii</i> Tiburcii et valeriani	u
20	iii	vii	g	Osvaldi archiepiscopi	x
	xi	vi	A	Sancti yfodori	y
	i	i	b	Aniceti pape	z
	ix	i	c	Eleutherii et anthie	&
			d	Alphegi episcopi	2
25	xvii	vi	e	Victoris pape et martyris	a
			f	Symonis episcopi et martyris	b
	vi	vi	g	Sancte sotheris virginis	c
			A	<i>Sancti georgii martyris</i>	d
	xiii	ix	b	Wilfridi episcopi et confessoris	e
30	iii	x	c	<i>Marci euangeliste</i>	f
			d	Cleti pape et confessoris	g
	xii	ii	e	Sancti anastisii pape	h
	xix	xi	f	Sancti vitalis	i
			g	Petri mediolanēsis	k
35	viii	ii	A	Deposito erkēwaldi	l

Maye hath/ xxxi. dayes/ and the mone . xxx.

*

Mayo fecure/ laxari fit tibi cure
Scindatur vena/ fz potio detur amena
Eum calidis rebus/ fint fercula seu specieb⁹
Potibus astricta/ fit saluia cum benedieta

5

			b	<i>Philippi Jacobi</i>	m
xvi	viii	xxxv	c	Sancti enastasi episcopi	n
v	iii	xxvii	d	<i>Inuentio sancte crucis</i>	o
			e	Festum corone spinee	p
xii	vi	xx	f	Sancti godardi	q 10
ii	ii	xxiiii	g	Iohannis ante portam latinam	r
x	ix	xxx	A	Iohannis de beuerlaco	f
			b	Apparitio michaelis	s
xvii	iiii	xli	c	Translatio nicolai	t
			d	Gordiani et epimachi	v 15
vii	x	xxx	e	Sancti anthonii martyre	u
			f	Nerei/ achilei/ & pancra	x
xv	xvi	xii	g	<i>Sol in gemine</i>	y
iiii	xviii	ix	A	Bonifacii martyr	z
xii	i	lvii	b	Isidori martyr	& 20
i	ix	lix	c	Brandani episcopi et confessoris	2
			d	Translatio bernardi	a
ix	viii	l	e	Dyascory martyr	b
			f	Sancti dunstani	c
xvii	ii	xli	g	Sancti bernardini	d 25
			A	Helene regine	e
vi	ix	ix	b	Iuliane virginis	f
			c	Defiderii martyr	g
xiiii	vi	l	d	Translatio francisci	h
iii	ii	xl	e	Sancti aldelmi	i 30
xi	x	xliiii	f	Augustini anglorum apostoli	k
			g	Bede presbyteri	l
xix	x	lix	A	Sancti germani	m
			b	Coronis martyr	n
viii	ii	liii	c	Sancti felicis pape	o 35
xvi	o	xli	d	Sancte petronille virginis	p

Iune hath . xxx. dayes/ and the mone . xxix.

*

In iunio gentes/ perturbat medo bibentes
Atq^b nouellarum/ fuge potus feruifiarum
Ne nocet colera/ valet refeccio vera
Laſtuce frondes/ ede ieunus bibe fontes

5

			e	Sancti nichomedis	q
v	iii	xiii	f	Sancti marcellini	r
xiii	ii	xviii	g	Sancti erasmi martyris	r
ii	ix	xv	A	Sancti petroci	f
10			b	Sancti bonifacii episcopi	s
x	v	lv	c	Melonis archiepiscopi	t
			d	Translatio wulfstani	v
xviii	vi	xlvi	e	Sancti wilhelmi	u
			f	Translatio edmundi	x
15	vii	i	g	Translatio sancti yuonis	y
xvi	xvii	ix	A	Barnabi apostoli	z
iiii	xxvi	xxvii	b	Sancti basilidis	&
xii	ix	xiiii	c	<i>Sol in cācro. Solsticium</i>	2
<i>Iulii</i>			d	Sancti basilii episcopi	a
20	i	iii	e	Viti et modesti	b
ix	viii	xxiiii	f	Translatio richardi	c
			g	Sancti botulphi	d
			A	Marci et marcelliani	e
xvii	v	xxxi	b	Geruasi et prothasi	f
25	vi	xxiiii	c	<i>Translatio edwardi</i>	g
			d	Walburge virginis	h
xiiii	ii	xxv	e	Sancti albanı martyris	i
iii	ix	xviii	f	Etheldrede. Vigilia	k
			g	<i>Natiuitas iohannis baptiste</i>	l
30	xi	xli	A	Translatio eligii episcopi	m
xix	xi	xxviii	b	Iohannis et pauli	n
			c	Sancti crescentis martyris	o
viii	x	xv	d	Sancti leonis pape	p
			e	<i>Petri et pauli apostolorum</i>	q
35	xvi	ii	f	<i>Commemoratio pauli</i>	r

Iuyl bath . xxxi. dayes/ and the mone . xxx.

*

Qui vult folamen/ iulio hic pbat medicamen
Venam non scindat/ ne ventrē potio ledat
Sompnū cōpescat/ et balnea cūcta pauescat
Prodest recens vnda/ alliū cum saluea mūda

5

v	i	v	g	Octa. iohannis baptiste	f
xii	viii	lvii	A	Visitatio beate marie	s
			b	Translatio thome apostoli	t
ii	iiii	liiii	c	Trāslatio sancti martini	v
x	iii	xxxix	d	Sancte zoe virginis et martyre	u 10
			e	Octauas petri et pauli	x
			f	Translatio Thome martyris	y
xviii	ix	xxxix	g	Depositio grimbaldi	z
vii	iii	lii	A	Sancti cerilli episcopi	&
			b	Septem fratrum martyrum	2 15
xi	i	xlvi	c	Translatio benedicti	a
iiii	ix	xxxix	d	Naboris et felicis	b
x	v	xxxix	e	Sancti priuati martyris	c
i	v	l	f	<i>Sol in leone Dies caniculares</i>	d
			g	Translatio swithuni	e 20
ix	ix	xlvi	A	<i>August. Trā. osmundi</i>	f
			b	Sancti kenelmi regis	g
xv	xvii	xxix	c	Sancti arnulphi episcopi	h
			d	Ruphine et iustine	i
v	x	x	e	Margarete virginis	k 25
xiii	ix	xxii	f	Praxedis virginis	l
			g	<i>Maria magdalene</i>	m
ii	iiii	x	A	Sancti appolinaris	n
x	o	lvii	b	Cristine virginis Vigilia	o
			c	<i>Sancti iacobi apostoli</i>	p 30
xix	i	xlvi	d	<i>Anne matris marie</i>	q
			e	Septem dormientium	r
vi	xii	xxiii	f	Samsonis episcopi	f
x	x	xxiii	g	Felicis et fociorum eius	s
v	ix	lii	A	Abdon et fennes	t 35
			b	Sancti germani	v

August bath . xxxi. dayes/ and y^e moone . xxx.

*

Quisquis sub augusto vinat medicamē iusto
 Raro dormitet/ estū coitū quoq; vitet
 Balnea nō curret/ nec multū comestio duret
 Nemo laxari/ dz vel fleubothomari

5

	xlii	iii	xxx	c	<i>Petri aduincula</i>	u
	ii	i	xvii	d	Stephani pape	x
	x	iii	xxx	e	Inuentio sancti stephani	y
				f	Iustini presbyteri	z
10				g	Oswaldi. <i>Festum nuiis.</i>	&c
	xviii	o	xlvi	A	Transfiguratio domini	2
				b	Festum nominis Ihesu	a
	vii	v	xliii	c	Sancti ciriaci	b
	xv	ix	liii	d	Sancti romani. Vigilia	c
15	iiii	xvi	li	e	<i>Sancti laurentii mar.</i>	d
	xii	iiii	xi	f	Tiburtii martyris	e
				g	Clare virginis	f
	i	ix	lix	A	Hypolite et socie eius	g
	ix	xii	xlvi	b	Eusebii <i>Septēber.</i> Vigilia	h
20				c	<i>Assumptio beate marie</i>	i
	Sol in virgine			d	Sancto rochi	k
	xvii	viii	xliii	e	Octa. sancti laurentii	l
	vi	viii	lii	f	Sancti agapiti	m
				g	Sancti magni marty.	n
25	xliii	iiii	xlix	A	Ludouici episcopi	o
	iii	o	xlix	b	Sancti bernardi	p
				c	Octauas assumptionis marie	q
	xi	x	ii	d	Timothei. Vigilia	r
				e	<i>Bartholomei apostoli</i>	f
30	xix	v	xii	f	Ludouici regis.	s
	viii	x	lix	g	Sancti feuerini	t
	xvi	ix	lix	A	Sancti rufi	v
				b	Sancti augustini	u
	v	v	lvii	c	Decollatio iohannis baptiste	y
35	xliii	i	lix	d	Felicis et audacti	y
				e	Cuthburge virginis.	z

Septēbre hathe . xxx. dayes/ and y^e mone . xxix.

*

Fructus maturi/ septembris sunt valituri
Et pira cum vino/ panis cum lacte caprino
Aqua de vrtica/ tibi potio fertur amica
Tūc venā pādas/ spēs cū femine mandas

5

ii	ii	xiiii	f	Sancti egidii	&	
x	vi	x	g	Sancti anthonii	2	
			A	Ordinatio sancti gregorii	a	
			b	Trāslatio sancti cuthberti	b	
xviii	iiii	vii	c	Sancti bertini	c	10
vii	vi	l	d	Sancti eugenii	d	
			e		e	
xv	vi	xxvi	f	<i>Natiuitas marie</i>	f	
iiii	i	v	g	Sancti gorgonii	g	
xii	i	xxxvi	A	Siluii episcopi	h	15
i	x	xliii	b	Prothi et Jacinoti	i	
			c	Martiniani episcopi	k	
ix	v	xxxii	d	Mauritii episcopi	l	
	October		e	<i>Exaltatio scti crucis Sol libra</i>	m	
xvii	ix	vii	f	Octauas beate marie	n	20
			g	Edithe virginis	o	
vi	vi	lii	A	Lamberti episcopi & martyris	p	
xiiii	i	xliii	b	Victoris et corone	q	
			c	Ianuarii martyris	r	
iii	xi	xxxix	d	Sancti eustachii Vigilia	f	25
			e	<i>Sancti mathei apostoli</i>	s	
xi	iii	xii	f	Maurici et priorum eius	t	
xix	x	xxix	g	Tecele virginis	v	
			A	Andochii martyris	u	
viii	iii	xxix	b	Firmini episcopi et martyris	x	30
xvi	v	xxxiii	c	Cipriani et iustini	y	
v	ii	xxxiiii	d	Cosine et damiane	z	
			e	Exuperii episcopi	&	
xiii	ii	ix	f	<i>Sancti michaelis archangeli</i>	2	
ii	v	ix	g	Hieronimi presbiteri.	a	35

October hath . xxxi. dayes/ & the mone . xxix.

*

October vna/ prebet cum carne farina
Nec non aucina/ caro valet et volucrina
Quāuis sunt sana/ tū est replectio vana
Quantū vis comede/ fz non precordia lede

	x	xi	viii	A	Sancti remigii	a
				b	Sancti leodegari	b
				c	Candidi martyris	c
	xvii	vii	i	d	Francisci confessoris	d
10	vii	vi	vi	e	Appollinaris martyris	e
	xv	iii	o	f	Sancti fidis	f
	iiii	o	o	g	Marci et marciliani	g
	x	ix	xlvi	A	Sancte pellagie	h
				b	<i>Dionisii et rustici</i>	i
15	i	iiii	xxvii	c	Gereonis et victoris	k
				d	Sancti Nigasi	l
				e	Sancti wilfridi	m
	ix	x	lv	f	<i>Translatio sancti Edwardi</i>	n
				g	Sancti calixti pape	o
20	xvii	viii	xli	A	Wulfranni episcopi	p
	vi	iiii	xxxv	b	<i>Nouē.</i> Michaelis ī mōte tūba	q
	xiii	o	liii	c	Translatio etheldrede	r
				d	<i>Luce euangeliste</i>	f
	iii	i	xxvii	e	Fredeswide virginis	s
25				f	Austroberte virginis	t
	xi	x	xxxvi	g	Vndecim. M. virginum	v
				A	Marie falome	u
	xix	iii	xxxvii	b	Sancti Romani	x
	viii	xviii	xiiii	c	Sancti maglorii	y
30	xvi	v	x	d	Crispin et crispiani	z
	v	o	xvii	e	Euaristi pape	&
				f	Florentii martyris	2
	xiii	v	xx	g	<i>Symonis et iude</i>	a
				A	Narcissi episcopi	b
35				b	Germani capnani	c
	ii	x	xlvi	c	Sancti quintini.	d
					Vigilia.	

Nouēber hath .xxx. dayes/ and y^e mone .xxx.

Hoc sibi datur/ q₃ reuma nouēbri curat
 Queq₃ noctua/ vita tua sint preciosa dicta
 Balnea cum venere/ tūc nullū cōstat habere
 Potio fit sana/ valde atq₃ minutio bona

5

x	v	xli	d	<i>Festum omnium sanctorum</i>	e	
			e	<i>Commemoratio animarum</i>	f	
xviii	viii	lii	f	Wenefrede virginis	g	
vii	vi	xxviii	g	Sancti amantii	h	
			A	Leti presbyteri	i	10
xv	i	xxxiii	b	Lonardi abbatis	k	
iii	xi	xxxvi	c	Willibrordi archiepiscopi	l	
xii	iiii	xv	d	Quattuor coronatorum	m	
			e	Theodori martyris	n	
i	xi	v	f	Sancti martini pape	o	15
			g	Sancti martini episcopi	p	
ix	iii	lviii	A	Paterni martyris	q	
xvii	vii	xxxviii	b	Sancti brici episcopi	r	
<i>December</i>			c	Trāslatio erkēwaldi <i>Sol in fa</i>	r	
vi	ii	xxix	d	Sancti macuti episcopi	f	20
xiiii	ii	xxxix	e	Sancti edmundi archiepiscopi	s	
			f	Sancti hugonis episcopi	t	
iii	vi	ii	g	Octauas sancti martini	v	
			A	Sancti elisabet	u	
xi	iiii	xiiii	b	Sancti edmundi regis	x	25
			c	Presentatio marie	y	
xix	vii	xlvi	d	Cecilie virginis	z	
viii	vii	xxxv	e	Sancti clementis pape	&	
xvi	iii	xvi	f	Sancti grifogoni	2	
v	xi	xxxvii	g	<i>Katherine virginis</i>	a	30
			A	Lini pape	b	
xiii	xi	vi	b	Agricole et vitalis	c	
			c	Rufi martyris	d	
ii	v	liiii	d	Saturnini et sisinnii	e	
x	o	xxi	e	Sancti andree apostoli	f	35

December hath . xxxi. dayes/ and y^e mone . xxx.

*

Sane funt membris/ res calide mēse decēbris
Frigus vitetur/ capitalis vena scindatur
Lotio fit vana/ sed vasis potio cara
Sit trepidus potus/ frigore contrarie totus

5

x	xxi	o	f	Sancti elegi episcopi	g
xviii	ix	xvi	g	Sancti libiani	h
			A	Depositio sancti osmundi	i
vii	v	iii	b	Sancte barbare	k
10 xv	i	xlvi	c	Sabbe abbatis	l
			d	<i>Nicolai episcopi et confessoris</i>	m
iiii	ii	xxxvi	e	Octauas andree apostoli	n
xii	xi	xxxiiii	f	<i>Cōceptio beate marie</i>	o
			g	Cipriani abbatis	p
15 i	v	v	A	Sancte eulalie	q
ix	vii	xxii	b	Sancte damasce pape	r
Sol in capricorno			c	Pauli episcopi <i>Solsticium</i>	f
xvii	v	xlvi	d	Lucie virginis	s
vi	i	ii	e	<i>Ianuarii</i>	t
20			f	Sancti valerii episcopi	v
xiiii	vi	lviii	g	O sapientia	u
			A	Sancti lazari episcopi	x
iii	o	xl	b	Sancti gratiani	y
			c	Sancte venesia virginis	z
25 xi	vii	xxxix	d	Iulii marty. Vigilia	&
xix	x	v	e	<i>Sancti thome apostoli</i>	2
viii	xix	xxii	f	Triginta martyrum	a
xvi	ii	xxiiii	g	Victorie virginis	b
			A	Sanctarum virginū Vigilia	c
30 v	o	lvii	b	<i>Natiuitas domini</i>	d
			c	<i>Sancti stephani</i>	e
xiii	vi	xxii	d	<i>Sancti Iohannis</i>	f
			e	<i>Sanctorum innocentium</i>	g
ii	ii	viii	f	<i>Sancti thome martyris</i>	h
35 x	v	xl	g	Translatio sancti iacopi	i
			A	Sancti filuestri	k

The expofycyon/ valour & fygnyficacyon of the lettres
of the tabulare fygure and ben in the feconde lyne after
the domynycall lettre.

Dominicall letters	Tabuler letters	Moeuable feeftes				Interualles.							5
		Septuage fime	Efter in	Roga cions	whytfon day in	Fro cryft mas to lenten	Fro whytfon day to faynt iohan	Fro whytfon day to aduent Cryftmas.					
		Ianuari	Marche	Apryll	May	weke day	weke day	weke					
d	b	xviiiij	xxviij	xxvi	x	v	v	vi	iiij	xxix	Frydaye	10	
e	c	xix	xxiiij	xxviij	xi	v	vi	vi	ij	xxix	Thuryfdaye		
f	d	xx	xxiiij	xxviiiij	xij	v	vi	vi	i	xxix	Wednyfdaye		
g	e	xxi	xxv	xxix	xiiij	vi	i	vi		xxix	Tuyfdaye		
a	f	xxij	xxvi	xxx	xiiiij	vi	ij	v	vi	xxix	Mondaye	15	
b	g	xxiiij	xxviij	Maye	xv	vi	iiij	v	v	xxviiiij	Sondaye		
c	h	xxiiiij	xxviiiij	ij	xvi	vi	iiij	v	iiiij	xxviiiij	Saterdaye		
d	i	xxv	xxix	iiij	xvij	vi	v	v	iiij	xxviiiij	Frydaye		
e	k	xxvi	xxx	iiiij	xviiiij	vi	vi	v	ij	xxviiiij	Thurfdaye	20	
f	l	xxviiij	xxxi	v	xix	vij	v	v	i	xxviiiij	Wednefdaye		
g	m	xxviiiij	Apryll	vi	xx	vij	i	v		xxviiij	Tuyfdaye		
a	n	xxix	ij	vij	xxi	vij	ij	iiiij	vi	xxviiij	Mondaye		
b	o	xxx	iiij	viiij	xxij	vij	iiij	iiiij	v	xxviiiij	Sondaye	25	
c	p	xxxi	iiiij	ix	xxiiiij	vij	iiiij	iiiij	iiiij	xxviiij	Saterdaye		
d	q	February	v	x	xxiiiij	vij	v	iiiij	iiij	xxviiij	Frydaye		
e	r	ij	vi	xi	xxv	vij	vi	iiiij	ij	xxxviiij	Thurfdaye		
f	s	iiij	vij	xij	xxvi	viiij		iiiij	i	xxviiij	Wednyfdaye	30	
g	t	iiiij	viiij	xiiij	xxviiij	viiij	i	iiiij		xxviiij	Tuyfdaye		
A	v	v	ix	xiiiij	xxviiiij	viiij	ii	iiij	vi	xxviiij	Mondaye		
b	a	vi	x	xv	xxix	viiij		iiij	v	xxvi	Sondaye		
c	b	vij	xi	xvi	xxx	viiij	iiiij	iiij	iiiij	xxvi	Saterdaye	35	
d	c	viiij	xij	xvij	xxxi	viiij	v	iiij	iiij	xxvi	Frydaye		
e	d	ix	xiiij	xviiiij	Iune	viiij	vi	iiij	ij	xxvi	Thurfdaye		
f	e	x	xiiiij	xix	ij	ix		iiij	i	xxvi	Wednefdaye		
g	f	xi	xv	xx	iiij	ix	i	iiij		xxvi	Tuyfdaye	40	
A	g	xij	xvi	xxi	iiiij	ix	ij	ij	vi	xxvi	Mondaye		
b	h	xiiij	xviiij	xxij	v	ix	iiij	ij	v	xxv	Sondaye		
c	i	xiiiij	xviiiij	xxiiiij	vi	ix	iiiij	ij	iiiij	xxv	Saterdaye		
d	k	xv	xix	xxiiiij	vij	ix	v	ij	iiij	xxv	Frydaye	45	
e	l	xvi	xx	xv	viiij	ix	vi	ij	ij	xxv	Thurfdaye		
f	m	xviiij	xxi	xxv	ix	x		ij	i	xxv	Wednefdaye		
g	n	xviiiij	xxij	xxviiij	x	x	i	ij		xxv	Tuyfdaye		
A	o	xix	xxiiiij	xxviiij	xi	x	ii	i	vi	xxiiiij	Mondaye	50	
b	p	xx	xxiiiij	xxix	xij	x	iiij	i	v	xxiiiij	Sondaye		
c	q	xxi	xxv	xxx	xiiij	x	iiiij	i	iiij	xxiiiij	Saterdaye		
d	r	xxiiij											

¶ The fygure of the tabulare lettre of the whiche the valour is declared by the ii. preſent fygures/that is to wete by the fiſt lyne & ſeconde whiche done dyffre

	b		b			c				b					b d				
	i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix
5	s	k	i	o	f	f	r	k	b	o	n	s	k	k	o	f	f	l	k
	b		g	s	c	c	p	o	t	l	l	b	g	g	t	c	c	p	p
	t	l	l	q	g	g	m	m	c	h	h	v	l	d	q	g	g	m	m
	r	h	h	v	e	d	q	q	a	m	m	r	i	h	n	e	e	q	i
	a	f	e	r	i	b	n	n	e	k	i	a	f	f	r	b	b	o	n
10	s	k	k	o	f	f	l	k	b	o	g	s	k	k	p	f	f	l	l
	b	g	g	t	c	c	p	p	t	l	l	q	g	g	t	d	c	p	p
	v	l	l	q	h	g	m	m	d	h	h	v	e	d	q	h	a	m	m
	r	i	i	v	e	e	q	q	a	n	m	r	i	i	n	e	e	k	i
	a	f	f	r	i	b	o	n	e	k	k	a	f	f	s	b	b	o	o
15	s	k	k	p	f	f	l	l	b	o	g	t	k	k	p	g	e	l	l
	c	g	g	t	d	e	p	p	v	l	l	q	h	g	t	d	d	p	p
	v	m	l	q	h	h	m	m	d	i	h	v	e	e	q	h	a	n	m
	r	i	i	v	e	e	r	q	a	n	n	r	i	i	o	c	e	k	k
	a	f	f	s	i	b	o	o	e	k	k	b	f	f	s	c	b	o	o
20	t	k	k	p	g	f	l	l	c	o	g	t	l	k	p	g	g	l	l
	c	g	g	t	d	d	p	p	v	m	l	q	h	h	t	d	d	q	p
	v	m	e	q	h	h	n	m	d	i	i	v	e	e	r	h	a	n	n
	r	i	i	o	e	e	r	k	a	n	n	s	i	i	o	f	e	k	k
	b	f	f	s	c	b	o	o	t	k	k	b	g	f	s	c	c	o	o
25	t	l	k	p	g	g	l	l	e	h	g	t	l	d	p	g	g	m	l
	c	h	h	t	d	d	q	p	v	m	m	q	h	h	n	d	d	q	i
	v	m	e	r	h	h	n	n	d	i	i	a	e	e	r	b	a	n	n
	s	i	i	o	f	e	r	k	b	n	n	s	k	i	o	f	f	k	k
	b	g	f	s	c	c	o	o	t	l	k	b	g	g	s	c	c	p	o
30	t	l	l	p	g	g	m	l	c	h	h	t	l	d	q	g	g	m	m
	c	h	h	v	d	d	q	q	v	m	m	r	h	h	n	e	d	q	i
	a	m	e	r	i	h	n	n	e	i	i	a	f	e	r	b	b	n	n

¶ This preſent fygure is for to fynde the lettre tabulare/ & procedeth as the fygure ſoloweth of the domynycall lettres/ wherby it behoueth to knowe the 35 golden nombre for the yere that ye wyll knowe/ and in the lyne that dyſcedeth dounewarde vnder the ſayd nombre is the lettre tabulare/ and in lyke wyſe of the domynycall lettre in the fygure here after. Alſo ye ought to knowe that a golden nombre/ a domynycall lettre and a lettre tabulare ſerueth alwayes for a yere ſauf/ whan it is byfyxte that ben two domynycall lettres/ & alſo two tabu- 40 lare lettres/ as the fygure here afore ſheweth. It ought to be knownen that the domynycall lettres and the lettres tabulare be in the fryſt lyne vnder the golden nombre . xvi . for the yere of this preſent kalender that is .M.cccc.xc.vii. and ſo of the other.

¶ The fygure for to fyndde the golden nombre and the letter domynycall togyder for euermore.

b	i	ii	iii	iiii	v	vi	vii	viii	ix	x	xi	xii	xiii	xiiii	xv	xvi	xvii	xviii	xix
f	c	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	5
c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	
ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	
e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	
b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	
f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	10
dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	
a	gf	e	d	c	ba	g	f	e	dc	b	a	gf	e	d	c	ba	g	f	
e	d	cb	a	g	f	ed	c	b	a	g	fe	d	c	ba	g	f	e	dc	
b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	
gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	15
d	cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	
a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	
e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d	
cb	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	
g	fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	20
d	c	ba	g	f	e	dc	b	a	gf	e	d	c	b	ag	f	e	d	cb	
a	g	f	ed	c	b	a	g	fe	d	cb	a	g	f	ed	c	b	a	g	
fe	d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	
c	ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	
g	f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	a	fe	25
d	c	b	ag	f	e	d	cb	a	g	f	ed	c	b	a	gf	e	d	c	
ba	g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	
f	ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	
c	b	ag	f	e	d	cb	a	g	f	cd	c	b	a	gf	e	d	c	ba	
g	f	e	dc	b	a	g	fe	d	c	b	ag	f	e	d	cb	a	g	f	30
ed	c	b	a	gf	e	d	c	ba	g	f	e	dc	b	a	g	fe	d	c	
b	ag	f	e	d	cd	a	g	f	ed	c	b	a	gf	e	d	c	ba	g	

¶ In this present fygure it behoueth to beholde the goldē nombre for the yere that ye
 wyll knowe/ and in the lyne ryght vnder the goldē nombre alwayes in the lettre domy-
 nycall/ c upon the golden nombre . *viii.* hye eester/ and whan it falleth y^t they come bothe 35
 togyder corpus cristi & faynt Iohannes daye ben all in one daye/ d/ vpon . *xvi.* fy
 eth the lowest eesters. And whan it falleth that candlemassē & shrafte m
 togyder/ b/ fygnfyeth all about where it is whan it falleth
 on the whiche is our ladyes daye in Marche on good

¶ *Fygyre perpetuall for eſter & other moeuable feſtes.*

<i>i</i>	<i>ii</i>	<i>iii</i>	<i>iiii</i>	<i>v</i>
A a x	A m xxvi	A a xvi	A a ix	A m xxvi
b a x	b m xxvii	b a xvii	b a iii	b m xxvii
5 c a xi	c m xxviii	c a xviii	c a iiii	c m xxviii
d a xii	d m xxix	d a xix	d a v	d m xxix
e a vi	e m xxx	e a xx	e a vi	e m xxiii
f a vii	f m xxxi	f a xiiii	f a vii	f m xxiiii
g a viii	g a i	g a xv	g a viii	g m xxv
<i>vi</i>	<i>vii</i>	<i>viii</i>	<i>ix</i>	<i>x</i>
A a xvi	A a ii	A a xxiiii	A a ix	A a ii
b a xvii	b a iii	b a xxiii	b a x	b a iii
c a xi	c a iiii	c a xxv	c a xi	c m xxviii
d a xii	d a v	d a xix	d a xii	d m xxix
15 e a xiii	e a vi	e a xx	e a xiii	e m xxx
f a xiiii	f m xxxi	f a xxi	f a xiiii	f m xxxi
g a xv	g a i	g a xxii	g a viii	g a i
<i>xi</i>	<i>xii</i>	<i>xiii</i>	<i>xiiii</i>	<i>xv</i>
A a xvi	A a ix	A m xxvi	A a xvi	A a ii
20 b a xvii	b a x	b m xxvii	b a xvii	b a iii
c a xviii	c a xi	c m xxviii	c a xviii	c a iiii
d a xix	d a v	d m xxix	d a xix	d a v
e a xx	e a vi	e m xxx	e a xiii	e a vi
f a xxi	f a vii	f m xxxi	f a xiiii	f a vii
25 g a xxii	g a viii	g m xxv	g a xv	g a viii
<i>xvi</i>	<i>xvii</i>	<i>xviii</i>	<i>xix</i>	
A m xxvi	A a xvi	A a ii	A a xxiii	
b m xxvii	b a x	b a iii	b a xxiiii	
c m xxviii	c a xi	c a iiii	c a xviii	
30 d m xxii	d a xii	d a v	d a xix	
e m xxiii	e a xiii	e m xxx	e a xx	
f m xxiiii	f a xiiii	f m xxxi	f a xxi	
g m xxv	g a xv	g a i	g a xxii	

[The laſt ſeven lines of this table are ſupplied from the ed. 1528.]

[In the table of the eclipses of the ſun and the mone following on the next page, the aſterisks denote the place where the woodcuts are inſerted in Pynſon's edition.]

M. v. c. lxxxvii the eclyps of the money^e xviii. day of *Janyuere* . vi. heures. xvii. momētes.

*

M. v. c. lxxxvii. the eclyps of the sonne y^e xix. day of *July* . ii. houres. xii. momētis.

*

M. CCCCC. y^e eclyps of the mone the . ix. daye of *Nouembre* . i. heure. xii. momētis.

*

M. v. c. i. the eclyps of y^e mone y^e . iii. day of *Maye*. v. heures . xviii. momētis.

*

M. v. c. ii the eclyps of the sonne the fyrst daye of *Octobre* . viii. heures . lvii. momētis.

*

M. v. c. ii. the eclyps of the mone the . iiiii. daye of *Octobre* . xi. heure. xii. momētis.

*

M. v. c. iiiii. the eclyps of the mone the . vi. daye of *Marche* one heure . ii. momētis.

*

M. v. c. v. the eclyps of y^e mone the . xv. day of *August* . viii. 10 hour . lvii. momētis.

*

M. v. c. vi. the eclyps of the sonne the . xx. day of *July* . ii. heures xii. momētis.

*

M. v. c. viii. the eclyps of y^e mone the . xiii. daye of *June*. v. heures. i. moment.

*

M. ccccc. ix. the eclyps of the mone the . ii. daye of *June* . x. heures l. momētis.

*

M. v. c. xi. the eclyps of y^e mone y^e . xiv. daye 15 of *Octobre* . vi. heures twelve momētis.

*

M. v. c. xiii. the eclyps of y^e sonne y^e . vii. day of *March* . xi. heures . xii. momētis.

*

M. v. c. xv. the eclyps of y^e mone y^e . xxx. daye of *Janyuere* . ii. heures . lviii. momētis.

*

M. ccccc. xvi. y^e eclyps of the mone the . xxix. day of *Janyuere* . v. heures at euen xxxix. momētis.

*

M. v. c. xvii. y^e eclyps of y^e mone the . xiii. day of *July* . xi. heures . xii. momētis.

*

M. v. c. vi. y^e eclyps of the sonne y^e . xxiii. day of *Decēbre* . ii. heures . xxiii. momētis.

*

M. v. c. xviii. the eclyps of y^e mone y^e . xxiii. daye of *Maye* x. heures/ one moment.

*

M. v. c. xviii. the eclyps of the sonne the . viii. daye of *June* . vi. heures . xlv. momētis.

*

M. v. c. xxii. y^e 25 eclyps of y^e mone the . vii. day of *Nouembre* . xi. heures/ fyue momētis. 30

*

¹ Here the edition of 1508 lacks one leaf, namely C 1. The contents of this leaf correspond to those of D 4 verso and E 1 recto of the 1528, from which I supply them. The letters in italics are printed in red in this edition.

M. v. c. xx. y^e e-
clyps of the son-
ne y^e. xi. daye of
Oftobre foure
 5 *houres . xxvii .*
momentis.

*

M. v. c. xx. the
eclyps of y^e mo-
ne the . vi. daye
of Oftobre . liii .
houres . xxvii
momentis.

*

M. v. c. xxii. the
eclyps of the mo-
ne the . vi. daye
of Septebre . xi .
houres . lvi . mo-
mentis.

*

M. v. c. xxi
eclyps of
ne the . i
March
res . x
tis

*

[C ii recto]

M. v. c. xxiii. y^e
eclyps of y^e mo-
ne the . xv . daye
 10 *of August . xv .*
houres . v . my-
mentes.

*

M. v. c. xxv
the eclyps of
the mone y^e
iiii. day of iu-
ly . x . houres
x . mynutes

*

M. v. c. xxv. y^e
eclyps of y^e mo-
ne y^e. xxix. day
of December
xx . houres . vii
mynutes.

*

m. v. c. xxvi. y^e
eclyps of y^e mo-
ne y^e xviii . day
of December
x . hou . xiii . mi-
minutes

*

M. v. c. xx. the
eclyps of y^e mo-
 15 *ne the xvi. day*
of October . xx .
hou . xxiii. my-
nutes

*

M. v. c. xxx.
y^e eclyps of y^e
mone . y^e . xxx
daye of Au-
gust . xii . hou-
res . lvi . my-
nutes.

*

M. v. c. xxx. y^e
the eclypes of
mone the . vi .
daye of Octo-
ber . xi . hours
xii. mynutes.

*

M. v. c. xxx. y^e
ecly. of y^e son-
y^e . xxviii. daye
of Marche y^e
xviii . heure y^e
xxiii. mynute

*

M. v. c. xxxiiii.
 20 *the eclyps of y^e*
sonne the . xiiii .
daye of Ianu-
uer . i. heure. xli
mynutes

*

m. v. c. xxxiiii
the eclyps of
the mone y^e
xxx . daye of
iany . ii . hou-
res . xxvii .
mynutes.

*

M. v. c. xxxv .
the eclyps of y^e
sonne the . viii
daye of Iune .
ii . houres . iii .
mynutes.

*

M. v. c. xxxvi
the eclyps of y^e
mone . y^e . xxvii
day of Nouē-
ber . vi . hours
vi. mynutes.

*

[C ii verso]

M. v. c. xxxvii.
the eclyps of y^e
mone y^e . xxiiii .
daye of Maye.
 30 *viii . hours . viii*
mynytes.

*

m. v. c. xxxviii
the eclyps of
the mone y^e
. xxiiii. day of
May . ii . hou-
res . lii . my.

*

m. v. c. xxxviii
the eclyps of
the mone the .
xxiiii . daye of
Maye . ii . hou-
res . ii . mynute.

*

M. v. c. xxxix.
the eclyps of y^e
sonne y^e . xviii .
day of Apryll
iiii . houres . xxi
mynutes.

*

M. v. c. xl. the
eclyps of y^e son-
the . vi. daye of
 35 *Apryll . v . hou-*
res . xvi . mynu-
tes

*

M. v. c. xli. y^e
eclips of the
mone y^e . xii .
day of Mar-
che four hou-
res . xii . mynu-
tes.

*

M. v. c. xli. the
eclyps of y^e son-
the . xxi. day of
Auguste . xxi .
hours . xli . my-
nutes.

*

M. v. c. xlii. y^e
ecly. of y^e mo-
ne y^e . i . daye of
Marche . viii .
hours . xl . my-
nutes.

*

M. v. c. xlii. the
eclypes of y^e foñ
y^e. xi. day of Au-
gust . xi . hours
xlviii . mynu-
tes.

*

M. v. c. xliii
the eclips of
the mone y^e
x . day of Ia-
nyuere fyxe
houres . viii
mynutes.

*

M. v. c. xliiii.
the eclypes of
the sonne the
xxiii . daye of
Ianyuere . ix .
houres . ix . my-
nutes.

*

m. v. c. xliiii. y^e
eclips of y^e mo-
ne the . iiiii . day
Iuli . viii . hou-
res . xxiii . my- 5
nutes.

*

[C iii recto]

M. v. c. xlv. the
eclyps of y^e foñ
y^e. ix . day of Iu-
ne . viii . houres
xl . mynutes

*

M. v. c. xlvii.
the eclyps of
y^e mo. y^e . iiiii .
day of May
x . hou. xlviii
mynutes

*

M. v. c. xlvii.
the eclyps of y^e
mone y^e . xxviii
daye of Octo-
ber . iiiii . houres
xl mynutes

*

M. v. c. xlviii.
y^e eclyps of y^e
mo. y^e . xxviii . 10
day of Apryll
xi . hours . xlix
mynutes

*

M. v. c. xlix. the
eclyps of y^e mo-
ne . the . xii . day
of apryl . ii . hou-
res . xlviii . my-
nutes

*

m. v. c. xlix. y^e
eclyps of the
mone y^e . iiiii .
day of Octo-
ber . vii . hou-
res . xxiii . my-
mentes.

*

M. v. c. li. the
eclyps of the
foñe y^e . vi . day
of iune . ix . hou-
res . xxi . mynu-
tes.

*

M. v. c. lii. the
ecl. of y^e mo- 15
ne . iiiii . daye of
Ianyuere . ix
houres . xliii .
mynutes.

*

20

¶ All the eclypses of the sonne ben on the day/ & of y^e mone
by nyght. And ye shall wete y^t al the eclyps of y^e sonne & of y^e
mone appereth sōtyme otherwyse thā we fe it/ for y^e eclyps
of the sonne may wel be by nyght/ & the eclyps of the mone
may be by daye. But fuche eclyps appereth not to vs shepe- 25
herdes.

A clyps shall be meruaylous to beholde
Through whiche many shall be the wurs
For many shall fynde neyther fyluer ne golde
It shall be so derke within theyr purs

☾ Pocula ianus amat

☾ Tangere crura caue cum luna videbit Aquosum. Infere tunc plantes :
excelsas erige turres. Et si carpis itertunc tardius ad loca transis.

☾ Februus vlgeo clamat

5 ☾ Piscis habens lunam noli currare podagram. Carpe viam tutus fit potio
modo salubris. ☾ Martius arua colit

☾ Nil capiti noceas Aries cum luna refulget. De vena minuas et balnea
tutius intres. Non tangas aures nec barbam radere debes.

☾ Aprilis florida prodit

10 ☾ Arbor plantetur cum luna Tharus habetur. Non minuas tamen edifice
nec femina sperges. Et medicus caueat cum ferro tangere collum.

☾ Ros et flos nemorum. Maio sūt fomes amorum

☾ Brachia non minuas cum lustrat Luna Gemellos vnguibus et manibus
cū ferro cura negitur. Nunquam portabis apromissore petitem.

15 ☾ Dat iunius fena

☾ Pectus pulmo iecur in Cancro non minuantur Somnia falsa vides
vtilis fit emptio rerum. Potio fumatur securus perge viatur.

☾ Iulio refecatur auena

☾ Cor grauat et stomachum cum cernit luna leonem Non facias vestes
20 nec ad conuiuia vadas Et nilore vomas nec nec fumas tunc medecinom

☾ Augustus spicas.

Lunam virgo tenens vxorem ducere noly. Viscera cūcostis canes tractare
cruorem. Semen detur agro : dubites intrare carinam.

☾ September colligit vuas.

25 ☾ Libra lunam tenens nemo genitalia tangat. Aut renes nates : nec iter
carpere debes. Extremam partem lybre cum luna tenebit.

☾ Seminat october

Scorpius augmentat morbos in parte pudenda. Vulnera non cures
caueas ascendere naues. Et si carpis iter timeas de morte ruinam.

30 ☾ Spoliat virgulta Nouember

Luna nocet femori per partes motu. Sagitte Vngues vel crines poteris
precindere tute. De vena minuas et balnea tutius intres.

☾ Querit habere cibum mastando. December

Capra nocet genibus ipsam cum luna tenebit Intrat aqua nouā citius
35 curabitur eger Fundamenta ruunt modicum tunc durati idipsum.

☾ Epilogus sequitur omnium supra dictorum

Que vix antiqui potuerunt scribere libris
Decurrendo polum constanti mente rotundum

Aereafq; domos tentando et fydera cuncta
Querz fluunt ex his et quomodo fol moueatur
Intus habes collecta breui compendio et arte

[D i verfo]

¶ De duodecim signis.

Signorum princeps aries et taurus & vrna 5
Tindaride iuuenes : et feruida branchia cancri
Herculeufq; leo nemee pauor afmaq; virgo
Libra iugo equalit pendent : et fcorpius acer
Centorufq; fenex chiron et cornua capri
Dilectufq; ioui puer : et duo fydera pifces 10

[Woodcut
No. 52.]

¶ Idem de fignis :

Corniger imprimis aries : et corniger alter
Taurus. itē gemini : fequitur quos cancer aduftus
Terribilifq; fere fpecies et iufta puella
Libra fimuli nigrum in acuminie virus 15
Centurufq; biformis adest : pelagiq; puella
Et qui portat aquam puer vrniger et duo pifces

¶ De quattuor partibus anni. ¶ De vere.

Verq; nouū ftabat cinctum florente corona
Pingens purpureo vernantia prata calore 20
Ver placidum vario neftit de flore coronas
Vere nouo letis decorantur floribus arua
Veris honos tepidum floret : vere omnia rident

¶ De eftate.

Stabat nuda eftas et fpicea ferta gerebat 25
Horrida ethiopis fignis imitat figuram
Scindit agros eftas phebeis ignibus ardens
Frugiferas aruis fert eftas torrida meffes
Fluuaceres eftatis habet fua tempore regna

¶ De autumnno.

Stabat et antumnus calcatis fordibus vuis
Labra per autumnū mufto fpumācia feruant
Pomifer antūnus tenero dat palmite fructum
Vite coronatas autūnus degrauat vlnos 30
Fecundos autūne locus de Vitibus imples 35

[Woodcut
No. 1*.]

¶ De hyeme.

Stabat hyems glacie canos hinfuta capillos

Cuius nix humeros circūdat flumina montes
 Precipitāt : sempq, riget glacie horrida barba
 Albentes hec durat aquas et flumina nescit
 Triftis hyems niueo montes velamine vestit.

5 ¶ *Here cōdethe the fyrste parte of the kalēder of shepherdis.*

[D ii recto]

¶ *Here is the seconde parte of the compot and kalender
 that shewith of the tre of vices and the peynes of hell.*

IN the name of the fader sonne and holy goste we porpos to shewe the
 tre of vyces and moreouer of synners for to vnderstonde theyr synnes
 10 the whiche is deuydyd in vii. precypall partys after the vii. dedly syn-
 nes and eche dedly synne is lykenede to a tre and euery tre hauynge
 vii. smale braunches and all these vii. tres comethe owte of one tre by it selfe
 that is yelow and comethe of one begynnynge and that is of the delyte and
 it bydes an ende. that is euer lastynge damnacyone whyche is ordenyde for
 15 them that seke nat remedy by tymes by penaunce and repentans by theyrly-
 fe in tyme and houre. ¶ And here after foloweth the tre of vyces the peynes
 of hell to shewe the lay people what ponysshment is ordeynyd for euery ded-
 ly synne and that the people may the better shewe theyr synnes in confessyon
 and make clene theyr conscyens that they may be the howse of god. so that
 20 vartues may growe and fructifye to the profyte of your soules.

¶ And the fyrst greate braunche of thys tre of vyces is pride and he hathe
 xvij. great braūches growynge out of hym. ¶ As vayne glory of hymselfe/
 vayne glory of the worlde/ to prays them that haue done euyl/ boflynge of syn-
 nes/ Inobedyens/ dysfayuynges tempte God/ excesse/ mys prayfynge/ euyll
 25 goodnes hardynes/ presumcyone/ rebellynge/ obftynacyone/ synne wyttyng-
 ly comon in synne/ shame to do well/ of eche of these comethe thre & out of eche
 of these iii. other thre small braūches to the nomber of xbvij. score & thyrtene
 maners & in so many wayes ye may synne in pryde. the whiche shall be shew-
 de fyrst and after the other dedly synnes as they folowe in order.

[Woodcuts N° N° II*, III*, IV*, V*.]

¶ The fyrst braunche of pryde.

Vayne glorie of hīselfe	{	to sek hisioye &	{	whan any beleueth y ^t godes cometh of him selfe	
		not the glory of		Or thiike that gode be gyuen thē for theyr dedys	
		god		yf they beleue to haue more thā they haue	
	{	Ipocrefy	To dyffemble to shew thē goodlyar thā they be	5	
			To feme gode by warkes & be not but by coloure		
	{	Dysprayse thē- selfe for to haue prayfynge	To desyre prayfynge for his gode dedys		
			To disprays his dedys y ^t other shulde prays thē		
			Or to repēte his doynge bycause they be prayfyd		
	{		To disprays thē selfe by cause other prayfis thē	10	

¶ The seconde braunche of pryde.

vayne glory of y ^e world	{	For riches	{	whā they haue ryches they beleue to be godelyer	
			{	without ryches they thynke nat to be set by	
	{	For pompys	{	To be affhamyd y ^t they lacke riches ī theyr nede	15
			{	To delyte them to haue a great housholde	
			{	To reioyse thē in y ^e fayer shape of theyr bodyes	
			{	Or in newe facyons to fayre coloured clothes	
	{	For honours	{	whan they desyre to be honoured w ^t others gode	
			{	wyllynge to be honoured and drede	
			{	Or that they wolde be take for stronge & myghty	20
			{		

¶ The thyrd braunche of pryde

Glade of euyll doynge	{	Rekenynge theyr synnes	{	To be prayfyde of their vnhappy dedys	
				For to shewe openly that they be euyll dysposyd	
	{	To be glad of that they be yll	{	Hauynge a delyte to thynke on his euyll dedys	25
				For that they do loue the loue of the worlde	
	{	To haue no shame to be bad & euyll	{	For theyr sīnyng they doute nat god almyghty	
				Or ellys that they loue nat god with theyr harte	
For they vnderstonde nat vertu nor synne					
			{	Nor to make themselfe nat to be in wyllynge	
			{	For to be sene gladly doynge euyll	30

¶ The iiij. braunche of pryde

Boſynge of ſynne	{	To loue themſelfe	{	Openly byfore all folkes and fewe	
				Or ellys ſecretly byfore one or by him ſelfe	
				Or ſeke occaſyone for to belouyd onely	
	{	To ſhewe thezſelfe goodlyer than they be	{	Couerynge theyr ſynne that they be not ſene	35
				Rekenynge theyr gode dedys to be knowene	
				And hydynge theyr ſynnes	
{	To byleue that they be wyſe & be nat	{	To be great in the Iugement of hymſelfe		
			Diſpayrynge the vnderſtondynge of other		
			Preſumynge theyr vertu w ^t oute y ^e grace of god	40	

¶ The v. braunche of pryde

5 Inobediens	aptly to speke & a gayne faye	{ To misprayes his maist' or thē y ^t are aboue him To misprayes y ^e gode dedis y ^t cōeth of obediēs Or to desyre to say il agayne any other
	To do vntruly that they do	{ whā neglegētly they do that they shulde nat do Or that they do other wyse thā they ought to do Or for to shewe hurte or for to haue profette
	For to requere grace īportune	{ whā they haue costume ī finne & fall oft theyr in whā they gyue vnkyndly āsweris to his betters And nat synnes but abideth withoute amēdige

¶ The vi. braunche of pryde

15 Disdayne	Dysprayfynge other	{ For theyr ignorans and faute of vnderstondige Or for theyr pouerte & faute of worldly rycheffe For theyr sēkenesse & faute of theyr membres
	to p̄fare thēself before other	{ Shewynge them selfe connyngē ī sōme warkes In cōparisōe of theyr ded ^s disp̄ses dedis of oth ^r In cōsiderige of other les thā he exalteth hī selfe
	to disprayes les than hym selfe	{ whiche wyll cōpare thē selfe for riches or synnes Or whiche that is myche greter than them selfe Or whiche in thīges aboue saide are a boue him

¶ The vii. braunche of pryde

25 To tempte god	desiryngē to se synnes	{ For whā they wyll nat by rayson helpe thē selfe whā they will nat beleue thinges y ^t they se nat To iuge the thinges to come or they be come
	to expose them- selfe in perell	{ To beleue thē selfe that god shulde delyuer thē For to haue wanhope & dye ī fuche dāgerous pel To beleue ī destines y ^t other wyse it may nat be
	to trauel nothi- ge to kepe them fro perell	{ For they wyl nat v̄se praier to kepe thē fro sinne And wyl folowe theyr owne wyl w'oute cōūcel where they be idell withoute wyllige to laboure

¶ The viii. branche of pryde

35 Exces	to go before thi betters vnwor- thely	{ To desyre the myght y ^t they ought nat to haue Excedige the pore to them cōmyttyd or gyuen Or to do harme to theyr myght
	to abstayne thē selfe ouer mych	{ For they are nat worthy to haue fuche autoryte For they are cruell to theyr subgettys To get them selfe hatrede
		{ By myght or rycheffe of theyr frendys For vyolens that the foueraynes may do For y ^e riches or grete godes y ^t they haue

¶ The ix. braunche of pryde.

Dysprayinge	{	To put theyre foules in perell	{	Beynge in dedly synne & nat repent hymselfe To be in synne and care nat Or to vnderstande & reioyse of it.	
		{		To beleue nat the lyfe to come for gode people. To byleue the lyfe to come & nat faythfully Or to byleue it and nat amende theyr synnes	5
				To be dylygent to the body & nat to the foule To desyre temporall goodes and nat spūall To norysse contynually the fleshe ī his delytes	10

¶ The x. braunche of pryde.

Euyll goodnes	{	Vnrightfully to be dyspraysyd	{	For the presumfuous aragons & pryde. For his vayne glory vauntynge and praysynge. Or for to shewe to lyue of auautage.	
		Vniustly wyllyng to be prayfyd	{	whan they delyte in worldely louynges. whan they haue drede to be dyspraysyd	15
		{		For they desyre to be honoured withouten cause For ignorans whā they byleue nat to do goode. wykedly do gode ī hope that it shall tourne to y	
				Falsly to dysceyue other.	20

¶ The xi. braunche of pryde.

Hardnes.	{	To be vnkynd in theyr doynge	{	To be impetuous & nat proue the trouthe. For to drawe ouer straytly the rygfull thynges. To trauell more than of ryght with rightful mē	
		{		where there is none afeccon to loue other pōs To fynde newe maners to do euyll. To haue no shame to do cruelte.	25
				whan any desyreth one thyng contynually. whan any is without pyte to haue his dette Or to be euer enuyously askynge.	30
		Importunyte.	{		

¶ The xij. braunche of pryde.

Presumptyon	{	Byleue no mā but hymselfe.	{	Euer in the dedis of other to fide som thīg to say To byleue that other do nothyng for god. For his owne dedis to be contēt of hymselfe	
		speke of hie thīges.	{	For to exalt hymselfe and shewe that he is great For to contrary his neybours or suche lyke Or blasphemynge god and his holy sayntes	35
		{		whan eny wyll nat knowe theyr owne defautes whan any dyspreysfeth the fautes of other. To vndertake for to come to that they may nat.	40

¶ The xiii. braunche of pryde

5	Rebellyon.	harde thē felfe in fyghtyng	{	That may nat suffer paciently to be fmyten. To grodge agayne the wyll of god For to be fmyten blaspHEME god or his fayntys
		refyfte to god	{	To lete any gode to be done. Nat to helpe to do gode whan they may. Or to be fory that ony body ſhulde do gode
		to vp holde euyll	{	For to fynne more liberally. For famulyarite that they haue to hī that fīnis Or that this fynne that they defende

¶ The xiiii. braunche of pryde.

15	obſenation.	By chaſtyng	{	wyll nat here theyr better to teche them gode ne to do there after ne mendeth them nat wylfully to do euyll for to be mendyde
		not willinge to for fake yll do- ynge	{	For they wyl nat leue theyr il coſtome. Or els they gyue nat them to do gode Or that they reioyſe them in il doynge.
		to be hardyde in euyll	{	To do a gaynſte thinges that are dout ſome To beleue that thinge gode that is nat To gyue them ſelfe to euyll withoute remedy

¶ The xv. braunche of pryde

25	fynne wyttyngely	fynnyng dedly	{	By preſumcion or vnderſtondethe to do euyll Or by ignorans that they wyll nat vnderſtond Deſyryng and prouokinge thē felfe do to euyll
		fynnyng venyally	{	For to folowe euyll company. For cuſtome to do any venyall fynne To ende . i . fynne that they may ende another
		In doute dedly or venially	{	By cogetacyons in theyr hartes onely By wordes ſayde lyghtly Or by warke done vndeſcretly

¶ The xvi. braunche of pryde

35	commūge the ſacramēt	finginge maſſe	{	And to be in any ereſy. Or to be in futes of curſyng. Or wyttyngely in dedly fynne.
		meniftryng y ^e ſacramentes	{	Les than his dute and vnworthely. without reuerens and vndeuously. without doinge theyr duty to the peple īdiſcretli
		reſeyue y ^e body of Ieſu cryſte	{	without honoure deuofyone & reuerens Theftuouſly & of that they ſhulde nat receyue. To ſay agayne thē that is more wyſer than he.

¶ The xvij. braunche of pryde.

shame to do goode	wyll to be gode and haue sham	{ By wekenes and faute of corage. For to loue neclygently any gode that may be. For to be lyghtely ashamed for to do honoure	
	Haue shame to be goode and be nat	{ For whan any wyll complysſhe to any persone Or whan any loueth it that is nat gode.	5
	for to be lyke to them that ben euyll	{ Or whan they ſwere for to do gode. whan they reioyſe them in euyll company. For to ſhewe the hurte of hymſelfe or other	
		{ For to obtayne his deſyre.	10

¶ Here endeth the braunches and ſmale ſprayes of Pryde
And hereafter foloweth the braunches and ſprayes of En-
uy. and the names of them all in ordre as they come one by
an other. The fyrſt is Detraccyon. The ſeconde Adulacy-
on. The thyrde. Surfuracyon. The fourthe is To ſlaken
the grace of the Holy goſte. The fyfte is ſuſpeccyon. The
ſyxt is Accuſacyon. The vij. Vnthankfulnes. The viij. is
To Iuge. The ix. Subſtraccyon. The x. drawynge other
to euyll. The xj. is fals loue.

¶ The fyrſt braunche of enuy. 20

Noyſumes	Sory of the p- ſperyte of his nayboure.	{ For to deſyre thy neybour harme. For thou may nat ſuſteyne to ſe his gode. Therto they may nat oppres thē in wretchednes	
	That hath nat reioyſt his ney- bours pſperyte	{ whan they thynke to do theyr neybour wronge. Or they haue gyuen the thyng hym to hynder.	25
	to reioyſe hym of his neybour- res hurte.	{ For they may nat ſe theyr neybour encrece The whiche as doynge or cauſeth to be done. And glad that other hurte hym & nat thy ſelfe.	
		{ Or that he ſuffreth by the godly Iuſtyce.	

¶ The ſeconde braunche of Enuy. 30

Detraccyon	For cauſe of ly- ghtneſſe	{ For thou art glad of thy neybour yll name. By euyll cuſtome to hurte hym ſo. Or to cuſtome with ſome other people.	
	For hatrede cruell	{ As ſpekynge wordes that ſhulde noy & hurte Fyndige any euyll that is nat gode ne faythfull	35
	And lyeinge wyttyngely	{ To ſay they haue herde yll by other & haue nat. To the intēte to cauſe ſome to haue trobyll whan goodes come to hym that they hate.	
		{ Or if any be deſamyd to reporte it for a trouthe	

¶ The iii. braunche of enuye

5	adulacione	{	To noy vnder coloure of gode fauoure	{	To faye they knowe it and knowe it nat They vnderstonde to be more greater than it is To norysshe or defende other in theyr folye
			Norysshe euyll in gode lyknes		Say these whiche profiteth or horteth by flateri Some tyme flatter venyall somtyme mortall Sayige il be hynde thē & fayne before theyr face
			To holde w ^t hī y ^t dothe euyll		For to haue any wynnynge or profyte For to hurte and hynder any gode persone Or for to lese the loue of him that doeth euyl

¶ The iiij. braunche of enuy

15	Sufurcacione	{	shewyng stryfe and dyscorde	{	By hastines mouynge the parties Or by flaterynge or besynes Or in repeyre or by false langage
			makyng stryf to laste longe		By cause they wolde haue the loue of some other For thou woldyste haue sōe other helpe to noy hī To reioyse oft to here or se dyscorde
			And nat laboure for the pease		For malys that thou woldeste none haue glade to trauell to make it worse and worse And negligently groge if other wolde haue peas

¶ The v. braunche of enuy

25	fynne to the holy goste	{	scłāderinge the gode people	{	Tornynge theyr gode name in to euyll To speke hurte to trobyll theyr vnderstondynge Or to cause them to lese the loue of other people
			giuīg the worst thynges they haue to fue god nat helpinge y ^e good people in trybulacyone		Abusynge them of the thankes of god To be very to do gode workes And gyue to god of the worste & nat the beste The whiche sofereth for the loue of god For penaunce of theyr synnes Or sofferes all trobylls in hope of crystis glory

¶ The vi. braunche of enuy

35	fuspecyone	{	to beleue ouer sone	{	By what some euer occasyone indeferently what thyng that they say to the beleue it shortly whether it be true or falsse to beleue the fyrst tale
			To lyue ouer faythfully		To beleue the whiche thou shuldest nat beleue Or to beleue hastily that is so indede And than iugeth the gode withoute discrefyone
			Or oft tymes to beleue		Thinges vnbeleuable & whiche may nat be whan sondry tymes thou haste be disseyued For to beleue thē that hath oft be namyd il

¶ The vii. braunche of enuye

Accusacyone	Often tymes	{ whan it is for the vēgeaunce of him y ^t is accusyd whā they delyte to excuse other Or to hynder hym that they accuse	
	Or falsly	{ whā they fynde y ^e iewell of him that they accuse whā they knowe y ^t he that is accusyd is not gylte whā they accuse theyr neybour becaufe of hatred	5
	Or of thynges that ben dout- full	{ Sekyng occasyone to noy him that is accusyde Affermyng to be trewe and all falsse For they knowe nat what myschefe may folowe	10

¶ The viij. braunche of enuy.

Excusacyon	Of word	{ whiche be doubtful to vnderstonde Manifestly and that are knowene falsse Sekyng occasyone to couer theyr mysdede	
	By force of swerynge	{ Geuyng the iewell to him that dothe it not For to shewe him selfe innocent of theyr mysdede For to shewe to be punysshed for the euyll dedys	15
	by holy gospels	{ How well that it be . by straynyng to āswere hī And worse if they do it wylfully Or to swere vn pmisyd of y ^e thing y ^t they swere	20

¶ The ix. braunche of enuye

Vnthankfulness	No vnderstan- dyng the beny- fytes of god	{ How myche or howe well haue they done what goodnes without desarte they do to vs what thyng is worthy for to retribue to hī selfe	
	To do euyll for gode	{ To him whiche holpe the in thy nessesite Or to him that hathe gyuen the gode counsell Or to hym that hathe defended the frome euyll	25
	Nat to do gode For gode done to the	{ But to do ill to him that hath done the gode Or to do hym at no tyme gode For gode done to the/ thou doest harme agayne	30

¶ The x. braunche of enuy.

To Iuge	Of the dedes	{ By ingnorans where they ought not	
	Of other where it aptaynes nat	{ In doute of that wherof they wayte not Or to iuge without that they be requiryd	
	Makyng fals Iugementes	{ For any gyftes that hath be gyuen afore or after For loue or for hatrede For certayne iewelles & delyueryng	35
	Euyll to be gode or of the cō- trary.	{ For lyghtnes or they be acostomed Or to iuge that it is done by sporte Or wyttyngly entende to hurte other	40

¶ The xi. braunche of enuy.

5	Subtrayone	In temporall thynges	{	To gyue/ not to theyr pore thynges superfluous
		Thynges spiri- tuall	{	To holde lafull godes of other & nat departe
		Or of counfell	{	Godes that are expofyd in euyl vſage
10			{	Nat to be beſy/ to amende the ſynners
			{	Nor to ſhewe them of peynes to come
			{	Nor to teche other to do gode dedys
			{	Not to gyue counfell to him that axeth it
			{	Or to gyue euyl counsell wyttyngly
			{	Nat to counsell whan they may helpe any

¶ The xii. braunche of enuye

15	To drawe other	By example	{	whā any hath ſuautes & doth before them ſynne
			{	whā any ledeth other in his company to do euyl
			{	Or any vn̄ the kynd of gode doynge dothe euyl
20		By counsell	{	To drawe to yll company to ſe yll doynge
			{	Or to be glade that they conſente to euyl
			{	Or be theyr company ſynnes more dilectabyll
		By force	{	To require and thretyne
			{	Nat to ſeſe tyll he be drawne to euyl
			{	By his oppreſſyone and ſtraynyng of thē

¶ The xiii. braunche of enuye

25	To ſynne	Loue for the fa- uoure of man	{	whan thou faueryſt any in doinge euyl
			{	whyche maye noy the and therfore they do it nat
			{	They do that thou be ſene gracyouſe and meke
30		For erthely pro- fyte	{	Faynyng the a frende to him and art none
			{	Faynyng y ^t thou loueſte hī more thā thou doeſt
			{	ſhewyng to be his louer & be his dedly enemy
		For fleſhely lo- ue	{	Defende or ſuſtayne any in theyr ſynne
			{	To promote them whyche are nat worthy to be
			{	For to labowre to lyue more delicouſly

¶ Here endethe enuy . And folowithe the braunchis of wrathe as iniquite . hatrede . contenewe ī vylite . concentynge to raunſome omyſyde . vengeauns . impaſiens . cryng . blaſphemynge.

¶ Owt of theſe xi. grete braunches comethe ix. other finale braunches. ſo the noubre of all is a C. braunches. The whiche letteth a man that he may nat loue god ne his owne ſoule. & for this ſynne it is harde to be coſtumed and be ſauide.

¶ The first braunche of wrathe.

Inquite	To moke hym felfe	{ For to kepe other to loue hym by vayne scoffinge For dylectalyons that thou hafte in mockynges Or that thou arte custumed fo to do	
	To curffe	{ Other in his thought without spekyng. Or of his mouthe by wordes.	5
	To dyffayue	{ To caufe debate bytwene people. For to gyue euyll counsell to fynne. And wiffhyng y ^t he y ^t he hateth may do euyll Seiße thē fynne & repue them nat whā he may	10

¶ The seconde braunche of wrathe

Hated.	Dyscorde	{ For to manyfeste rancowers To shewe outwarde frendshyp & be enmy ī harte To faye y ^t they loue ī peas & haue malys ī mynde .	
	wronges	{ In shamynge other Takyng from them theyr godenesse Or hurtyng his body or good name	15
	Conspyracyōs	{ Syfmatykes is tho that procure theyr fynne Thynkyng the parsons that are euyll Or to conspire in any warkes	20

¶ The thyrde braunche of wrathe.

Conyngeng in vylyte.	Repreuynges.	{ Repreue the pouerte in whiche they are The fekenesse that they haue or haue had Or that they be come of pore kynrede	
	Sharpe worde	{ Prouokynge other to Ier Full of repreuynges and wronges Seke howe that they may do damage	25
	To noye his neyghbours	{ By perfonas outrageous By hurtyng of his perfone or omyfyde For to take fro him his goodes or his renowne	30

¶ The foureth braunche of wrathe

Concentynge	Nat amēdinge other	{ As whan they haue lordeshipe a boue the synner Or whan they be his ryght frende. Or whiche hopes to do euyll and may lete it As to prays and be glad of the synners	
	To be glad of theyr fynne.	{ And not morne for that that they haue done And nat amēde them but be glad of euyll doying By counsell that thou gyueste	35
	Hope to do euyll.	{ By hope that thou hafte For thou defendest them that dothe euyll	40

¶ The v. braunche of wrathe

5	To raunlowme	In pungnant godeneſſe	{	Beleuyng in any ereſy. For to haue to ete or drynke For the loue of ſome and hatrede of other.
		to haunte ſtry- uyng	{	For rancours ſecrete in the harte. By cuſtome that they be glade By opene hatrede that they wyll apeyre.
		To ſtryue by wordes	{	As in queſtions vnprofitable. For to ſhewe theyr ſynnys For to agayne ſay hym to whome they ſpeke

¶ The vi. braunche of wrathe

15	Homyſyde	In deſedaunt	{	Hauyng wyl to kyll Hym ſelfe or other withoute wyl of kyllinge. To kyll vnwyſely or ingnorantly
		lyige wyttigly	{	By treaſon By hatrede. For he whiche he kyllithe is gode
		that they bele- ue nat to kyll	{	Beleue that they do gode if they kyll any. Caſtyng any gode gladly. Or to gyue any medefyne

¶ The vii. braunche of wrathe

25	Vengens	By wronge doyng	{	Saynge ſuchlyke wronges. Or ſayng of greter wronges Or reherſyng wronges very ſmall.
		beleue tis dōa- ge and is nat	{	To hurte hym that amendis for good Or to do euyll to hym that hath done gode. If it diſpleſis the y ^e they haue done for thy gode
		by faute of any thyng	{	If any geuyth the not or lendeth the theyr gode That he hath done that he is nat bounde. Or hath nat hopyd to do thy ſynne.

¶ The viii. braunche of wrathe

35	Impacyens	In iugemētis of god	{	whan it pleſeth the that pleſys nat god Or for that pleſeth not to the wyl of god. For that thou loueſt nat y ^e god wolde haue done
		In his wre- chedneſſe	{	If thou be in any ſekeneſſe If thou be in greate pouerte Or if thou haue any aduerſyte.
		of wronge of his neybour	{	For they haue myſſayde the by any wordes Or they haue done the euyll in thy body Or y ^e they haue miſdone to y ^e ī thy godes.

¶ The ix. braunche of wrathe.

Crynyge	to talke of thinges vnpfitable	As of fayrenesse of women Or of lenage of frendis. Fo graete malys.	5
	to say lesynges or falsenesse	Or of thinges that hurtethe. For vauntynge or bostrynge. By fraude or vnfaythfulnesse.	
	To clater	For ouercomynge by forse of spekyng Or for to hurte by flaterynge. Or for pleasure that they take.	

¶ The x. braunche of wrathe

Blasphemynge	to vnderstōd of god that playneth nat to him	As of the fouerayne withoute myght Or of his ryght greate godenes in vs Or of his rightfull Iustyce.	15
	to aferme of god thiges vnworthely	For any erreure that they ar in. For drede of lesynge. For couetyse of wynnynge.	
	to say that it is god that is nat	Byleuyng as dothe ydolatours. In opynyon by euyll vnderstandynge. For to do agaynst the ordynaūce of the churche.	

¶ Here endeth the braūches of wrathe and foloweth the braūches of flewthe
As fyrst euyll thought/ Noysumnes/ Promptuous/ Pusyllanymyte/ Euyll
wyll/ Brekyng vowe/ Impenyntent/ Vnfaythfulnes/ Ignorans/ Vaynfo-
roufulnes/ Heuynes/ Euyll Hope/ Curyosyte/ Idelnes/ Euagacyon/ Emple-
fynge to do gode. Here is the nombre of the great braunches. That is to 25
fay xvj. out of the whiche fyxtene great braunches Cometh an hundreth and
feuen and thyrty smale braunches whiche bryngeth man to euerlastynge dāp-
nacyon and to the paynes perpetuall.

¶ The fyrst braunche of flewth.

Euyll thoughte.	Thought supflues	To delyte to thynke yll To thynke that theyr synne is swete Or longe abydyng thinkynge in euyll	30
	Dolorous Thought	Howe darkly they may hurte He that putteth his euyll to others. As doynge euyll to be sayde.	
	Thought detestable	Howe they may do euyll. As doynge euyll they may perseuer. And howe they may resyst to god.	

¶ The .ii. braūche of flewthe.

5	Noyfumes.	To fyne by custome.	¶ For other fynnes suche lyke. For there custome is to do synne. For there is none y ^t repreuis the doynge euyll.
		fyne by malys.	when eny dothe euyll & leuyth it. when eny loues good & doth it not. when eny loues not the good but the euyll.
		Or be not ī wyll to leue the euyll	when eny dothe good gaynst his euyll. when eny reioyses not doynge gode. when it dysplefes them not yf they do euyll.

¶ The thyrde braūche of flewthe.

15	Prompes.	By constans.	¶ Belewynge good that they vnderstand not. Chaūgyngē ofte tymes his purpose in counsell. wayllynge in aduersyte.
		By pusalanymyte.	To drawe them selfe fro god. To fayle the grace of god. To drede to be gyn that is gode.
		By cruelte.	Ferynge vnprofytabyll thynges & newes. Plesauntlyer rumowres & cryes & fablys To speke newe thynges by his owne wyll.

¶ The .iiii. braunche of flewthe.

25	Pusalananymyte.	Drede where they sholde not.	To drede it y ^t is to come & saye it is no damage. Lesse the sperytuall goodes for the temporallis yf temporall aduersyte be ouer grete or heuy.
		Drede more thā they shold.	To make gret mornynge for y ^t which they haue loste to morne whā they haue not their desyre.
		Drede thē that they sholde.	To groge whā any thīge happeneth agayne thē As detractowres y ^t they se ryghtfully. Or to holde wyth the euyll to please them Or that it noyes them not of others doynge gode

¶ The v. braunche of flewthe.

35	Euyll wyll.	wyll to doeuyll.	whiche bereth to the dyshonoure of god. Or to damage of his neybour. Or to the damage of his soule
		And customely to vse euyll.	For the lectacyon of euyll. For the dysplefaunce of god. For these that they do please theyr mynde
		To delyte them selfe as moche as they may ī yl	Nat resyft euyll thought. Loue euyll dylectacyons Desyre that they may delyte.

¶ The .vi. braunche of flewthe.

Brekynge of vowes.	By neclygence.	{ whā any makes ther vow & ī disprayfīg to do it y ^t makes les his vow thā he hath promysed. y ^t fulfillis not his vow w ^t gode hert as he shold	
	By forgettynge	{ Of soleme vow secrete or thyngis y ^t pteynes therto 5 Of vow pmissyd by hī self or for other Of vow made to enter into relygyous	
	By dysspray- fyngē.	{ Not to fulfyl theyr vow whā they haue oportunyte Or whā they may & doth not other suche lyke Or y ^t he take no thought y ^t they may not do it 10	

¶ The vii braunche of flewthe.

Impenyentes.	Leue and do no penaunce.	{ For fynail penaunce & neuer to repēte. By deferryngē fro day to day of repentyngē. By dysprayfyngē that they wyll not repēte thē.	
	To haue no shā- me to do syn.	{ whan after lytell syn they rotes them in it. 15 whan they haue no shame of yll doynge. To be delyueryd to fulfyll dedly syn.	
	purpose to syn.	{ After that they haue synned & to a byde in syn. To seke occasyon to fall in euyll syn. Or without sorowe to be gladde of that yl doynge 20	

¶ The .viii. braunche of flewthe.

Vnfaythfulnes.	Not to byleue y ^t at they sholde byleue.	{ To byleue the iewes or other vnfaythful men. That byleueth not in the arteceles of the fayth. Or that heres them sayd & wyl not byleue them	
	Byleue it that they sholde not byleue.	{ In false godes as doth the farafyns. 25 In Idolles or any symulacres. Or to byleue in dyuers thynges or wycheecraftē.	
	To byleue Ig- noraūty.	{ Dowthe in that whych they sholde byleue. byleue & not faythfully it that they shold byleue nythely to let thē be dysceyued of theyr trouthe. 30	

¶ The .ix. braunche of flewthe.

Ignorance.	Indyscrefyons	{ Do without cōsēyl this y ^t they shold be cōsēlid Do without maner that that they sholde hope Do without wysdome of these that is requyryd	
	This that they sholde vnderstā- de.	{ Dysprays wyt & woll not to be tawghtē 35 Trauayle not to vnderstonde synes profytabyll To haue porpose & set not therby that they shold lerne.	
	they that haue nowyl to vnder- stande.	{ Or that takes not payne to vnderstande. Or to haue excusacyon. By sweryngē & neclygence of lernynge. 40	

¶ The .x. braunche of flewthe.

5	Wayne forowfulnes.	In noyfumnes of leuyng.	{	whan good thynges be dysplefaūte.
		Falſe hope.	{	whan all thynges are noyſome.
		To dyſſpayre theym ſelfe.	{	whan all thynges that they do ar heuy.
10			{	To preſume to moche on the merſy of god.
			{	& though they amēde thē not to truſte on merſy
			{	To lyue in ſyn without the drede of god.
			{	without dyſtruccion of the Juſtis of god.
			{	For the gretnes of the ſyn that they haue done.
			{	To myſtruſte of the marſy of god.

¶ The .xi. braunche of flewthe.

15	Hevynes.	Towarde the thynges deffen- dede.	{	whan any expoſyth hym ſelf in perrell of ſyn.
		To warde gode counſeyll	{	whan they ar moche aſſuryd to do ſyn.
			{	whā they expoſes thē ſelf ouermoeche ī tēptaciōs
20			{	And wyll not be good and leue the euyll.
			{	And not honour the good but loue the euyll
			{	Dyſprayſe the counſell of good men.
		Towarde y ^t cō- maundemētes.	{	Ne do the cōmaundementes that they ſholde.
			{	Dyſprayſe the cōmaūdemente of hym y ^t doth it
			{	Nor loue no thyng that is cōmaundyde.

¶ The .xii. braunche of flewthe.

25	Euyll hope.	Dyſprayſe the good man.	{	To contynewe to do peuyſſhe wordes.
			{	And hauynge hope to do euyll only.
			{	Or to do bothe to geder.
30		To dred not to be defamyde.	{	Ne to ſet not by no thynges y ^t is ſayd by the.
			{	Ne care not who ſo is ſclaundryd with the.
			{	Nor ſeke not who that other be edyfyed of the.
		To do good in euyll intenſyōs	{	Dyſſayuungely thou vnderſtondeſt it well.
			{	w ^t out dyſcrecyō thou ſetteſt not by whō ne how
			{	vnwyſely for thou wylte not vnderſtonde

¶ The .xiii. braunche of flewthe.

35	Curyofyte.	Seke vnproſy- tabyll thynges.	{	wyllige to vnderſtande the thiȝe y ^t is y ^e maker of ſyn.
			{	Labore to cōfoūde other of langage.
			{	Or for to be callyd wyſe Ideotes or folys.
40		Delite to ſe vay- ne thynges.	{	For to drawe other to it that is not laufull.
			{	Or be that makes the & gyues the thy lyuyng.
			{	Or cauſes the to vnderſtonde all vanytes.
		Do y ^t no other cane do.	{	Doynge newe thynges that they ſawe neuer.
			{	Or lerne thynges that be euyll.
			{	Or thynges only for to make them laſſe.

¶ The . xiiii. braunche of flewthe.

Idynes.	To leue to do good.	{ That is to fay to good thoughtes. To good wordes. And to good workes.	5
	Seke to do euyll.	{ By the concupyssens of the flesshe. The concupyssence of his iyen. And to lyue proudly	
	Not to refyfte to do euyll.	{ For loue that they haue to euyll. For dyspyte that they haue to good. For necligence of them selfe.	

10

¶ The . xv. braunche of flewthe.

Euagayons.	In Idell thyn- ges.	{ To expose them selfe to vanytes. To drawe not them selfe fro vanytes. wyllynge to abyde in vanytes.	15
	In thynges de- lectabyll.	{ For they be euyll & plesaunte. A bydyng be longe spase and tyme. whan thy wyll is prouoked.	
	In wycked thi- ges.	{ Howe falsely thou may hurte. Or greuoufly hender. Or to do harme more at length.	

20

¶ The . xvi. braunche of flewthe.

Emplesynge to do good	Consentyng to thēt hat be euyll	{ By malys for to plesē them. For hatrede that they haue to good. For hatrede of good that they may do.	25
	Truste not thē that be goode.	{ whan they may not pfyte w'out they helpe thū there where they be in perrell. There where they falle without helpe or focoure	
	To hurte them that be good.	{ Or by hym selfe Or by other persons Or holde fro them that they owe them.	

30

¶ The . xvii. braunche of flewthe.

Dyffolucyone	In vayne thyn- ges.	{ In beholdynge the pepell to fythe by vanyte. Gyuynge ther yes to beholde any vanyte. Beynge in company of moche people & publyke	35
	In wantone thynges.	{ In lustes of the body. In lyghtnes of corage. By forse of syngynge or cryenge.	
	In folisshe glad- nes.	{ By ouer moche and longe lassynge. To be without payne whan they sholde morne. To prouoke other to lassynge.	

40

¶ The fyrste braūche of couetyse.

Solyfude of thought.	{	Befynes of thoughte.	{	To lese the spirytuall goodes for the tēporalles.
		Hope to wynne without com- mynge.		To be neclyēt to the spūall & not to y ^e tēporall
		That may not drawe thē fro it		To dysprayse y ^e goodes of y ^e foule for y ^e body.
				To holde with charge noysome thynges.
5				To procure y ^e goodes of other to haue profyte.
				wyllinge to haue profyte for there besynes.
				To aquyre tēporall goodes by grete delectaciōs
10				To be boude in loue to haue temporall goodes.
				Or to impute them selfe more than they maye.

¶ The .ii. braunche of couetyse.

Rapyne.	{	To take with strenth y ^e good- des of other.	{	Of theyr subgettys or seruantes lesse thē selfe.
		To do vyolēce or requeste.		To theyr ennemyes by any maner way.
				To theyr neyboure by any subtyll way.
				To theyr subyectes or other of tēporall goodes.
15				Or suche lyke for specyall thynges by boestyng.
				Or in spūall thynges makynge promysfes.
		By subyeccyon and hope.		Makynge induly without right or resone.
20				Or that before they were costomyd to do it
				Or that they be made by forse of boystyngis

¶ The .iii. braunche of couetyse.

Hoker.	{	By couenaūte made.	{	whan any felles the derer by cause of abydyng
		Couenaūte made hauing hope		To lende money in hope to haue auantage.
		To selle for more to the whiche y ^t thou mai not be sone payde.		For that they lende it & doth a byde for it.
				Or that they leue not to thē y ^t they receyuyd.
25				Or by synes they know y ^t they shall wynne.
				Or whan any receyues or lenes to haue bñfices.
				As ar hesurers that lenes openly.
30				Or haue hope of wynnyng of that at they selle.
				Or by custome to sell so.

¶ The .iiii. braunche of couetyse.

To with holde det.	{	Denyenge thē	{	Det that thou knowest well y ^t thou doste owe.
		Or robbynge them		Or that det that thou haste for gotten.
				Or it that is lyghtly knowen that thou owe
				Hauynge hope to gyue in any tyme.
35				without wyll to gyue it though thou maye.
				yf thou may not gyue it & desyre no marcy.
		Or suche dettes be forgotten.		The whiche wolde pay it yf thou desyred
40				To holde frothe child y ^t theyr frēdes gaue thē
				Hold wyttyngly it y ^t they know to whō it lōge

¶ The fyfte braūche of couetyſe.

To haue nought.	To take & hold the dedys gode	{ By ſtrengthe or vyolence to take it to them ſelfe By fraude or to cauſe other to lye. Say that they hold thē vnder coloure of frēſhep	5
	Dyffare to gyue them.	{ They to the tyme that they may profyte. Or that by any way they may abyde. Or geuyng them that they haue profyte by.	
	Lende them to others.	{ That by ſuche lyuyng they may be recūpenſed. By curyoſyte lende it that is nat theyrs. By ambuſyon ſay that it is theyrs & is nat.	

10

¶ The vj. braunche of couetyſe.

the thiḡes y ⁱ is cōmitted	to ſell ſpūall thiḡes for lāguas.	{ To pepyll aduulterers by theyr flaterynge To geue profyte to vnworthy people. For wordes that is to other yll ſayde.	15
	to ſell ſpūall thiḡes for pryce.	{ And to take or ſuche thynges be comon Puttyng the anſwere for the whiche is nought Or takyn after that it be comon	
	to ſell ſpūall thiḡes for prayers	{ Somtymes do with mannaſyng Or ſomtymes with promes And ſomtyme with vyolens & ſtrength.	

20

¶ The vii. braunche of couetyſe.

Sacrilege.	A holy thyng in a place nat halowed	{ The goodes of the churche taken in the churche To holde the dymes or thynges of the churche To take the goodes of the churche vnderferued	25
	A thyng nat halowed ī place halowed.	{ To take the churches goodes where any is Vnworthely to gyue the goodes of the churche. Or a lay man ſay that it apertyneth to hym	
	A holy thyng ī a place ſacred.	{ what ſo euer it be that longeth to the churche. All goodes for ſuertie put in the churche. Thynges as caſueltyes to them alowed.	

30

¶ The viij. braunche of couetyſe.

To be a thefe	To robe other without it be ageyn gyuen	{ For he that robbeth dothe damage Or that thou doſte it of thy propre malys Or for thy ſymplenes or ignorans.	35
	To haue other goodes & hyde them.	{ Or for to holde more peafyble For drede to be punyſhed Bycauſe thou wolde cōtynue in that ſynne	
	Conſentinge to theues	{ For ſuche ſtelyng pleaſes the For thou haſte profyte by theft that is done Or for thou dredeſt hym that hathe done theft	

40

¶ The ix. braunche of couetys.

5	To take gyfes.	One relygyous of goodes of his relygyon.	{	To haue without vnderstandynge of theyr p̄lat
		men or wymen maryed		Or to the cōfētmet̄ of the biſſhope y ^e pteneth nat
10		Of the patrimō of the cruſifyx.	{	Or it that they haue by lyfēs ouermochē appred
				whā one hathe goodes w ^o ut theyr vnderſtādīg
				Or that ſome gyueth to moche to theyr kynne.
			{	whā any ſpēdeth his comō goodes in his pouerte
				Takyngē more than is nedefull
				Vnworthely & it that they ought nat to gyue thē
				In euyl vſage to ſpende them.

¶ The x. braunche of couetys.

15	Vnrightfully	Therto that they may noy	{	For to do hurte one to other.
		For cauſes dyfhoneſt.		And accuſe other wrongefully.
20		For to luge wrongefully.	{	Or any tyme accuſyngē thē for rightuēs cauſes
				Or for to do treaſon or falſenes.
				For to do fylth or vn honeſt thynges.
			{	Or thynges of the contrary partyes.
				There to do his thynges pertyculer.
				To luge hym wronge that hathe ryght.
				To dyffer to do right to hym that apteyneth it

¶ The xi. braunche of couetys.

25	To haue to moche good	to acquere ouer moche	{	By vyolens done for ſyluer or for frendes
				Or for hucker vnrightfully acquered.
30		To morne whā they may nat gager.	{	Or by fraude & dyſſeyuyngē acquered.
				Therto that they be more honoured & douted
				Or to haue the better theyr pleaſure.
		Holde ouermochē.	{	Or to haue more poſſeſſyons than other.
				For drede to haue faute of gode
				For to delyte them ſelſe in ryches.
				For to fere to haue nede in age.

¶ The xij. braunche of couetys.

35	To ſpeke abundantly	Thīges rightuouſly acquered	{	They ſel nat to whōe they gyue but vndiſcretly
				And gyuyngē vnordynatly thyr goodes.
40		Thīges vnrightuouſly reſq̄red.	{	Abbuſīge ſolyſſhe vſīge that they vndīſtāde well
				Holdyngē them agaynſt theyr conſyens
				Kepyngē them to theyr ſynguler vſyngē
		Thynges that is owed.	{	Geuyngē almes of theft & hucker.
				Spendyngē them in theyr ſolyſſhe luſtys.
				Or holdyngē them to the vſage of other.
				Kepīge to moche to y ^e vſage of which they ar nat.

¶ The xiiij. braunche of couetyse.

Difceyuyng	cōmyng aboute	{ By promes therto that they may receyue. By axynge fuche lyke. Or by fwete wordes	
	beinge doubill	{ To shewe fayre fēblaūt to haue of others gode. Or by fuche fēmbraunt to shame other Or by colour to hurte or noy other.	5
	euyll countige	{ To shewe that they byleueth is theyr frende. To hym that they knowe well is theyr ennemy. Or indyfferently to frende or ennemy	10

¶ The xiiij. braunche of couetyse.

Euyll countyng.	Bad rekenīge	{ Of it that they owe to other ryghtfully. Of it that is owynge any maner of wayes Be it of his owne to other than to hymselfe	
	whan they vnderstande nat	{ For drede to gyue it or to be notyd For shame that they haue to do it.	15
	Or can nat. Nat to consent to do it.	{ For couetyse & loue of holdyng. To holde theyr peas of that they knowe. Do and helpe hym that myscounteth it wyllyng to hurte hym that is myscounted.	20

¶ The xv. braūche of Couetyse.

Lyenge.	For ioye.	{ For couetyse to dyspleafe hym. For pleasure that they haue to lye. Lygtely to fwere of it that they knowe nat	
	For to cause o-ther to wyne.	{ Couerynge it with noyous & profyteth nat. Some tyme it is for temporall godes. Some tyme to preuayle some persone.	25
	Dyffeyuyngly	{ That sometye profyteth and somtyme noyeth to hynder other pryuely. In the techyng and promes of relygyon.	30

¶ The xvj. braunche of couetyse.

Sweryng.	the membres of god	{ Dispraves god or hys fayntys For to shewe them selfe wode. Or that they take solas fwerynge by god.	
	Oft tymes	{ By euyll costome oft tymes fwerynge. By plesure that they take to fwere greatly. By dysplesure that they take to fwere greatly.	35
	vnwyfely	{ Beholde nat the peryll of fwerynge. Doyng yll to appayre them that hereth them. To fwere vaynly and nat in tyme of nede.	40

¶ The xvii. braunche of couetys.

5	myffworone	By wordes	{	greuofly to trobyll and difceyue.
		By iter putige of them felfe	{	Vnwyfely of it that they knowe nat wyttingely of that they knowe nat.
		by towchīge of holy thinges	{	Receyuīge any of the facramētis of the churche In fuche thinges that are nat lefefome. Or in thinges that are lefefome.
10			{	Sweringe falſely wyllnge to difceyue.
			{	Swerynge faythfully wyllnge to ſwere falſe That ſwerīge falſe make ſōe beleue it faithfully

¶ The xviii. braunche of couetys

15	Faſe wytnefſe	the thinge that they know nat	{	To bere wytnes of that that they knowe nat
		whiche are perclous	{	To wytnes that that they mys knowe diſſembyll to myſknowe that it that they kenne
		to the pſōs whiche apteyneth nat	{	For the preys that they haue or ſhulde haue For frendſhepe of hī the which they bere witnes For malys that they wyll nat fay trouthe.
20			{	For the falſe openyone y ^t they haue of that thīge Say the thinge is faithfull that they knowe nat
			{	Or they ſeke nat to vnderſtōde & may well

¶ The xix. braunche of couetys.

25	Playes	which are forbodone	{	As playes done by wytche craftes
		whiche are perclous	{	Diſoneſt prouokyng
		to y ^e pſōs that apteyneth not	{	Or the whiche may gretely noy.
30			{	For pleaſure of himſelfe or pleaſure of other
			{	By cuſtome to do fuche playes
			{	Or haue truſte to haue wynnyng to do it
			{	A lewde man to play with a religious
			{	Or a lewde man with preſte or clerke
			{	Or with one man of penanſe.

¶ The xx. braunche of couetys

35	To be vacabounde	For to acquere	{	Faynyng themſelfe ſeke and be nat
		for to be Idel	{	To do fuche fantaſyes without neceſſyte.
		for to obtēper theyr ill wyll	{	To cauſe other to be ſory for them and rede nat
40			{	Eft wyſe they that laborethe or trauellyth whan they ſhulde worke/ fayne them dyſeaſed.
			{	Or to ſhewe them more lyke than they are
			{	And holdyng ſharpe thynges to ſuſtayne
			{	Diſceyue by faynyng wordes or by enuy
			{	Or byleuyng to lyue without hurte.

¶ The first braunche of glotony.

To seke dylycate metys	For gode fauor	Ageyne the profyte of the soule.	
		Agayne the helthe of the body	
		Agayne the profyte of one or other to gyder.	
	For nouelte	For thynges that be dilyfyous.	5
		To ete fruyte by cause it is gode & rype.	
		For composycions of the cōdycions required	
	In fondry	By costome to ete so	
		By lyghtnes to be ouerhabūdāt w'out necessitye	
		By affectyon & plesaunce of it that they take.	10

¶ The seconde braunche of glotony.

Delycious ī the mouth	Desyrynge	Mete ouer dere that longeth not for them.	
		Les mete than where they are requyred.	
		Mete resonable & be nat contente.	
	Ouer moche delytynge	To be ouer besy to fyll theyr bely.	15
		To lytell to sarue god & moche the wombe	
		Or oft etyng & nat kepyng the houre	
	Ouermochefyllynge themselfe	As they may to desyre the best mete.	
		whan they haue ete not to be content.	
		Ne gyue to the pore of the mete that they haue	20

¶ The .iii. braunche of glotony.

To desyre dylycatly.	By fondry maners	For to sattyffye all theyr desyres	
		Nat refuse by no waye thyng that they desyre.	
		And nat to refuse none yll appetyte.	
	Or exquyred.	Or do that that other dothe nat.	25
		By study howe they may haue theyr lust.	
		By labour & payne that they take for it	
	fouerayntly.	Neuer content what so euer they haue.	
		Delycious for the swete fauoures.	
		Nat wyfely beholdyng what it dothe cost	30

¶ The iiij. braunche of glotony.

Ete withouten houre.	At tyme that they shulde nat	Byfore the laufull houre without nede.	
		Or after whan the laufull is paste.	
		Or what houre it be without cōmaūdement.	
	Or to offence	what thyng thou desyrest to ete.	35
		Closely to kepe it that other knowe it nat	
		Or secretly that thou only byleueth.	
	and vnlawfully	In the tyme of fastyng to ete flesshe	
		In places as to ete in the churche.	
		As to ete the mete that is forbode.	40

¶ The v. braunche of glotony

5	To make exces	In quantite of metis	{ To ete more than the body hath nede To ete it that hurteth bothe body and soule Vnder coloure of fekeneffe
		In our dere metis	{ Care nat of the coste so it be swete Thynkyng that it is no synne Dyspraves the metys of small pryce
		vfyng other mennis tabyls	{ By gloteny and frawdys By company and greate drynkyng. To fulfyll theyr foule appetyte

¶ The fyrste braunche of lechery

15	Lechery	Fornycacyon	{ with women maryed or wydowes Or with any mayde that is a virgyne Or comenne women that are corrupte
		Auowtry	{ whā man hath cōpany with other thā his wyfe Or womē hauīge cōpany w' other thā hir spouse Or that they be bothe in maryage
		Excesse	{ Or with women of theyr lynage with man or woman of theyr affenyte Or that the one parte be of relygyon

¶ The ii. braunche of lechery

25	Vncleennes	Of thought	{ Longe delectacyon of thought of lechery To gyue concentinge to fuche pleasure To iforse hī selfe to fulfyll his thought by warke
		Of dede	{ By poluciōe at night ouer miche etige or drikige By reftyng in the company of women Euyl thought to fulfyll fuche warke
		Or of bothe to gedyr	{ To moue or touche the flesshe by delytyng To fulfyll warke and of the wyll naturally Or ony vyce not naturally

¶ The iii. braunche of lechery

35	In gyuinge nat the det	For hatrede	{ whā they loue other that they ought not to loue whā they knowe they are nat loued on theyr pty Or they are dyspytefull and regorous
		For to shewe trauelynge	{ For they drede laboure and trauell For drede to haue pouerte For drede that they sholde nat haue pleasure
		For abbomy-nacion	{ Abomynacyone of it that they haue costomyde Or for vncleennes of the warke wha any disprayseth y ^e cōpany of other pty

¶ The iiiii. braunche of lechery

to abuse theyr v. wittys	to put thē selfe in perell	{	Some tyme for cause of some persones. Other tymes for dangeour of places. And other seasons for reason of tyme.	
	to drawe them nat from it	{	Of the warke that they knowe is bade Or of perell whan they knowe it is daungerouse. And for they be prouokyd in suche perell	5
	Delitynge thē- felfe	{	In the operacyon of the flesshe. Or to haue desyre and wyll to fulfyll it Or in thought & mynde to haue done it.	10

¶ The v. braunche of lechery

Superfluyte	In clothyng	{	In iewels rynges fingnettis and ouches In precyousnesse of gownes gyrdels and bedis In takynge of fassyons newe brought vp.	
	In delyte	{	By wantonnes of chylderne to be mery By dilectacyon of the bodyes takīge theyr ease. In doynge all that the harte desyres	15
	In dispenſe	{	Spendynge largely for louynge of the worlde Gyue where they ought nat. Nat to kepe them fro pleasure nor cause other	20

¶ Here endeth the braunches of all the vij. dedely synnes as they be afore re-
herſed. with all the ſmale braunches/ Also ſhewynge howe that thre cometh
of the great braunches eche by hymſelfe. And out of them thre groweth nyne
& ſo forth. There is no man nor woman lyuynge but he ſynnes venyally/ as
it is wryten [Septies in die cadet iuſtus] Lo if the right wyſe men do ſyn vij. 25
tymes a daye by venyall ſynne/ Than we wretched ſynners howe oft do we
ſynne in one daye. God wote full ofte/ but yet for venyall ſynne is many reme-
dyes/ as holy water & holy brede/ & bleſſynge of a byſſhope/ & many other re-
medyes/ alſo as for dedly ſynne there is but fewe remedies. But the fyrſt is
thou muſt be ſory for that that thou haſte done. The ſeconde is to haue meke 30
cōfeſſyon. The thyrde is penaunce done with gode wyll/ and neuer haue pur-
poſe to ſynne more. For penauns is dette that we muſt pay to god for our ſyn
doynge/ and loke neuer that god ſhall forgyue thy ſynne without penauns/ or
ellys to be delyuered by pardon of holy church/ whiche helpeth greatly/ ſo he
ſynne nat in hope of the ſame/ For if that ye ſynne in hope of the ſayde pardon 35
it ſtandeth hym to none effect/ for he were as gode as vnconfessed. Alſo ſyn is ve-
ry perylous/ for thre cauſes. The fyrſt he gyueth no warning Secōde loke as
god fyndeth the ſo he wyll iuge the. The thyrde whan thou arte dede remedy
is paſte.

¶ A remembraunce of the vnstabylnes of the worlde.

wolde euery man thynke one his begynnyng.
 Fro whenſe he came and whether he ſhall.
 Than wolde they fere bothe duke and kyng.
 5 And euery lorde bothe greate and ſmall.
 Lytell wote they when they ſyt on theyr benche.
 whan dethe wyll come and make them fall
 A waye fro him they may nat wrenche.
 Thoughe he be gretyſt lorde of all.
 10 [Woodcut No. I*] And for as one thyng to thy mynde call
 Truſt nat to myche to thy wyfe nor thyne eyre.
 But do well here what ſo euer be fall
 For thys worlde is but a chery fayre

But well were he that ware ſo wyfe.
 15 That coude be ware or he be wo.
 He were a man of ful grete pryce.
 In thys worlde that coude do ſo.
 we waxe nowe ſo worldly nyſe.
 we caſt our wyttes full farre vs fro.
 20 Lyke a player at the dyce.
 we wot nat well where that we go.
 But wolde we be ware of the fende our foo.
 Leſte that he do oure ſoules apayre
 Than ſhulde we be ware or we be woo.
 25 For this worlde is but a chery fayre.

It hath euer be ſene yet bothe daye and nyght.
 [Woodcut No. II*] Oft longe tyme here beforne.
 For there knowe the not kyng ne knyght.
 whether that he ſhall lyue vntyll the morne.
 30 To daye thoughe he be hole and lyght.
 And honteth bothe with hounde and horne.
 whan he is man moſte in his myght.
 In ſhorte tyme thy lyfe is lorne.
 For on thy bere whan thou art borne.

Than clymeste thou on a fledyr stayre.
Late thy gode dedys man go the beforne.
For this worlde is but a chery fayre.

[F 2 verso]

Thys worlde nowe adayes is il to truste.
For couetus walkethe a boutte so wyde. 5
And to all other synnes is ouer lust.
Both enuy and flouthe lechery and pryde.
And symony full swete is kyfte.
[Woodcut No. 52] And on hye horses dothe ryde.
Some locketh him full fast in his cheste. 10
And sette full nye his bede fyde.
But the daye shall come they shall curse the tyde.
Bothe barone burges preste and mayer.
That euer they dyd that tyme abyde
For thys worlde is but a chery fayre. 15

where is thy tresoure there is thy mynde.
So saythe the gospell yf thou wylte loke.
Alacke men why be you to Iesu so vnkynde.
To loue so myche a lytell mocke
And all shalt thou leue behynde. 20
[Woodcut No. 1*] Thoughe thou loue rauany as dothe a roke
Goodes of this worlde maketh many one blynde.
And the fende them taketh with many a croke.
Nowe Ihũ that mary to thy moder toke.
That was euer cleryste vnder the ayer. 25
Thou wasshe vs in thy mercyfull broke.
For this worlde is but a chery fayre.

[F iii recto]

[Woodcut No. 7]

¶ Here after foloweth the peynes of hell and the ponysshments for synnes
as Lazarus shewed after he was rayfed/ euen as he had sene in hell/ As it ap-
pereth by fygyures folowyng in ordre one after another. 30

OVre fauyour Ihū Cryfte a lytell byfore his paffyon beyng that tyme in Bethany he entred into the houle of Symon & toke his bodely refeccyon/ & as he was at the table fyttyng with his appoftles & diffiples/ there beyng one Lazarus brother to Martha & Mary mawde-
 5 layne/ whiche our lorde had reysed fro dethe to lyfe/ & than symon prayde our lorde to cōmaūde lazarus to shewe all the cōpany what he had fene ī the other worlde / & oure lorde gaue hym leue to ſpeke/ And than ſayde lazarus I ſawe in Helle horryble greate paynes for ſynners and the greateſt paynes that I ſawe was for proude men and women, and ſo for eche of all the other vii dedly
 10 ſynnes eche payne by hymſelfe. &c.

[Woodcut No. 8]

[F 4 recto]

¶ Fyrſt ſayde lazarus I ſawe in hell wheles ryght hye ſette on a hylle & was In maner lyke mylles euermore tournynge a bout with grete noyſe rorynge & vyolens as it had be thonder/ & the wheles were full of hokes and crampes of yron on them were hangyd and tormentyd proude men and women

15 **P**Ryde ouer all other ſynnes is kynge and captayne and as eue-ry kynge hathe a greate company of people to be with him ſo hathe pryde a great company and nōumber of vyces. and loke as a kynge kepeth well all that longeth to him/ ſo doth pryde noryſſhe and cheryſſhe all the ſynnes that longeth to his lorde-
 20 ſhippe entyſynge thē to perſeuer lōge ī pryde/ for it is the ſynne that gretly diſpleſeth god a boue all other ſynnys. And lyke as mekenefſe is plyant to brynge a man to all vertues. ſo is pryde here redy to brynge them to myſcheſe. & there is no ſyn that makes a man lyke to the deuyll as pryde for proude people they wolde be abayde prayſyd and ſet by. and thynkeſt thē-
 25 ſelfe bettyr than other be. therfore it is nedefull that they be as the pharaſyes and to dwell amonge deuils by cauſe they deſyre to be leſte aboue other men The deuyll may be lykenyd to a crowe hauynge a harde notte in his mouthe whiche he may nat breke with his byll thā the properte of the crowe is to bere it vp into the eyre a hye and lete it fall in ſome harde place and ſo breketh it &
 30 than he diſcendis downe and eteth the kernell. ſo dothe the deuyll he leſtes prowde people a hye for to late them fall in to the depe dongeone of hell the de-ferens bytwene the proude people & the meke. there is as greate as betwene whete and chafe for the chafe is lyght and wyll aſſende a hye and the wynde berys it all a brode and than it is loſte the whete is heuy and a bydes on the

erthe and is gaderyd and put in to the barne so proude people that thynke the better than other they shall be in the company of fendys. where meke men shall be in paradyse for euyr more.

¶ Secondly sayde I sawe a flood of frofene yce in the whiche enuyous men & women were plongyd vnto the nauyll & than sodenly came acolde 5 wynde ryght great that blewe and dyd depe downe all the enuyous men & women into the colde water that nothyng was sene of them

[F 4 verso]

[Woodcut No. 9]

ENuy is sorowe in the harte/ of the gode welthe and prosperyte of other the whiche synne is very badde for it is contrary to charyte that is the hede of all vertues/ by enuy the fendes knowe them that ben dampned 10 so as charyte in fyne of Saluacyon/ by the whiche god vnderstandeth who shall be saued in paradyse. The enuyous people be very felawes to the fendes/ for if an enuyous man do wyne he is very glade/ & if he lose he is angry with them that wyne it. enuyous folke be foule enfecte/ that the good people fyndeth them euyl/ for the enuyous besory of theyr prosperite. Thyn- 15 ges stynkyng & foule/ is to the enuyous ioyfull and plesaunt. as bakbytyng and sclauderyng/ and rekenyng of other folkes synne but nat theyr owne

[F 5 recto]

the enuyous folke seke theyr goodes in the euyl of other as reioysyng them to here that other do il or be sayde il by/ enuy is but the felyfites and goodes of this worlde. For the cursed enuy may nat ascende into heuen/ it is a harde 20 synne to hele for it is in the harte a gayne the whiche it is harde and daungerous to put away by medefynes for without great payne it may not be helyd Also the enuyous people be the gretteste murtherers of the worlde & the gretteste theues/ for they robe and kyll bothe body and soule/ fyrste they robe man as thus in takyng a waye his gode name/ for by cause gode name is better 25 than rycheffe therefore they be theues/ to take awaye that/ that they can nat gyue agayne/ if a thefe stele a mannys gode yet it may be possybyll to be restoryde of it agayne/ but the gode name may neuer be restoryde. Also they be murtherers for they kyll themselves bothe body and soule without the greate marcy of god & repentaunce. The enuyous mannys tonge may be lekenyde 30 to a iii. edged sworde that hurteth & cottys iii. ways. The fyrste he hurteth and woundeth his owne soule seconde he that a tellythe the tale to the iii. is he that a tellythe the tale by.

¶ Therdly fayde lazarus I haue fene ī hell a ca-
ue foule and styntyng where Ierfull men and
women be smytē thoroughe with fwordes

[F 5 verso]

[Woodcut No. 10]

5 **S**O as peas maketh the confyens of man to be the dwellynge place of
god/ so curfed wrathe maketh it the reftyng place of the fende. for in
a wrathfull man there is no reason/ there is nothyng that kepeth so
moche the ymage of god in man as dothe peas & loue/ for god wolde
be in peas and concorde/ but wrathe Chastes them so fro man that god may
nat byde/ y^e wrathful mā is lyke to a demonyacle the which hath a deuyll w^t
10 in him. Therefore he tormenteth him selfe by castyng and spyttyng at the
mouthe for sorowe that his ennemye doth to hī so the wrothefull mā is worse
than the demonyacle for without pacyens one smyteth another and gyueth
theyr bodyes and soules to the fende/ and after cometh vēgeaūce as to fyght

[F 6 recto]

and kyll and these may come thoroughe. i. man alone. lyke as a irous dogge
15 causes all the dogges in a strete to fyght by fyde him selfe many an other. the
fyssher trobyles the water y^t the fysshe shulde nat se. so the deuyll trobylleth
the wrathfull men that they may nat se with the iye of reason Ire is the gate
of all synnes for whan wrathe is in a man all vertu gothe a waye for where
wrathe is no vertu maye abyde.

[Woodcut No. 11]

20 ¶ The iiii sayde lazarus I sawe an horybyll darke hole in hell where as fer-
pentis groate and small dyde byte and styng and tormētyd fore the slowthe-
full of men and women and newe bodyes to the harte.

[F 6 verso]

25 **S**Lewth is the entre of synne and great enmye to god for he letteth mē
and women to serue god & to knowe theyr maker & redemer/ & sēder
of al the goodes that they haue here/ they be great folys that be so sleu-
thfull here in thys lytell tyme of this shorte lyfe/ that wyll no goodes
gadre to bryng the soule to euerlastyng lyfe. But a dayes people be sleuth-
full in doynge of gode. & full dylygent to do euyll/ and if they were as dylygēt
to do gode as euyll they were full happy. Nowe he that wyll thynke as after
30 his dethe is nat wyfe/ for than he shall haue but the gode dedys that he hathe

done in his lyfe byforne/ than fhall he forowe and playne of the tyme that he
hathe loft by fleutth and fhall forowe that he dyd no gode dedys whan he had
tyme and fpace.

[Woodcut No. 12]

[G i recto]

¶ The .v. maner fayde lafarus I fawe cawderons full of leed
and oylle and other mettallys boylllynge in whiche was
depyde couetes men and wemen.

5

Couetes is a grete fyn & wycked to god/ as for to Imagyne more on
peny than the loue of god for ofte tymes men do lye and fwere or for
fwere them felfe and fynnes dedely/ the fayth hope and charyte that
sholde be in god/ the couetes men and wemen puttes in there ryches 10
Fyrste fayth for they beleue by theyr goodis to haue that at they do nede/ fo-
ner than by the fendynge of god/ The couetous man hathe his herte in his
goodes more than in god/ There as is the herte there is the loue and loue is
charyte and fo couetous men hathe theyr hartes on theyr ryches/ The couey-
tous man fynnes gaderynge his good/ And in vsynge it euyll/ and in louyng 15
it ouer moche and some tymes better & god/ the couetous man is take in the
nette of the deuyll by the whiche he lefyth euerlastynge lyfe. ¶ For smale
temporall goodes/ as the mowse is taken for one notte in the trape & lefythe
his lyfe. The couetous men and wemen is lyke to the dogges the whiche ke-
pes caryen/ whan there bellys be full lyeth downe by it/ and kepes away the 20
byrdes and lattes them dye for hunger fo the couetous people gaderes tempo-
rall goodes that the pore people maye not haue none of them but lettes them
dye for hunger and holdes them in theyr fubyeccon/ and the deuyll holdes
the other in his.

¶ The .vi. payne lafarus fayde that he fawe in a vale a flode fowle
and stynkyng and a table with towelles ryght defoneft where mē 25
and wemen that were glotonnes were feruyd and fylled with todys
& other venymous wormes & a breuyd of y^e water of the same flode

THe throte is the gate of the castell of the body of man/ fo when enmys
wyll take a castell yf they wynne the gate/ they woll lyghtly haue all
the place after/ So yf the deuyll wynne ons the throte of man/ by glo- 30
tonye he wyll haue all the body after and enter in with all the hole cō-
pany of fynnes. ¶ For glotonye consentyth sone to all fynnes/ and for these
causēs mā ordeyne a good keper for the throte that is y^e gate of the body that
fende enter not/ for whan one holdes a horse by the mowthe they ledeth hym

whether they wyll/ the seruante efely noryfchyd is ofte tymes contraryous
to his mayfter/ And the body that is replenyfshed with drynke & mete is re-
bell to the foule fo that it wyll not do good workes/ By glotony meny daye-
es ofte tymes the whiche had leuyd lenger/ & fo they be men kyllers for they
5 fleys them felfe/ for exces of ouer moche etynge et drynkyng.

[G i verso]

[Woodcut No. 13]

and corruptes the bodyes and engendreth fykenes of whiche ofte tymes they
shortes theyr lyues/ glotony makes mete for wormes/ glotones lyueth after
the defyre of the flefhe after the rule of fwyne etes without oure and mefure
And as a fow lyes in mucke whiche is the infeccyon of glotony/ fo the gloton
10 lyeth in tauerne duryng.

¶ The. vii. payne fayde Lafarus I fawe afelde ful of depe welles full of fy-
re and brymftone of the whiche there came out a oryble fmoke and ftynkynge
In the whiche were lecherous men and wemen fore turmented of the why-
che fyne the profes foloweth after.

[G ii recto]

[Woodcut No. 14]

15 **O**F all the .vii. dedely fynnes lechery pleyth beſte the fende for it fyles
bothe body & foule to geder/ and by lechery the deuyll wynnes. ii fou-
les attones/ & meny lecherous men wyll auauēte them felf & fay that
they hath not had theyr full defyre of that fynne lecherous men and
wemen is more hogly & fouler than the deuyll by the moche vſynge of theſe
20 fynne/ that marchaunte is a grete fole that makes a bargyne of the whiche he
knowes well that he ſhall leſe therby & repente hym/ fo lecherous men hathe
grete payne & ſpendes his good to fulfyll his loſte that after repentes hym of
his ſpenſe/ and yet is in grete peryll of his foule tyll he be confeſte & do fufficy-
ente penaunce/ The lecherous men and wemen be turmentyd here lyuynge

[G ii verso]

25 with iij hell paynes. as hete. ſtynkīge/ & rumour of the cōſciēs/ firſt they breñ ī
theyr cōcupifens/ they are ſtynkynge in theyr ſhamefulnes. for ſuche fynnes is
all fylthe that fyles the body. For all other fynnes fyles nat the body but the
foule & lechery fyles bothe body & foule/ lechery is the trape of the deuyll/ & fo
be it he brynges foules to hym/ it is a gode thyng nat to here the ſoude of wy-
30 mens ſpeche/ & it is a better thyng nat for to loke on them/ & it beſt of al nat

to touche them/ for to y^t fyn is vfed foule rybaudry wordes & dyfhoneft touchynge/ & that bryngeth them to that foule dede/ & oftethe wordes of lechery infesteth many yonge folke that here it & therfore lechours & baudes be man quellers in dede.

¶ *The iiij. parte of the shepberdes kalēder sheweth of the garden of vertues.* 5

WHo so wolde haue on the erthe great habūdaūs of fruytes or fedis
Fyrst they must put away all thyng that shulde be noyeous/ &
after laboure it well & sowe goode fedes/ So shulde man laboure
& clenſe his concyens of all his synnes/ & laboure holy medytacyōs
& sowe vertues & gode werkes. for to gader the fruyte of grace eſ- 10
laftyng there in ioye to lyue longe. The thyrde parte of this boke sheweth in
the begynnyng of the Pater noſter/ that is the oryſon of our lorde. The ij. of
the Aue maria. the thyrde shall be the Crede. that is the xij. artycles of the fay-
the. The fourthe shall be the x. cōmaūdemētes of the lawe. The v. is of the v.
cōmaūdemētes of the churche. The vi. shall be the felde of vertues. For the 15
fyrst we shall vnderſtonde that the prayer of our lorde is the Pater noſter for
whan we ſay it we aſke ſuffyciently of god all thynges nedefull for the ſalua-
cyon of ſoule & body. & nat only for our ſelfe. but for all other/ and therfore we
ſholde haue this prayer in great reuerence & ſaye it deuoutly to god. to yonge
peple it ſholde be taughte & ſayde to them. for thowe they vnderſtande it nat 20
yet it profyes them to haue the kyngdome of heuē. & they ſay it in parfyt loue
& charyte. In the Pater noſter. we aſke vii. petycyons. By eche petycyon we
may vnderſtande vii. other thynges. as the vii. ſacramentes of holy churche.
the vii. giftes of the holy goſte. the vij. armures of iuſtyce ſpūall. the vii. vertues
pryncypall that we ſholde exceſſe. the vii. warkes of mercy bodely. the vii. 25
werkes of mercy goſtely. the vii. dedely synnes that we ſhulde drede. The de-
claracyon is this/ Oure fader that arte in heuen thy name be made holy/ In
thys petycyon/ we ax of god our fader to be his ſonnes for other wyſe we can
nat be callyd his ſonnes/ nor he our fader/ & that his name may be made by vs
more holyer than any other thyng/ wherfore we receyue the ſacramēt of bap- 30
tyſme/ wythout that man may nat be made the ſonne of god. & to receyue the
vertu of mekenefſe agayne pryde & than to clothe the nakyd & helpe the nedy
bothe bodely & goſtly the .iiij. peticyon thy kyngdom cū to vs in this petycyon
In ſo moch that the name of god may not be perfytely halowed of vs in this

[G iii recto]

worlde we axe his royalme In the whiche perfytely we ſhall halowe it for to 35
that kyngdome we be very ayers/ This petyſyon is to vnderſtāde the ſacra-
of preeſt hode by the whiche we are taught to do good warkes & the gyfte of

the holy goste is the gyfte of vnderstandynge for to vnderstonde & desyre the
 kyngdome of heuen and so we arrome vs with the helme of largenes a gay-
 ne couetous/ ¶ The thyrd petyfyon thy wyll be dō ī erthe as it is in heuen
 For it is the faythfull wyll of god that his wyll sholde be fulfilled that is his
 5 cōmaundementes by this petycyon we make of obesaunce to god of our hertes
 whan we desyre to do his wyll/ by this is vnderstande the sacrament of mary-
 age by the whiche we avoyde fornycacyon and the gyft of counfeyll of the ho-
 ly goste for to ordure our obesaunce verytably/ And so we arme vs with the
 bokeler of consolacyon agayne enuy. ¶ The fourth petyfyon our dayly bre-
 10 de gyue vs to daye/ Here we axe of god to be sustayned with materyall bre-
 de for our bodys and spyrytuall brede for our soules/ That is the brede of lyf
 the body of Ihesu criste by the whiche we receyue the sacrament of the auter
 In mynde of his passyon/ the gyfte of the holy gooste is strenght to be fayth-
 full in our byleue/ take we the swerd of pacyence agayne the synne of yre/ and
 15 vyset the seke men bodely and vse the vertu of temperaunce agayne wrathe.
 ¶ The .v. petyfyon is/ for gyue vs our synnes as we for gyue all men/ And
 these .iii. petyfions folowynge we axe of god to be delyuered fro al euyl as of
 the syne that we haue done dedly and by these we axe god to be assoyled & to
 gyue vs pardon by his marcy by whyche we vnderstande the sacramente of
 20 penaunce for gyuenes of our synne/ The holy ghoftis gyfte is sens for to vn-
 derstande the workes and askape synne/ ¶ And so clothe vs with lyghtnes a-
 gayne couetous and cōforte pore prysoners and gyue good coufeyll to them
 that axe and nede it and take the vertu of fayth agayne couetous. ¶ The .vi.
 petyfyon is/ suffer vs not to be ouer come in temptacyon by the seconde euyl
 25 that is not done but it may happyne and we may fall by way of temptacyon/
 Here we axe of god to be stedfaste in the fayth & that we may gladly do good
 werkes in the vertu of hope and strenghte to do gode dedys and with stonde
 temptacyon to the whiche profytes to vs the sacrament of cōfyrmyfyon whi-
 che gyues to vs the knowlege of god by the vertu of veryte/ The gyfte of the
 30 holy ghoft/ & so take we the spere of sobernes agayn glotony/ & cōforte pygre-
 mes by vertu of hope. ¶ The .vii. petyfyon is and hope vs fro all euyl amē.
 The thyrd euyl is euyl of payne that syñers may haue yf they serue not god
 and by these petyfions/ we axe that we may be delyueryd fro al paynes/ and
 fauyd in paradyse to say we all amen. By these we axe/ so it done as we desy-
 35 re/ By the whiche we receyue the sacramēt of the latter anoyntīge/ the which
 gyues vs the fewer way of saluacyon/ the gyfte of the holy ghoft is drede of
 lugementes of gode & gyrde vs with the gyrdyl of chaftyte agayne lechery

and we bery them that be dede bodely and prayes for our enmyes ghoſtly/ to kepein vs the hyeſt and moſte exelent vertu of charyte/ & to for bere that abominable fynne of lechery.

¶ *A declaracyon of the pater noſter.*

O Vre father ryght maruelous in his creacyon ſwete to loue aboue all 5
the other Ioyes of heuen merowre of the trynnyte/ crowne of Iocūdyte/ and treſoure of felycyte/ holy be thy name & ſwete as hony in oure mouth/ thou art the melodyous harpe that cauſes deuofyon to fownde in our eres and to haue it contynually by the deſyre of our hertes/ Thy reame come to vs/ In the whiche we ſhall be euer mery in Ioy and reſt without 10
troubyll and ſewer neuer to leſe it/ Thy wyll be done in erthe as it is in heuē
As to loue all that thou loueſt & to hate all that thou hateſt and that we kepe euer more thy cōmaūdementes/ our dayly brede gyue vs to day/ that is to ſaye brede full of techynge and penaunce and brede for to ſuſteyne oure bodies/ ¶ And for gyue vs our ſyn that we do agaynſte the & agayne our neybour 15
res & our owne ſelfe. For gyue vs theſe as we forgyue all men that greueth vs by wordes or in oure bodies or goodes/ & ſuffer vs not to be ouer come in temptaſyon that is to ſay as by the deuyll the worlde and the fleſſhe/ But delyuer vs fro all euyll workes redy done/ & alſo thē for to come. Amen.

¶ *Here folowes the ſtory of the pater noſter.*

20

[Woodcut No. 15]

Our fader y^e i^s i heuē holy be mad thy name thy kyngdom come to vs thy wyll be done i erth as i heuē our dayly bred gyue vs to day & for gyue vs our ſynes as we forgyue other & ſuffer not vs to be temptyd but delyuer vs fro all euyll. Amen.

25

[G iiii recto]

I N the ſtory here byfore/ ſheweth to the ſymple people howe thys holy prayer the Pater noſter. ſholde be ſayde to god the fader & to god the holy goſte & to none other. The whiche prayer conteyneth & taketh al that be rightfully axed of god/ & our lorde Ieſu cryſte made it there to the entente that we ſholde haue more hope & deuocion/ & he made it on a tyme 30
whan he taughte his apoſtles ſpecyally to make oryſon. And than the dyffyples ſayde/ lorde & maſter lerne vs to praye/ & thān our lorde openyd his holy mouthe & ſayde to his apoſtles/ whā ye wyll make any prayers after this manner as hereafter foloweth ye ſhall begyn ſaynge thus.

¶ Our fader that arte in heuen holy be made thy name/ thy royall-
me must cum to vs/ thy wyll be done in erthe as in heuen/ our dayly
brede gyue vs to day/ & forgyue vs our synnes as we forgyue other
& suffer nat vs to be temptyd. but delyuer vs fro all euyll.

¶ *After this story here byfore/ is sayde the salutacyon of our lady/ that the an-
gell Gabryell made to our lady.*

5

[Woodcut No. 16]

hayle mari ful of gra-
ce o^r lorde be w^t the.

Thou art bleffid of al
wimē & ī thī wōb ih̄s

[G iiii verso]

[Woodcut No. 17]

Holy mary moder of
god pray for vs fynerf

10

HAyle mary fulle of grace god is with the/ thou arte bleffyd a monge all
wemen and bleffyd be the freute of thy wombe Iesus. Holy mary mo-
ther of god praye for vsfynners. amen. ¶ In this aue marie be the .iii.
meisteris. ¶ The fyrste is the salutacyon that aūgell gabryell made.

15 ¶ The secoūde is the louynge cōmendacyon that faynt Elyfabeth made mo-
der to faynt Ioh̄n Baptyste. ¶ The thyrde is the supplicacyon/ that ma-
kes our mother the holy chirche. And they be the fayrest wordes that we can
say to oure lady. That is Aue maria where we do loue & praye & speke to hyr

¶ And these fwete wordes be spōke to our lady. And not to faynt katheryn
20 nor to faynt barbara/ ne to no other faynt/ ¶ And yf ye wyll knowe how that
ye sholde pray to other fayntes of paradyse I answere that we sholde praye
as our mother holy chirche sayes to faynt Peter/ faynt peter praye for vs/ fa-
ynt thomas pray for vs/ And faynt Katheryne pray for vs. ¶ And that they
maye praye to god to gyue vs his grace/ and that he for gyue vs our synnes.

25 And that he gyue vs grace to do his wyll and penaunce/ and that he gyue vs
grace to do his wyll and penaunce and kepe his cōmaundementis/ and so we
shall pray to the fayntes of heuen after the nesseffyte that we haue.

Saynt . Peter . S. Andrewe . S. Iames the grete . S. Ioh̄n . S. Thomas.
S. Iames. S. Phelyp. S. Bartholmew. S. Mathewe. S. Symon.
S. Iude. and faynt. Mathyas.

I belyue in god father
almighty maker of he-
uen & erthe. & in Iesu
his only son our lorde.

whiche was cōceyued
of the holy goste. & suf-
fred passiō vnd pōs
pylat crucifid buried

went ī hell. the iij. day
rose from deth. Assen-
dyd into heuē & sittys
at y^e right hāde of god

& after cum to iuge
the quicke & dede.
I beleue in the holy
gost.

the holy churche ca-
tholyke. the cōmu-
nyon offaintes & re-
myssiōn of synnes

The rysynge of the
fleshe. the euerlas-
tynge lyfe Amen. 5

THyrdly of Ihū is the crede with the artycles of the faythe that we shol-
de truly byleue/ on peyne of dampnacyon. ¶ This crede was ma- 10
de by the xij. apostles of our lorde of the whiche eche of them hathe put
to his artycle. as it shewed here byfore in the stor euery apostles parte.
¶ And the crede is the fatythe of all gode crysten people and without that we
byleue in these twelue artycles faythfully/ we may neuer do that thyng that
shulde be plesynge to god. 15

¶ *Here begynneth the crede.*

First Saynt Peter put to the fyrst artycle/ and sayde: I byleue ī god
the Fader almyghty maker of heuen and of erthe. Seconde. Saynt
Andrewe sayde I byleue in Ihū cryste his onely son our onely lorde.
¶ Thyrdly sayde Saynt Iames the great I byleue that he was conceyued 20
of the Holy goste & borne of the vyrgyn Mary. ¶ The Fourth sayde Saynt
Iohā I byleue that he sufferyd passiō vnder pons Pylat & was crucyfied
dede & buried. ¶ The Fyft sayde Saynt Thomas/ I byleue that he dessen-
to hell/ And the thyrde daye he rose frome dethe to lyfe. ¶ The Syxt. sayde
Saynt Iames the lesse I byleue that he assended into heuen/ And sittethe 25
on the ryght hande of god the Fader. ¶ The Seuenth sayde Saynt Phely-
pe I byleue that he shall come & Iuge bothe quicke and dede. ¶ The Eyghte.
sayde Saynte Bartylmewe/ I byleue in the holy goste. ¶ The Nynth sayd
Saynte Mathewe. I byleue on all holy Church. ¶ The Tenthe sayde
Saynt Symon I byleue in the comunyon of Sayntes. ¶ The Aleuennth 30
sayde Saynt Iude I byleue of the rysynge of the fleshe. ¶ The twelue the
sayde Saynt Mathyas I byleue in the euerlastynge lyfe. Amen.
¶ And thys holy crede all goode men and wymen sholde vnderstande it and
euery mornynge say it deuoutly whan he ryfeth frome his bedde knelynge on

his knees and fygne hym with the token of the crosse. And saye Credo in de-
um/ Or I byleue in god father almyghty. As hereafter foloweth. And whan
thou haste sayd thy Crede. say a Pater noster. And thā to our Lady an Aue
maria.

- 5 ¶ And than recōmende them to theyr gode Aungell. And say my gode Aun-
gell kepe me well. ¶ And thys say twys a daye at the leste worshyp thy mar-
ker Ihū cryste.

[G 6 recto]

¶ *Here after foloweth the Crede as it sholde be sayde.*

- ¶ I byleue in god father almyghty/ maker of heuen & erthe/ & in Iesu cryste
10 our only lorde/ whiche was confeyued of the holy goste/ Borne of the virgyn
Mary/ suffred vnder pons pylat/ was crufified dede & buryed/ deffendyd in
hell/ the thyrde daye rose from dethe assended into heuē & fytteth on the right
hande of god the fader almyghty/ & after shall come to Iuge the quycke & the
dede/ I byleue on the holy goste/ the holy faythfull church/ the comunyon of
15 sayntys/ the remysfyon of synnes/ the reysynge of flesshe/ the euerlastynge ly-
fe. Amen.

¶ *Here after foloweth the x. comaūdemē-
tes in the table that god gaue vnto Moy-
ses in the moũte of Synay.*

[Woodcut No. 20]

- | | |
|----|--|
| 20 | One god thou shalt honoure
and loue him perfectly
god ī vayne thou shalt nat swere
nor by nothinge that he made
thy sondaye thou shalt kepe |
| 25 | faruynge god deuoutly
fader & moder thou shalt Worship
and thou shalt longe lyue
thou shalt kyll no man
nor blode dyltroye Wylfully |
| 30 | thou shalt do no lechery in dede
ne therto consent
thou shalt be no thefe
ne no mānes gode Witholde
bere no fals Wytnes |
| 35 | ageyn no mā : nor by lye ī no Wyfe
the lust of the flesshe desyre nat.
but in mariage only.
the goodes of other couyt nat
to haue it vnrightfully. |

¶ The fourth maner of the boke of Ihūs/ be the x. cōmaundementys of the lawe/ that god gaue to Moyfes ī the moūte of Synay/ For to geue to the peple/ & euery man & woman shulde kepe these cōmaundementys on payne of dānacyon of body & soule/ all that hathe reafon/ For without they knowe the x. cōmaundementis they may nat shryue them/ theyr ygnoraūce shall nat excuse 5 them. For eueryman shulde thynke on them in theyr howses/ and kepe them all tymes. so straytly we be boude to kepe them/ that and a mā that knoweth not all the cōmaundementes if he thynke that he dothe no synne to breke one wylfully & so dye sodenly he shall be damned for that one synne body & soule withouten ende/ & by thys it appereth that the ignorans of the cōmaundementys is right perylous/ therfore euery body shulde lerne them that must gyue a rekenynge of straytly/ therfore all gode people that cast to be fauyd wyll kepe the lawe. And than foure blessyngys god wyll gyue them that dothe kepe them. The fyrst thou shalt lyue in rest and peas without aduersyte/ no myfortune shall nat hurte the/ thy felde shall be to the plentyfull/ and thy trees 15 shall be full of fruyte habundantly/ thy wyfe shall haue chyl dren & thou shalt haue all that thou nedeſt of worldely goodes great habundaunce.

¶ *Here after foloweth the v. cōmaundementys of the churche.*

[Woodcut No. 21]

¶ The sondayes here thy masse & all other dayes that are cōmaūdyd the fennys that thou haste do. thou shalt shryue the ones a yere at the leeste and at the leeste receyue thy maker at efter mekely. thy holydayes thou shalt halowe. Whiche that be commaundyd. the imbrynge dayes thou shalt fast and the lente holyly

20

[H i recto]

THese ar in the boke of Iesus/ the v. cōmaundementes of the churche that sholde be kept with all them that haue reafon to theyr power/ & al- 25 so if a man be so feble & seke/ that he may nat receyue the sacrament of the aulter at efter nor fast nor kepe his holydaye/ & if he haue a wyfe to obey they synne nat. The gode wyll is euer taken for the dede/ but these men sholde kepe them well from swerynge : couetyse/ & haue no desyre to se playes daunces or iogelers for the dyspreysynge of holy churche. Bycause that they 30 ouerpasse the cōmaundementys & causes many to ren in dānacyon/ from the whiche kepe vs our lorde Iesus.

¶ Here it is to be noted that he that breketh the cōmaundementes of the holy churche he synnes dedly & dampnable as he that breketh

any of the other x. cōmaundementis. For those that hereth the pre-
ste at masse tyme and dothe his wyll they here god and do his wyll
And they that dysprayfes y^e preste and dothe nat as they cōmaun-
deth after the ordynaunce of the churche . disprayfeth god and syn-
5 nes dedly.

- Nos fumus in hoc mundo sicut nauis super mare.
Semper est in periculo semper timet accubare.
Preuigilenti oculo nos oporteth remigare.
Ne bybamus de poculo dire mortis & amare.
10 Est homo res fragilis curis oppressa labore
Mortes indicii baratri perpexa timore.
Si virtus sola tutam dat ducere vitam.
Virtus sola potest eternam condere famen
Felicem merita faciunt non capia ream
15 Grandia non ditant : ditat bene grandibus vti.
Discite nunc mortales quā sint mortalia vana
Precessere patres matres magniq; parentes
Nos sequimur paribus ad mortem possimus imus
Vnde superbimus in terram terra redimus
20 Nupe non fueram nec ero post tempore pauco
Milia nunc putrium quorum iam nulla voluptas
Perdita fama filet anima anxia forsitam ardet

*¶ Here after foloweth of the man ī the shyppe/ that sheweth
Of the vnstables of the worlde.*

[H 1 verso.]

[Woodcut No. 22]

- 25 Qui finem attendit : felix/ et q̄ bene viuit. Ego quisquis ades precor hic stā. per lege pensa.
Mortē premituēs veniā pete cortere plara : De reliquis cautus bene fac tecrimine serua.

Viue mori presto mūda sub mente q̄etis. Semita nō Virtus deus optim⁹ āchora post⁹.
Felix qui potuit tam tutū tangere portū. Sed miser est quicumq; cadet sub peste gehēne.

- 30 **T**His worlde is vnstable and may be lykenyd to a shypp beyng in the se
that is tossyd & whorlyd with the waues of aduersyte/ so man is euer
vnfure of all thyng/ as of helthe of lyfe of prosperyte a knowes neuer
how longe or how shorte whyle he shall haue none of them/ Therefore
our beyng here is vnfure & maye be well lykenyd to a shyppe that is euer in

grete leopardy to be drowned & to ronne one a roke/ So man is the shypp
of frayelte that is euer in daunger of .iii. grete rokes/ As the deuyll/ the worlde

[H ii recto]

and the flesshe for dayly man is in daunger of these. .iii. be delytynge in world-
ly vanyte/ or by desyre of ryches/ ellys carnally dysposyd to lostes of lechery/
Or malyfously fyred with enuey. ¶ These are we euer in comberauns of 5
these. .iii. rockes that our shypp may not enter into no fewer hauen/ yf we
wyll haue our shyp to eter the hauē of grace we must haue .iii. fuer maryners
that may kepe our shyp fro the daunger of these .iii. rockes the fyrste muste be
faythe and his seruante lesson/ For eche of them must haue a helper/ & these
faythe and lesen muste hoyse vp the sayle of good warkes hope & his seruā- 10
te medytacyō must sit in the tope to loke after y^e londe of pefe. But the chiefe
maryner is charite & his seruante pryuer muste kepe the helme & stere ryght
to the porte of grace & this we must conuaye our bodely shyp yf we wyll euer
come to the swete Ile of reste/ where loue do dwell. ¶ Ho so wyll come to the
seker hauen must sayle thorowe .v. grete waters/ ¶ The fyrste is the water 15
of compūccyon/ that is to sorowe & wepe for our synnes the seconde is the wa-
ter of compassyon to sorowe for our emecrystynes heuynes/ The .iii. is the wa-
ter of deuosyon thynkyng on the grete goodnes and gyftes that god gyues/
The .iiii. is burnynge desyre in god by ferfentnes/ The .v. is loye that the
stedfast soule hath be fayth here leuynge & whan that ye haue passyd these .v. 20
waters ye shall a ryue vp to the londe of behest to the whiche alle that leueth
well shall come to.

God gyde me ryght/ that I wonse myght
Come to the porte of peace
My exchange to make/ and retorne take 25
That my enmyes me not sease
One me folowed wolde haue me swalowed
In the golfe daungerous
with worldly glose/ he dothe me tose
Amonge the waues perylous 30
On rases holowe/ some do me folowe
Enmyes me to take
A grete number/ to smyte me vnder :
I dought I shall not skape
The fende with wo/ the worlde also 35
My fleche do me trobyll
where I wake or slepe/ they do me threte

This creases my forowe dobyll
They bed me not spare/ but by theyr ware
As all worldly vanyte
They fay hope amonge/ for to lyue longe
5 Thus do they in comber me

[H ii verso]

The worlde dothe smyle/ me to be gyll
And so dothe the other two
Nowe muste I feke/ some me to kepe
To saue me fro my foo
10 I haue founde one/ euen god alone
I nede no other ayde
That by his myght/ put them to flythe
And made them alle afrayde
He spake to me/ full curteyfly
15 And proferde me full fayer
yf I do well/ with hym to dwelle
In heuen to be his ayere

w Ho so wyll go the straye way of saluacyon muste passe thorowe the
felde of vertues and that shall conuaye you to the toure of sapience/
20 That is to say to the loue of god/ & without that we loue hym we shall neuer
be sauyd/ And yf ye wyll come to the loue of god you muste be in charite that
is a fouerayne vertu/ they that loueth god kepes his cōmaūdement & he that
kepes them not/ god wyll fay at the houre of your deth & at the daye of Iuge-
ment/ nesio vos/ I knowe you not/ I wotte not what ye be/ go you fourth ye
25 curfyd & damnyd out of my company/ Therfor let vs loue & drede god & do
his wyll/ here wyll we haue spafe/ fyrst yf we wold knowe our self what wret-
ches we be/ it wolde brynge vs to the knowlege of god & these purpose we mu-
ste notify one thyng/ & vnderstande. vii. fyrste we muste vnderstāde of them
that hathe wyt & dyscrefyon with lafull age/ that & they do any dedly fyñe
30 Ignoraunce shall not excuse them yf they doo a dedly synne & wenys that it
be none or knowes not that they haue do one/ these Ignoraunce shall not ex-
cuse them/ lo this the Ignoraunce of hym selfe & of god is ryght perelous/ ded-
ly synne is the begynnynge of all euyll/ As the vertu fyence is the begynner
of all godnes. ¶ There is. vii. thynges that we sholde vnderstande/ the fyrst
35 the .xii. artycles of the fayth that we sholde truly byleue/ The seconde the pe-
tyfyons in the pater noster. whiche we axe of our lorde alle thynges nedefull
for soule and body and that we sholde kepe In the petyfyons/ The .iii. is the

ten commaundementes of the lawe & of holy chyrche which teches what we sholde do & what we sholde not do./ The .iiii. of what vocacyon they be in the grace of our lorde or not & how that we may not know it nor vnderstāde/ certayne wayes we may haue knowleges whiche were good to vnderstande.

¶ The .vi. to knowe god/ The .vii. to know our self/ by the whiche they come 5 to very loue & charyte of god for to do & fulfill his cōmaundementes/ And then theyr rewarde shall be the reame of paradyse where they shall euer leue of the .iii. fyrste is suffyciently sayd a redy/ that is to say of the .xii. artykellys

[H iii recto]

in the whiche our fayth dependys/ of the thynges that we do axe of god in the Pater noster. In the whiche lyes our hope. ¶ Also the .x. cōmaundementes 10 of the lawe and of holy chyrche/ the whiche shewes charyte by probacyon of loue to god and doth his cōmaundementes & good werkes/ now wyll I speke of the .iiii. other that men sholde knowe & vnderstande/ all men sholde vnderstande vocacyon and thynges that partaynyth to it/ to be ryghtfull and onestefor profete of his soule and rest of his confyens/ euery good shypparde shold 15 vnderstande the arte of bargery/ that is to knowe god pasture and lede the shepe thether. ¶ Also to knowe howe to hele them whan they be ī sekenes & to clyppe them in sefone/ that the master and honowre haue no losse. ¶ Also the marchaunte sholde selle his ware truely and not dysayue no more and he wolde be deceyuyd/ ¶ Also prestes and al relygeous sholde vnderstande and 20 rules and aboue all thyng sholde knowe and kepe the lawe of god and teche it to them that vnderstandes it not/ The .v. thyng that all men sholde vnderstande that hathe age dyscresyon is to knowe where he be in the grace of god or not/ and it is ryght harde to knowe but god knowes it all wayes.

¶ Also shepardes and sympyll people maye knowe where that they be in the 25 loue of god or not/ but they maye not call them self Iuste but meke them and axe god of his marcy the whiche causes the synners to come to Iustyse and no other thyng pryncypally we sholde vnderstande these fynes/ what tyme that we sholde receyue the body of cryste Ihesu/ and we receyue hym in perfyte loue and charyte/ we be in the state of grace and in the way of saluacyon/ 30 and he that is not out of synne ne in charyte a receiues that lorde to his dānacyon. Of the whiche thyng euery mā knowes his owne cōfyence & no other The knowleges where that we be in the grace of god or not by these folowīg The fyrste is yf a man do laboure by cōfessyon to clense his confyence & with gode wyll doth penaunce for his synnes & that he be not in the daunger of the 35 sentence & is not in purpose to do dedely synne/ That is a syne that the grace of god is in hym/ the seconde knowlege is yf a man be glade & with good wyl

do kepe the cōmaundementis of god/ & haue a custome to do good werkes/ the
 iii. knowlege is whan any with good wyll do here the worde of god as prechī-
 ges & good counseyles. ¶ The .iiii. whan any be fory & contryte that they ha-
 ue do any synne/ ¶ The .v. knowlege is whan any haue a purpose & wyll to ke-
 5 pe them fro syn in tyme to come. Lo these be the knowleges that shepardis &
 sympell people haue to know where they be in the grace of god nor no. The .vi
 thyng man sholde kepe alle the cōmaundemētis & loue god with all his herte
 with all his soule & mynde & than to confyder .iii. thynges. Fyrste to confyder
 of god his grete ryches/ his myght his grete Ioy & nobylnes. ¶ The .ii. to cō-
 10 fyder our lordes marueylous werkes/ & the .iii. is to confyder the innewmera-
 ble goodes that we receyue dayly of god/ Fyrste to confyder his riches & grete

[H iii verso]

aboundaunce of goodes that he hathe/ for all the tresoure that is in heuen or
 erthe is his/ he is the maker and the gyuer/ The seconde he is myghtfull/ for
 he made heuen and erthe the see and all other thynges. ¶ Also presyous sto-
 15 nes and golde syluer and other fayer mettalles/ & on the erthe fayer colowrde
 flowers of dyuerse hewe/ Therefore we maye byleue that he is full fayer in he-
 uen our lorde Ihesu of whom all thyng haue his bewte/ ¶ Also god hathe
 grete Ioyes in heuen the whiche we shold pray to our lorde that we myghte
 se hym in his Ioye the whiche shall last euer more/ ¶ There was a sheparde
 20 that sayde lorde I know the grete loue that you haue to man as to make vs
 wretches to the nobyll Image & semlytude body & soule. And also geues vs
 clothes to hell our bodys & haue gyue me of nature vnderstandyng for to go-
 uerne my selfe & hath gyue me wyt/ strenght & fayernes whereof mekely I
 thanke you/ Also good lorde I knowe well whan that I was lost thou bow-
 25 te me agayne with grete paynes & shedyng of thy presyous blode & dyed for
 me geuyng your body your soule your lyfe & all to kepe me fro damnacyon
 Thyrdly ye haue callyd me by your grace to make me youre ayer of euer la-
 styng blyffe/ ye haue gyue fayth & vnderstādyng of you by baptyme & other
 of the seuen sacramentis/ & ofte tymes lorde ye haue for gyue me my synnes.
 30 But y^e soule is nobly made of god & worthely to his Image & lykenyd to y^e
 angels of all creatures most nobly & farther/ by baptyme & faythe it is made
 the doughter & spouse of cryst/ For to haue the erytage of padyse & for the wor-
 thynges of it she shold be lady/ & the body shold be seruante to the soule & obey
 it for reson soo requyres and they that dothe other wyse preferryd the body
 35 befor the soule & leuyth the vse of reson & makes them lyke to bestes dyffedyng-
 ge fro nobyl dygnyte in to the meferabyll seruetude of sensuallite by the whi-
 che he gouernes hym selfe & thus knowe I that I am man/ & as the seconde

what it is to be a cryſten man thou axes/ & anſwere after my vnderſtandyng
that to be cryſten is to be baptyſed & to folowe cryſte of the whyche we be cal-
lyd cryſten for to be baptyſyd & not to folowe cryſte by good leuyng the ba-
ptym do not ſaue the man without a kepe his connante. whan a reſeyues ba-
ptem a forſaketh the deuyll & they make promes to folow criſt whan they ſay 5
I wyll be baptyſyd & yf he kepe promes there made at the fonte ſtone he is a
faythful man/ & he y^t brekethe theſe promes a fynes agayne god & is ſeruaūt
to the deuyll/ & is not cryſten no more than a deed man on a walle/ Here axes
the mayſter ſhyparde in how many thynges ſhold the cryſtē man folow cryſt
for to fulfyll it he promesyth whanne he receyueth the ſacrament of baptem/ 10
He anſwers the ſymple ſhepard in theſe .vi. thīges/ the fyrſt is clenens of cō-
fyēce for there is no thyng more pleſyng to god thā clene cōfyence & it may be
made clene in .ii. maners/ the firſt by baptem whā they receyues it. The .ii. by
cōfeſſyon of mouth/ & ſatyſſaccyon of werke & whā he is clene he is lyke to Ie-

[H 4 recto]

ſu cryſt whiche with the water of his mercy doth waſſhe ſynners & make thē 15
fayer/ The ſeconde thyng in whiche the cryſtene man ſholde folowe Cryſte/
is vmylyte and mekenes to the example of hym that is lorde of heuē the why-
che meked hym ſelf to take oure vmanyte and dyde be come mortall. wyll to
loue trouthe & ſpecyally iij. trouthes. The fyrſt trouthe is to knowe hym ſelfe
that he is mortall & a ſynner/ and he that dyeth in ſynne ſhall be damned/ and 20
this is trouthe if they truly byleue/ kepeth them that they do no ſyn & thre-
neth the ſynner & cauſes them to do penaūce & amende. ſeconde is the trouth
of temporall goodes for they are trācytoryes & we muſt nedes leue thē/ & thys
cauſes ſhepeherdes to dyſprayſe ryches & to laboure to gete heuen/ that laſtes
euer. the fourthe is of god the ioye & felycite that al cryſten men ſholde deſyre 25
& this drawes cryſten mē to his loue & cauſes them to do gode warkes. the .iiij.
thyng that cryſtē mē ſholde folowe cryſte in his pacyensī aduerſyte & ſharp-
nes of lyfe by penaūce/ for cryſtelyued in payne & pouerte/ & that he ſuffred for
vs. the v. is the pyte ſhewed to pore peple for cryſte here holpe thē of bodely ſe-
kenes & goſtely ſekenes/ ſo ſhulde we gyue of our goodes & cōforte thē bodely 30
& goſtely. the vi. is by ſwetnes & deuocyō & charyte in contēplacyō of the myſ-
teris of his natiuyte/ of his deth & paſſyō of his reſurreccyō & his aſſencyō & of
his cōmyng to the Iugemēt that oft ſholde be in our hartys by holy medita-
cyōs. the latter queſtyon is thys/ he that amendes hymſelfe & dothe penauns
for his ſynne/ he may be called a ſheperde or a gode cryſten man. 35

¶ *The balad of the shepherde.*

¶ I knowe that god hathe formed me.
And made me to his owne lykenes.
I knowe that he hathe gyue me trule.
5 Soule and wytte/ lyfe with knowlege ywys.
I knowe that by rightwys true balaunce.
After my dedys Iuged shal I be
I knowe moche but I wote nat the varyans
[Woodcut
10 No. VI*] To vnderstonde wherof comes my foly
I knowe full well that I shal dye.
And yet my lyfe amend nat I.
I knowe in what pouerte.
Borne a chylde thys erthe aboue.
I knowe that god hathe lente to me.
15 Habundauns of goodes to my byhoue.
I knowe that ryches can nat me faue.
And with me I shal none bere away.
I knowe the more gode that I haue.

[H iiii verso]

I knowe all this faythfully.
20 And yet my lyf amende nat I.
I knowe that I haue passyd.
Great parte of my days with playe and plefauns.
I knowe that I haue gadered.
[Woodcut
25 No. 52] Synnes and also done lytell penauns.
I knowe that by ignorans
To excuse me there is no arte.
I knowe that one houre shal be.
whan my soule shal departe.
That I shal wyfthe that I had mended me.
30 I knowe that than is no remedy.
And yet my lyfe amende nat I.

¶ *Here foloweth the songe of a woman shepherde that vnderstode well & hir songe profytes.*

In cōfyder my pore humanyte.
35 Aboue the erthe borne with great wepynge.

[Woodcut
No. IV*]

I confydre my fragilete.
My harte is ouerprest with fynnynge.
I confyder dethe wyll come verely.
To take my lyfe but the houre wote nat I.
I confydre the deuyll dothe wathe me 5
The worlde and the fleshe on me warreth straytly
I confyder that myn ennemyes they bethe.
That wolde delyuer me fro me dethe to dethe.
I confydre the many trybulacyons :
Of this foule worlde wherof the lyfe is nat clene. 10
I confydre C. M. passyons
That we pore creatures dayly fall in.
I confydre the perfyte sentens of god & man.
That bothe euyll & gode iuge shal he.
I confyder the lenger I lyue the worfe I am. 15
wherfore my confyence cryeth out on me.

I confydre for synne some dampned as the boke setth.
which are delyuered frome dethe to deth.
I confydre that wormes shal ete me.
My sorowfull body this is credable. 20
I confyder that synners shalbe.

[H 5 recto]

At the Iugement of god moste dredable.
O ye virgyn mary aboue all thynges moste dylectable.
Haue mercy on me at that dredefull daye.
That shall be so meruelous & doutable. 25
whiche my pore foule greatly dothe fraye.
In you than I put my trust and faythe.
To saue me that I go nat frome dethe to dethe.
Prynce of heuen your meke cretor.
Cryeth you mercy/ to make a seithe. 30
And I purpose neuer to synne more
Nowe saue me without ende fro dethe to dethe.

[Woodcuts Nos. VII*; VIII*; VI*]

THough y^t my picture be nat to your plesaū.
And ye thynke that it be dredable.
Take it a worth for fuerly in substauns.
5 The sight of it may to you profytable.
There is no waye alo more doutable.
Therefore lerne/ knowe yourselfe and fe.

[H 5 verso]

Loke man howe I am/ and thus must thou nedys be.
And take hede of thy selfe in aduerture red I.
10 For adams aple all ye shall dye. . .
Alas worldely peple beholde my manere.
Sometyme I lyued and had a fayre vyfage.
Myn iyen be gone I haue two holowe holes here.
I was mete to wormes in this passage.
15 Take hede whyle ye lyue if ye be wyfe & fage.
For as I am thou shalt come to pouder.
As holowe as a thymble/ what shall the auance.
Nought but thy gode dedes thou shalt be as other.
And with my lykenes you all must daūce.
20 The tyme that I was in this worlde leuyng
I was honoured with lowe and hye
But I kept not my confyence clene fro synne
Therefore nowe I do it dere aby.
Lo what auayleth couetyse pryde and enuy
25 They be the brondes that dothe bren in hell.
Truste not to your frendes whan ye be dede reed I
Nor your excecutoours for fewe dothe well.
But do for thy selfe or thou dye.
And remembre whyle thou arte lyuyng.
30 That god bleffyd all thyng without nay
with his owne honde all but synne.
The deuyll can not clayme the but by synne I say
A mende therfor by tyme and go the ryght way
I wolde that I myght haue but one houre or two
35 To do penaunce in or halfe a day

But whyle I lyued I dyd none do
 And nowe my dettes I do trewly pay
 Thou man I do gyue better counfell to the.
 yf that thou wyll do after it
 Than any was shewed to me
 Thou ar halfe warned thynke on thy pytt.
 And cheuse of two wayes whiche thou wylte flete
 To ioye or payne any of tho.
 In welthe or wo for euer to fyte
 Nowe at thyne owne choyce thou mayst go.
 For god hathe gyue the a frewyll
 Nowe chose the/ whether thou wylte do gode or yll.

5

10

[H 6 recto]

¶ *Hereafter foloweth the x. cōmaūdementys of the deuyll contrary to them of our lorde.*

W Ho so wyll do my cōmaundementes.
 And kepe them well and fure.
 Shall haue in hell great tourmentys.
 That shall euermore endure :
 Thou shalt nat fere thy god nor thynke on his goodnes.
 And to dampne thy foule thou shalt blasfeme god and his fayntes
 Euermore thyn owne wyll be doyng
 Dyffeyue men and wymen/ and euer be fwerynge.
 Be dronken vpon thy holy daye.
 And caufe other to synne and thou may.
 Thy fader nor thy moder loke thou loue nor drede.
 And helpe them neuer thou they haue nede.
 Hate thy neyghboure and hure hym by enuy.
 Murder and shede mannys blode hardely.
 Forgyue no man but be vengeable.
 Be lecherous of dede and in touchyng dylectable.
 Breke thy wedloke and spare nat.
 And to dyfceyue other by falthode care nat.
 The goodes of other thou shalt holde falsely.
 And gyue it neuer agayne thou they speke curtesly.
 Company oft with wymen and tempe them to synne
 Desyre thy neyghbours wyfe and his goodes thoughe thou may nat wyn

15

20

25

30

35

Do this hardely and care nat therfore.
 And thou shalt dwell with me in hell for euermore.
 Thou shalt ley in froste and fyre with sekenes & hunger.
 And in a thoufande peces thou shalt be torne a fondre.
 5 yet thou shalt leue euer and neuer be dede.
 Thy mete shall be todys & thy drynke hote boylynge lede.
 Take no thought for the blode that god for the shede

10 ¶ *Hereafter Foloweth parte of the paynes/ of
 Helle/ For the cōmaundementes of the Deuyll
 As it is aboue sayde.*

In hell is great mournynge
 Great trouble of cryenge.
 Of thundre noyses rorynge.

[H 6 verso]

with plente of wylde fyre
 15 betyngis with grete strokes lyke gonnes
 with a grete froste and colde that ronnes
 And after a bytter wynde comes
 That gothe thorowe the foules with Ire
 There is bothe thourste and hunger
 20 Fendes with hokes poles theyr flesshe a sonder
 They fyght and cose on eche other wonder
 with the fythe of deuyls dredabyll
 There is shame and confusyon
 Rumore of confyens for euylly leuyng
 25 They corffe them selfe with grete cryenge
 In smoke and stenche they be euermore lyenge
 with other paynes in newmerable
 ¶ It is wreten in the appocalypes that saynt Iohā sawe a horse of blake co-
 lower and vpon the horse sat dethe/ and hell foloweth these horse/ The horse
 30 betokeneth the synner the whiche is blake of colowre for y^e sekenes of his syn
 And he bereth dethe for syn is dethe of the soule/ And hell folowes for to swa-
 lowe them as they be worthy yf they dye Impenyntente.
 Aboue this horse blake and hydeous
 Deth I am that ferfly do fyte
 35 There is no fayrnes but fyght tedyous.

All gay coloures I do hyt
 My horſe ronnes by dales and hyllys
 And many he ſmyteth dede & kylles.
 In my trape I take ſome by euery way
 By townes & caſtellys I take my rent.
 I wyll not reſpet none not a our of a daye
 Byfore me they moſte nedys be preſente.
 I fle all with my mortall knyfe
 And of duty I take the lyfe.
 Hellys knowes well my kyllynge
 I flepe neuer but worke & wake.
 It foloweth me euer ronyng
 He wayteth where I ſmyte with my darte.
 A grete nomber he hath of me
 Paradyſe hathe nat the fourthe parte.
 Skant the . x . parte wronge hathe he
 I cauſe many to fyghe at the harte.
 Be ware/ for I gyue no warnynge

[Woodcut
 No. VI*]

[I i recto]

I cauſe many to fyghe at the harte.
 Be ware for I gyue no warnynge.
 Come at ones whan I do knacke and call.
 And if thy boke be nat ſure of rekenynge.
 Thou ſhalt to hell body foule and all.

¶ *Howe euery degre of ſtates ſholde ordre them.*

¶ The imperyall myght of a kynges mageſte.
 On foure pylers grounded is gouernaunce.
 Fyrſt do right iuſtyce and equitye.
 To pore and ryche bothe in a balaunce.
 Than his ſtately myght ſhall further and auaunce
 He to be lyberall with force of humanyte
 And after vyctory haue mercy and pyte.

[Woodcut
 No. I*]

¶ *The byſſhope.*

¶ O ye halfe goddys flourynge in prudence.
 ye byſſhopes with your deuout paſtoralyte.
 Teche the people with noble eloquence

Anyonte your flocke with crystes deuyne.
Fede the pore people with hospytalyte.
Be meke ande chaste in this melytante church.
Do fyrst your selue well and than teche vs to worche.

5

¶ *The knyghtes.*

O ye knyghtes that floures in fortytude.
with laboure and trauell to gete nobley.
Fyght thou for the people that is pore and rude.
And if nede be for the church thou dye.
Loue trouthe hate wronge and velany.
Apes the people by thy magnyfycence.
And to all wymen be thou shelde and defence.

[Woodcut
No. VI*]

10

¶ *The generalyte.*

Go home you perfonen and couche nat in courte.
Go teche Crystes seruantes/ and thyn owne laborere.
Thou nygarde/ fowe out thy horde.
In housholde/ and be none extorcyoner.
Monke pray/ preche frere/ marchaunt go farre and nere.
Drede god/ kepe his lawe & honour your kynge.
And your rewarde shall ye haue/ at your endyng.

15

20

vnftabylnes
loue y^e world
blīd thought
loue of hī felf
Precinacyon
hatrēt of god
vncōsideracō
wantones
incontynens

Lechery

Folyffe Ioy.
Immundycyte
Ouer moche
Spekyng
eyt at leyffer
Doubyll vnderfto-
Lechery (dyng
Dronkennes

glotony

The fruyte
of the flefthe

flewthe

Idylnes
vagacyon
wekenes
Ar in the faythe
Tryftes
Omyffyon
Myfhope

5

wodnes
Indignacyon
Cryenge
Blafphemynge
Grete cowrage
Fyghtynges
Hatred

yre

The large
waye

vayne glory

Syngularyte
Dyfcorde
Inobedyence
Prefumpcyon
bofthyng
Obftynacyon
ypocryfy

10

15

Detraccyon
Ioy of aduerfyte
Sorowe of pſpe-
homycyd (ryte
wykkydnes
Sufurracyon
To thynte euyl

enuye

Anaryfe

Thefte
Dyffeyuyng
Myffweryng
Oker
Reft
Trefon
Symony

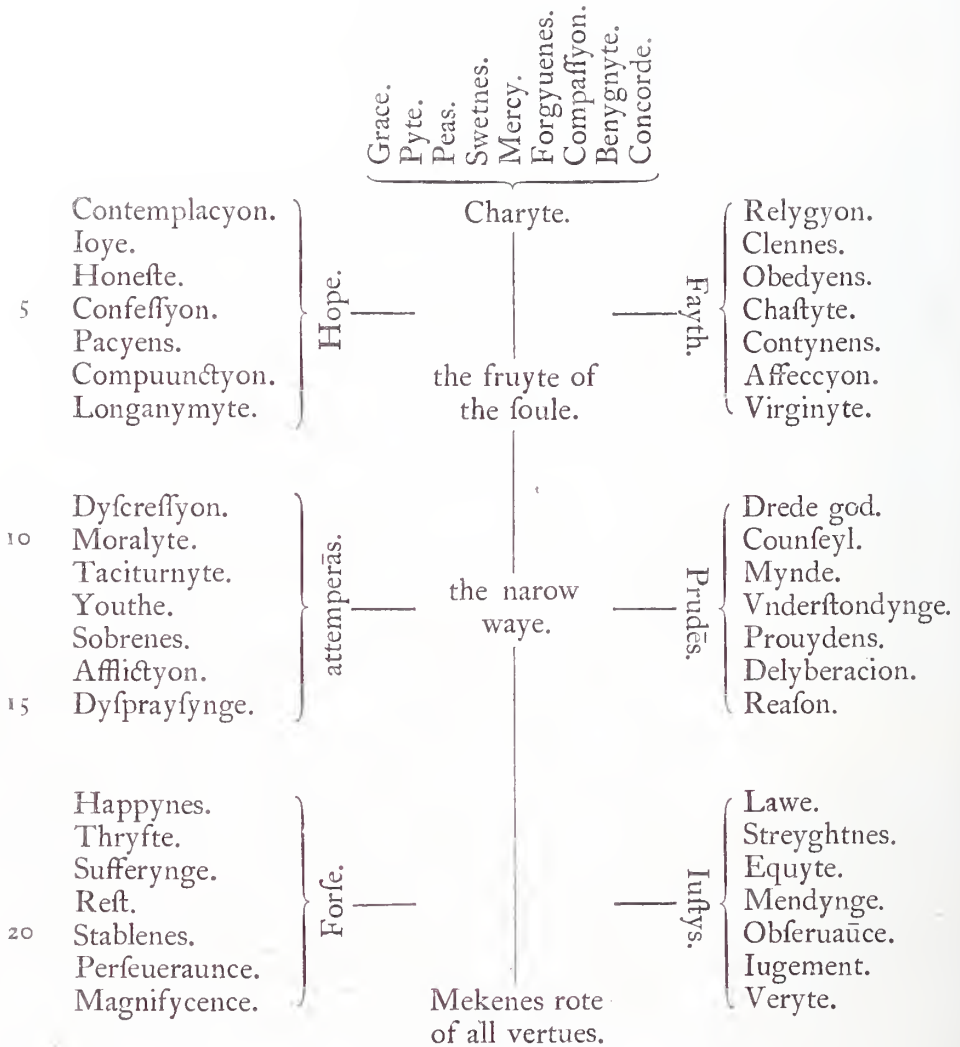
20

Pryde rote of
all euyl

The tre of fynnes.

25

[Woodcut No. 28]



The tre of vertues.

[Woodcut No. 29]

¶ *Here is the sygnyfycacyon of euery vertu namyd
In the tre afore sayde.*

FIrste what is mekenes/ the mother of all vertues and the rote where-
by the tre stondes ryght sure/ and yf mekenes lake the tre with all the
bowes leyes doune with all his good branches/ mekenes is the wyl- 5
full inclynacyon of thought/ & it brynges man to the knowlege of god
and it hath .vii. branches pryncypall/ & that is charyte faythe/ hope prudens
Iustes fortytude & temporance/ and of eche one Comes sonder other vertues
as the tre sheweth before.

¶ *Charyte.*

10

¶ Charyte is a hye vertu a boue all other & it is the desyre of herte and thou-
ghte & loueth wel god & his neybour and these be his branches grace peas pe-
ty swetnes/ and marcy/ grace is affectuall seruys & beneuolens bytwene fren-
de and frende/ pefe is to be in reste well ordenyd with all his eame crysten and
acordynge in god/ pyte is a wylle that desyres to helpe the nedy pore people & 15
all other that hath nede swetnes is peasfyle tranquylyte that is swete & one-
ste of condysyon and partys of his plases/ mercy is a peteous vertu/ that
forgyueth the synnes and trespasses of other/ as a wolde god sholde for gyue
his synnes compaffyon is whan any is fory for the horte or sykenes that his
boure hathe/ benyngnyte is a good regarde of corage dylygente one frend to 20
a nother/ with showyng euer of good maners/ concorde a thyng not corrup-
te as in erthe conioynyng & holdynge to geder.

¶ *Of faythe.*

¶ Faythe is as moche to fay as trouthe knowen of verbyll thynges lyftyn-
vp thyer thoughtes in holy stodyng & to byleue thynges that they se not & it 25
is one of the branche of relygyon clennes obedyence/ Contynens virginyte/
and affeccion/ relygyon shold vse and kepe these vertues & then they seruys
is swete to god & his sayntes and this they sholde vse mith grete dylygence &
kepe/ as clennes or virginyte shold be as well kepte in the body as in the sou-
le for the regard & loue that they haue to god with dred/ Obedyence is a with- 30
drawynge of theyr purpose wyll/ by deuosyon/ & to do as they be cōmaūdyd/
contenens is refraynyng of fleshly desyres by moderaſyon & counsell taken
of hym self or other affeccyon/ is effusyone and peteous loue in his neyboure &
comes of holy reioysynge conceyued by good fayth in them whiche loues thē
selfe/ lyberalyte is a vertu of fre corage it kepeth no maner of couetouſſe good- 35
des it geuythe largely where nede is without excus.

[Here are missing in the Grenville copy I 3, 4, 5, 6, and K 1, 2, 3. The following pages are supplied from the copy of Wynkyn de Worde's ed. 1508, Magdalen College, Oxford.]

[K iii verso, line 8 from bottom.]

¶ *Of hope.*

Alfo hope is a moeuyng of courage abydyng ftedfa-
ftly to take & haue y^e thynges y^t a mā appetyteth and
defyreth/ of the whiche the braunches ben Contemplacyon.
5 Ioye honefte. Confeffyon. Pacyence. Compunccyon & Lon-
gnanymyte. Contemplacyon is the deth and dyftruccyon of
carnall affeccyons/ by an interyore reioyfynge of thought ele-
uate to compryfe hye thynges. Ioye is iocundyte fpyrytuall

[K iiij recto]

comynge of the contemnement of the thynges prefent & worl-
10 dely. Honefte is a fhame by the whiche a man yeldeth hymfelf
humble towarde euery man/ of y^e whiche cometh a laudable
prouffyte with fayre custome and honefte. Confeffyon is by y^t
whiche the fcrete fkenes of the foule is reuelate and fhewed
vnto the confeffoure to the prayfynge of god with hope to ha-
15 ue mercy. Pacyence is wyll and in feperable fuffraunce of ad-
uerfary and contrary thynges for hope of eternall glory that
we defyre to haue. Compunccyon is a doloure of grete value
fyghynge for drede of y^e Iugement dyuyne/ or for y^e loue of y^t
payment that we abyde. Lognanymyte is infatygable wyll
20 to accomplyffe the holy and iufte defyres that a man hath in
his thought.

¶ *Of prudence.*

PRudence is delygent kepyng of hymfelfe with dyscre-
te prouydence to knowe and dyscerne whiche is good
25 and whiche is badde/ and the braunches are. Fere of god. Coū-
ceyle. Memorye. Intellygence. Prouydence. & Delyberacyon
Fere of god is a dilygent kepyng that wakeneth on a mā by
faythe/ and good maners of the dyuyne commaundementes
Counceyle is a fubtyll regarde of thoughtes that the caufes
30 of fuche thynges that a man wolde do/ or that a man hathe in
gouernaunce be well examyned and brought about. Memo-

ry is a representacyon ymagynytyf by regarde of y^e thought of thynges preterytes and passed that a man hath seen done or herde recounted and tolde. Intellygence is for to dyspose by vyuacyte reafonable or euydently the ftate of the tyme pre-
sent/ or of the thynges that ben now. Prouydence is by y^e whiche a man gadereth in hym the aduenement of the thynges to come by prudent fubtylyte and regarde of y^e thynges passed.

[K iiii verso]

Delyberacyon is a concyderacyon replynnyfshed of maturitye and efperaunce tofore the begynnynge of fuche thynges as one hath delyuered and purposed to do or make. 10

¶ *Of attempraunce.*

Attempraunce is a ftedefaft and dyfcrete domynacyon of reafon agaynft the Impyteous moeuynge of the courage in thynges illycyte and vnlawfull/ and thefe ben his braunches. Dyfcrecyon. Moralyte. Tacyturnyte. Sobrenes 15 Afflyccyon/ and Dyfprayfyng of the worlde. Dyfcrecyon is a reafon prouyded and affured/ and moderate of thumayne moeuynge to Iuge and dyfcerne the caufes of all thynges. Moralyte is to be tempred and ruled iuftly and fwetely by y^e maners of them with whome they be conuerfaunte kepyng 20 alwayes y^e vertue of nature. Tacyturnyte is to attempre hyselfe of mutyle and dyfhoneft wordes/ of the whiche vertue cometh a fruytefull refte vnto hym that foo hym modereth. Faftyng is a vertue of dyfcrete abftynence the whiche a mā kepeth ordeyned to wake and kepe the fanctyfied thynges in- 25 teryores. Sobrenes is a vertue pure and immaculate attempraunce of the one party and of the other of man/ that is of y^e body and foule. Afflyccyon of body is it by the whiche y^e fedes of the wanton and wylfull thoughtes by dyfcrete chaftyfynges ben oppreffed. Dyfprayfyng of the worlde is an amerous 30 loue that a man or woman hathe to the fpyrytuall thynges comynge/ and hauynge no regarde to the caduke thynges and tranfytoryes of this worlde.

¶ *Of Iustyce.*

[K 5 recto]

I Vstyce is a vertue wherby grace of commynyte is vp-
holden/ and the dygnyte of euery persone is obserued
and theyr owne yelded/ and the braunches ben these. Lawe.
5 Stretnes. Equyte. Correccyon. Obseruaunce. Iugemente.
and veryte. Lawe is by the whiche all lawful thynges ben cō-
maunded to be done/ and to defende all thynges that ought
not to be doone. Streytnes is by the whiche iurydyke venge-
aunce is prohybyte/ and straitly is exercysed Iustyce too the
10 transgressours that haue offended. Equyte is a ryght worthy
retribucyon of merytes to the balaunce of Iustyce ryghwyf-
ly & iustly thought. Correccyon is for to inhybyte & defende
by the brydell of reason all errours yf any be accustomed for
to do any euyll. Obseruaunce of swerynge is a iustyce to con-
15 strayne any noyfyble transgressyon of lawes or customes pro-
uulgued to the people. Iugement is by the whiche after theyr
merytes or demerytes any persone or persones herde/ is that
he haue tourment or suffre deth for his euyll doynges/ or guar-
don and rewarde for his benefaytes. Veryte is that by y^e whi-
20 che any saynges or doynges ben recyted or shewed by appro-
uable reason without to adiuſte/ demynyshe or make it any
otherwyſe than it is.

¶ *Of force.*

25 T O haue Force for a ſure and ſtedfaſte courage amon-
ge tho aduerſytes of laboures and perylles that may
happen to come/ or in the whiche a persone may fall. And the
braunches ben these. Magnyfycence. Tolleraunce. Reſt. Sta-
blenes. Perſeuerance/ and reaſon. Magnyfycens is a Ioye-
ous clerenes of courage admyniſtrynge thynges laudable &
30 magnyfycencyall/ that is to ſaye/ hye or grete. Confydence is
to areſt and holde ſtrongely his thought/ and his courage/ by
vnmoeuable conſtaunce amonge ſuche thynges as bē aduer-

[K 5 verſo]

ſe and contrary. Tolleraunce is cotydyanly or dayly ſuffryng-
ge and berynge the ſtraunge improbytes and moleſtees/ that
35 is to ſaye perſecucyons/ obprobryes/ and iniuryes that other

folke dooth. Rest is a vertue by the whiche a sekernesse is gy-
 uen vnto the thought of contemnement of y^e vnstablenesse of
 transytory thynges and worldly vanytees. Stablenes is for
 to haue the thought or courage stedfast and sure without ca-
 styng it on dyuers thynges by ony varyenge or chaungynge 5
 of tyme or of places. Perseueraunce is a vertue that establyf-
 sheth and confermeth the courage by a perfeccyon of vertues
 that is in a man/ and ben perfyte by force of longanymyte.
 Reason is a vertue by the whiche a man cōmaundeth to do su-
 che thynges as ben counceyled and delybered for to come to 10
 thende/ whiche a man knoweth to be good and vtyle to be do-
 ne and had.

¶ *Here endeth the floure of vertues/ and how they be named
 and sygnified in the tree fygured.*

<p>¶ <i>How sheperdes by calculacyon and specu- *lynge knoweth the .xii. sygnes in theyr course reygnyng & domynyn- ge on the .xii. parties of</i></p>	<p><i>mannes body/ & whiche 15 ben good for letynge of *blode/ and whiche ben indyfferent or euyll for the same.</i></p>
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20

[K 6 recto]

SOME sheperdes the zodyake is deuyded in .xii.
 saye that a man is partyes that ben the .xii. sygnes
 a lytell worlde by fo man is deuyded in .xii. party-
 hym selfe/ for the ly- es and holdeth of these sygnes
 kenesses and fymyli- euery parte of his sygne as this 25
 tudes that he hathe of the grete
 * worlde/ whiche is the aggrega- these. Aries. Thaurus. Gemini
 cyon of the .ix. skyes. .iiii. elemen- Cācer. Leo. Virgo. Libra/ scor-
 tes and all thynges in them con- pio. Sagittari^o. Capricornus.
 teyned. Fyrste man hathe suche Aquarius/ & Pisces. Of y^e whi- 30
 a lykenes in the fyrstemobyle y^t che thre ben of nature offyre/ y^t
 * is the fouerayne skye & pryncy- is Aries/leo/& fagittari^o/ & .iii.
 pall party of the grete worlde/ of nature of the ayre. Gemini/
 for lyke as in this fyrste mobyle libra/ & aquarius. And thre of

[* The asterisks mark the places where in the edition of 1508 are
 inserted similar woodcuts to Nos. 2 and 30.]

the nature of water. Cancer/ scorio/ and pifces. And thre of
the nature of erth. Taurus/ virgo/ & capricornus. The fyrste
y^e is aries gouerneth y^e heed & y^e face of man. Thaur^o y^e necke
& y^e throte boll. Gemini y^e sholdres the armes & hondes. Cācer
5 y^e brest/fydes/mylt/& lyghtes. Leo y^e stomak y^e hert & y^e backe

[K 6 verso]

Virgo the bely and the entrayles. Libra the nauyll/ the gray-
nes/ the partyes vnder the haunches. Scorio the preuy par-
tyes/ the genytayles/ the bladder/ and the foundement. Sa-
gittarius the thyghes onely. Capricorns the knees onely also
10 Aquarius the legges frome the knees to the heles and ankles
And Pifces hath the fete in his domynyon.

¶ A man ought not to make incyfyon ne touche with yren y^e
membre gouerned of ony fygne the day that the mone is in it
for fere of to grete effusyō of blode that myght happen/ne in
15 lykewyse also whan the sonne is in it/ for the daūger & peryll
that myght ensue.

¶ *Here foloweth the nature of the .xii. fygnes.*

¶ Aries is god for blode letynge whan the mone is in
it/ fauf in the partye that it domyneth.

20 ¶ Aries is hote & drye/ nature of fyre/ & gouerneth the heed &
the face of man/ good for bledynge whan the mone is in it.

¶ Thaurus euyll for bledynge.

¶ Thaurus is drye and colde/ nature of the erthe/ and gouer-
neth the necke and the knot vnder the throte/ and is euyll for
25 bledynge.

¶ Gemini euyll for bledynge.

¶ Gemini is hote and moyste/ nature of ayre/ & gouerneth y^e
sholders/ the armes/ and the two handes/ and is euyll for ble-
dynge.

30 ¶ Cancer is indyfferent for bledynge.

¶ Caicer is colde and moyste/ nature of water/ and gouer-
neth the breste/ the stomacke/ and the mylte/ and is indyf-
ferent/ that is to saye/ neyther to good ne to euyll for letyn-
ge of blode.

☾ Leo is euyl for bledynge.

☾ Leo is hote & drye nature of fyre & gouerneth the backe/ & the fydes/ and is euyl for bledynge.

☾ Virgo is indyfferent for bledynge.

☾ Virgo is colde and drye & nature of erthe/ & gouerneth the 5 wombe and in y^e inwarde partyes/ & is not ryght good ne veray euyl for bledynge.

☾ Libra is ryght good for bledynge.

☾ Libra is hote and moyste nature of the ayre & gouerneth ye nauyll/ the raynes/ and the lowe partyes of the wombe/ and 10 is good for bledynge.

☾ Scorpis is indyfferent for bledynge.

☾ Scorpis is colde & moyste/ nature of the water/ and gouerneth the membres of man & is neyther good ne badde/ for bledynge. 15

☾ Sagittarius is good for bledynge.

☾ Sagittarius is hote & drye nature of fyre & gouerneth the thyghes and is good for bledynge.

☾ Capricornus is euyl for bledynge.

☾ Capricornus is colde and drye nature of erthe & gouerneth 20 the knees and is euyl for bledynge.

☾ Aquarius is indyfferent for bledynge.

☾ Aquarius is hote & moyst nature of ayre and gouerneth y^e legges & is nether good nor euyl for bledynge.

☾ Pifces is indyfferent for bledynge. 25

☾ Pifces is colde & moyst nature of water & gouerneth y^e fete & is neyther good ne to euyl for bledynge.

Aries. Libra/ and Sagittarius ben ryght good.

Cancer virgo. Scorpio. Aquari^o/ & Pifces ben indyfferent.

Taurus. Gemini, Leo/ & Capricornus ben euyl. 30

☾ We maye knowe by this fygure the bones and Ioyntes of all the partyes of the body as well within as without/ of the heed/ necke/ sholdres/ armes/ hādes/ fydes/ breft/ backe/ haūches/ thyghes/ knees/ legges and of the fete. The whiche bo-

nes shall be namen and nombred here after/ and it is called y^e fygyure anothomye.

[Woodcut fimilar to No. 31.]

¶ By this fygyure one maye vnderstande the partyes of mannes body ouer the whiche the planettes hath myght and do-
5 mynacyon to kepe them frome touchynge of ony yron/ ne to make incyfyon of blode in the vaynes that procedeth in the ty-

[K 8 recto]

me whyle that the planette of the sayd party is conioyned to
ony other planette maleuolent without hauynge regarde of
some good planette/ that myght encombre and lette his euyll
10 course.

¶ *The names of the bones in a mannes body/ and the nombre of theym which is in all two hondred/ and eyght and forty. Ca.* xxiiii.

15 **F**Yrst on the fomme of the heed is a bone that couereth the brayne/ the whiche shepherdes call y^e capytall bone. In the skoll ben two bones whiche ben called parietalles that holdeth the brayne close and stedfast. More lower in the brayne is a bone called the crowne of the heed/ and on the one syde and on
20 the other ben two holes within the whiche is the palys or rose bone. In the partye behynde the heed ben .iiii. lyke bones to y^e whiche the chayne of the necke holdeth. The bones of the nose ben two. The bones of the chaftes aboue ben .xi. And of the nether Iawe ben two. Aboue to the oppofyte of the brayne
25 ther is one behynde named collaterall. The bones of y^e tethe ben .xxxiii. Eyght before. Foure aboue/ and four vnderne the sharpe and trenchynge for to cutte the morcelles/ than there is foure sharpe/ two aboue and two vnderne the/ and ben called conynes for they refemble conynes teth. After that be .xvi.
30 tethe that ben as they were hamers or gryndynge tethe/ for they chawe and grynde the mete the whiche is eten/ and ther is on euery syde foure aboue and foure vnderne the/ and than the four teth of fapyence on eche syde of y^e chaftes one aboue

and one vnderneath. In the chyne from the heed dounewarde ben. xxx. bones called knottes or ioyntes. In the breste afore be. vii. bones/ & on euery fyde. xii. rybbes. By the necke betwene the heed & the sholders ben. ii. bones named the sheres After ben the two sholder blades. From the sholder to the elbowe in eche arme is a bone called the adiutor. From y^e elbow to the hande on eche arme ben two bones that ben called cannes. In eche honde ben. viii. bones/ aboue the palme ben. iiiii. bones whiche ben called the combe of the honde. The bones in the fyngers in eche hande ben. xv. in euery fynger thre. At the ende of the rydge ben the hocke bones wherto ben fastened the two bones of the thyghes. In eche kne is a bone called y^e kne. plate. Frome the kne to the fote in eche legge ben two bones called cannes or mary bones. In eche fote is a bone called the ankle or pynne of the fote/ behynde the ankle is the hele bone in eche fote the whiche is the lowest parte of a man/ and aboue in eche is a bone called y^e holowe bone. In the plate of eche fote ben. iiiii. bones. Thā ben the combes of y^e fete in eche of the whiche ben. v. bones. The bones in the toes in eche fote ben to the nombre of .xiii. Two bones ben tofore the bely for to holde it stedfast with the two haunces. Two bones ben in the heed behynde the yeres called oculares. We reken not the tendre bones of the ende of the sholdres nor of the fydes/ nor dyuers lytell gryftels and spelders of bones for they be not comprehended in the nombre aboue sayd.

25

¶ *Thus endeth the nothomye*

¶ *Here begynneth the fleubothomye.*

¶ *Here after foloweth the names of the waynes/ and where they rest/ & how they ought to be leten blode. Ca. xxxiiii.*

[The first eight lines on page 104 are printed in the edition of 1508 at right angles to the ordinary text by the side of a woodcut similar to No. 32.]

WE may vnderstande by this fygure the nombre of y^e vaynes and the places of a mannes body where they ben/ & how they ought to be leten blode/ & no where elles./ soo that it be a naturall daye for blode letynge/ that y^e mone
 5 be not newe/ ne at the full/ ne in quarter/ & that it be in ony fygne before named good for bledynge/ but yf that such fygne were it that domyneth the membre of y^e whiche blode sholde be leten thā for than it ought not for to be touched/ ne also that it be leten than for thā it ought not for to be touched/ ne also that it be y^e fygne of the soñe.

10 ¶ *The names of the places where the vaynes be/ are shewed by the letters set in the margyn after the fourme of y^e pycture*

A ¶ The vayne in the myddes of the forheed wolde be leten blode for the ache and the payne of y^e heed/ and for feuers lytargy/ and for the mygryme.

B ¶ Aboue y^e two eres behynde in two vaynes the whiche be
 15 letē blode for to gyue clere vnderstandynge/ & y^e vertue of lyght herynge/ & for thycke brethe/ & for doubte of meselry.

C ¶ In the temples ben two vaynes called the artiers for y^t they pante the whiche ben leten blode for to demyneffhe &
 20 take awaye the greter repleccyon & habundaunce of blode y^t is in the brayne y^t myght noye the heed and the eyen/ and it is good agaynst the goute/ mygryme/ & dyuers other accydentes that maye come to the heed.

D ¶ Vnder y^e tonge ben two vaynes y^e ben lete blode for a feke-
 25 nes named the sequamy & agaynst y^e fwellynge. & appostomes of the throte/ & agaynst y^e equinancy be y^e whiche a mā myght dye sodaynly for defaute of fuche bledynge.

E ¶ In y^e necke ben two vaynes called oryiginalles for y^t they haue y^e course & habundaūce of all y^e blode y^t gouerneth the
 30 body of mā/ & pryncypally the heed/ but they ought not to be leten blode without the counceyle of the surgyen/ & this bledynge auayleth moche to y^e fekenesse of leproy whan it cometh pryncypally of blode.

F ¶ The vayne of y^e herte taken in the arme prouffyteth to take awaye humoures or y^l blode y^t myght hurte y^e chābre of the herte or thappertenaūce/ and is good for thē y^t spyteth blode/ & y^t be shorte wynded/ by y^e whiche a man may deye fodaynly by defaute of fuche bledynge. 5

G ¶ The vayne of y^e lyuer taken in y^e arme taketh & demynyfsheth the grete heet of the body of man/ & holdeth y^e body in helth/ & this bledynge puffyteth also agaynst y^e yelowē axes & appostome of the lyuer/ & agaynst y^e pluryfye/ wherby a man maye deye by defaute of fuche bledynge. 10

H ¶ Betwene y^e mayster fynger & the leche to let blode helpeth y^e doloures y^t cometh in y^e stomacke & fydes/ as botches & appostomes & dyuers other accydētes y^t may come in those places by grete habundaunce of blode & humoures.

[L 2 recto]

I ¶ In y^e fydes betwene the wombe and the haūche ben two 15 vaynes of the whiche y^t of the ryght fyde is leten blode for y^e dropfye/ and that of the lyfte fyde for ony sekēnes that cometh about y^e mylte/ & they sholde blede after y^t y^e perſones be fatte or lene take good hede at four fyngers nye y^e incyſion/ & also they ought not to make fuche bledynge without 20 the counceyle of the furgyen.

K ¶ In every fote ben thre vaynes/ of y^e whiche one is vnder the ankle of y^e fote named ſophane the whiche is letē blode for to dymynyſſhe & put out dyuers humours/ as botches & appostomes that cometh about the graynes/ and it prouffyteth moche to women for to cauſe theyr mēſtruofyte to dyſcende/ and to fyxe & emoroides that cometh in the ſecrete places/ and fuche other lyke.

L ¶ Betwene the wreſt of the fote and the grete to is a vayne y^e whiche is leten blode for dyuers ſekeneſſes & inconueny- 30 ences/ as y^e peſtylence that taketh a perſone fodaynly by y^e grete ſuperhabundaūce of humours/ & this bledynge muſt be made wⁱⁿ a natural daye/ y^t is to wete within .xxiiii. houres after y^t the ſekēnes is taken on the pacyent/ and before the feuē come on hym/ & this bledynge ought to be done af- 35 ter the corpolence of the pacyent.

M ¶ In y^e angles or corners of the eyen ben two vaynes the

whiche ben leten blode for y^e reednes of the eyen/ or watry/
or y^t renneth contynually/ and for dyuers other sekeneffes
that may happen & come by ouer grete habundaunce of hu-
moures and blode.

N ¶ In y^e vayne of the ende of the nose is made a bledynge y^e
6 whiche is good for a reed pympled face/ as be reed drops
puftules/ finale scabbes and other infeccyons of the herte y^t
maye come therin by to grete replexyon & habūdaunce of
blode & humours/ & it auayleth agaynst popeled noses and
10 other femblable sekeneffes.

[L 2 verso]

O ¶ In the mouthe in y^e gomes ben foure vaynes/ y^t is to we-
re two aboue and two benethe the whiche be lettē blode for
the chaufynges and canker of the mouthe/ & for tothe ache

P ¶ Betwene the lyppe and y^e chynne is a vayne that is leten
15 blode to gyue amendymment to them y^t haue an euyll brethe

Q ¶ In eche arme ben. iiii. vaynes/ of y^e whiche y^e vayne of y^e
heed is y^e hyst/ y^e seconde nexte is from the herte/ y^e thyrde
is of the lyver/ & y^e fourth is from the mylte otherwyse cal-
led the lowe lyuer vayne.

R ¶ The vayne of the heed taken in y^e arme ought to blede for
21 to take awaye y^e grete replexyon & habundaūce of blode y^t
may anoye y^e heed/ the eyen or the brayne/ & auayleth grete-
ly for transmutable hetes/ & fwellynges of the throte/ & to
them y^t hath fwellynge faces and reed/ and to dyuers other
25 sekeneffes that may fall by to grete habundaunce of blode.

S ¶ The vayne of y^e mylte otherwyse called the lowe vayne
tholde blede agaynst all feuer tercyens & quarteyns/ & in it
ought to be made a large & lesse depe wounde than in any
other vayne/ for fere of a fynowe that is vnder it y^t is
30 called the lezarde.

T ¶ In eche hande ben thre vaynes/ wherof y^t aboue y^e thom-
be ought to blede to take awaye y^e grete hete of y^e vyfage/ &
for moche thycke blode and humoures y^t ben in y^e heed/ this
vayne euacueth more than that of the arme.

V ¶ Betwene the lytell fynger & y^e leche fynger is letynge of
36 blode y^t auayleth gretely agaynst all feuer tercyens & quar-

teynes/ & agaynst ftemes/ & dyuers other lettynges that cometh to the papes and the mylte.

- X ¶ In eche thyghe is a vayne of the whiche y^e bledynge auayleth agaynst y^e douloures y^e swellynge of the genytoures & for to make auoyde and put out of mannes body humoures that ben in the graynes.

[L 3 recto]

- Y ¶ The vayne that is vnder y^e ankle of the fote w^out is named fciat of the whiche y^e bledynge is moche worthe agaynst y^e paynes of y^e haunches/ & for to make departe/ & yffue dyuers humoures whiche wolde assemble in y^e sayd place/ & auayleth 10 gretely to women for to restrayne theyr menstruofyte whan they haue to grete haboundaunce.

¶ *Thus endeth the nothomye and fleubothomye of the humayne bodyes/ & how one sholde vnderstande them.*

H Ere before we haue sayd of y^e regard of planettes vp- 15
on y^e partyes of man/ & the dyuyfyon & nombre of the bones of mannes body/ and now foloweth to knowe whan y^e ony man is hole or feke or dysposed in ony wyse to fekenesse. Wherefore thre thynges ben by the whiche shepeherdes knoweth whan a man is hole or feke/ or dysposed to fekenesse. If 20 he be hole/ to mayntene and kepe hym. If he be feke to ferche remedy to hele hym. If he be dysposed to fekenesse to kepe h^y that he fall not therin. And for to knowe eche of the sayd thre thynges/ the sayd shepeherdes put dyuers sygnes. Helth properly attempraunce/ accorde/ and equalyte of y^e .iiii. qualytees 25 of man whiche ben/ hote/ colde/ drye/ and moyft. The whiche whan they be well tempred and egall y^e one surmount not the other/ than the body of a man is hole. But whan they ben vnegall & myffe tempred that one domyne ouer an other/ thā a man is feke or dysposed to fekenes/ & they ben the qualytes y^e 30 the bodyes holdeth of the elementes that they ben made and composed of/ that is to wete of the fyre heet/ of y^e water colde of the ayre moyfte/ & of the erth drye. The whiche qualytees whan one is dysmordered for the other than the body is feke.

and yf that one dystroye the other of all/ than the body dyeth
and the foule departeth.

[L 3 verso]

¶ *Syignes by the whiche shepeherdes knowe a man hole and
well dysposed in his body.*

5 **T**He fyrst fygne wherby shepeherdes knowe a mā
to be hole & well dysposed in his body is whan he
eteth and drynketh wel after the conuenaunce of
the hōger & thyrst that he hath without makyng
excesse. Also whan he dygereth lyghtly/ & whan y^e
10 that he hath eten and dronken emptyssheth & greueth not his
stomacke. Also whan he feleth good fauoure & good appetyte
in that he eteth and drynketh. Also whan he is hongry & thyr-
sty at y^e houres that he ought to ete and drynke. Also whan he
reioyceth hym with mery folke. Also whan they playe gladly
15 any playe of recreacyon with felowes of mery courage. Also
whā he playeth gladly in feldes and wodes to take the swete
ayre and spote in medowes by waters sydes. Alsoo whan he
eteth gladly and with good appetyte of butter/ chese/ flaunes
shepes mylke w'out leuyng any thyng in his dyssh to sende
20 to the almes hous. Also whan he slepeth well w'out rauynge
or dremynge of his marchaundyse. Also whan he feleth hym
lyght/ & that he walketh well. Also whan he sweteth soone/ &
that he nesieth lytell or nothyng. Alsoo whan he is neyther to
fatte ne to lene. Also whan he hath good colour in face/ and
25 that his wyttes ben all well dysposed for to do theyr operacy-
on/ as his eyen for to se/ his eeres to here/ his nose to smell. &c.
And thus we leue of conuenaunce of aege/ the dysposycyon
of y^e body & also of the tyme. Of other sygnes I say nothyng
but these ben the moost comyn/ & that ought to suffyse for she-
30 peherdes to knowe the sygnes of helthe.

¶ *Syignes opposyte to the precedentes by the whiche shepe-
herdes knowe whan they or other ben seke.*

THan whan ye may not well eete ne drynke/ or that they haue none appetyte to ete at dyner & souper or whan he fyndeth no fauoure in that he eteth or drynketh/ or y^t he is hongry & may not eete/ whan his dygestyon is not good or that it be too longe. 5

Alsoo whan that he gooth not to chambre moderately as he ought to do. Alsoo whan he is heuy & sad in ioyous companyes than sekenes constreyneth a man to be thoughtfull. Semblably whan he may not slepe or take his rest aryght/ and at due houre. Alsoo whan his membres ben heuy/ as his heed/ his leg- 10 ges/ and his armes. And alsoo whan he may not walke easely and lyghtly/ and that he sweteth not often/ and his coloure is pale or yelow/ or whan his wyttes as his eyen/ his eres/ and the other doo not kyndely theyr operacyons. In lykewyse whan he maye not laboure and traule. Alsoo whan he forge- 15 teth lyghtly/ that whiche of necessitye ought to be kepte in memory/ and whan he spytteth often/ or whan his nose thrylles haboundeth in superfluous humoures. And whā he is neclygent in his werkes. and whan his flesshe is blowen or swollē in the vyfage/ in his legges/ or in his fete/ or whan his eyen be 20 holowe in his heed. These ben the sygnes that sygnyfyeth a man beyng in sekenes/ and who that hath moost of the foresayd sygnes moost is seke.

¶ *Other maner of sygnes almoost semblable to theym aboue sayd and sheweth the repleccyon of euyl humoures for to be 25 purged of them.*

REpleccyō of yll humours & dysposicōn of sekenes after thoppynyō of shepeherdes/ y^e which repleccion is to knowe how to purge y^e sayd humoures y^t they engendre no sekenesses/ and bē knownen by y^e 30 sygnes y^t foloweth. ¶ Fyrst whā a mā hath ouer

grete reednes in the face/ in the handes/ or in the nayles/ hauyng also the vaynes full of blode/ or blede to moche at y^e nose/ or to often/ or to haue payne in the forehead. Alsoo whan the

eeres foundeth/ & whan the eyen watereth or ben full of goin
and haue the vnderstandynge troubled/ & whan the poulx be-
teth to faste/ & whan the bely is longe resolute & laxe/ & whan
one hath the fyght troubled/ & etynge also without appetyte
5 And al the other fygnes before sayd ben by y^e whiche one may
knowe the body euyl dysposed & haue in it corrupt humours
superfluus/ and euyl.

¶ *Thus synysfeth of the fygnes by the whiche shepeherdes
knowe whan they ben hole and well dysposed/ & other fygnes
10 opposytes/ by the whiche they knowe whan they ben seke or
euyl dysposed.*

¶ *A dyuyfyo and regyme of tyme of the whiche shepeherdes
vfeth after that the season & tyme requyreth.*

15 **T**O remedy the sekeneffes and infyrmytes that a
man hath/ and to kepe hym frome theym that he
doubteth to come/ shepeherdes saye that the tyme
naturally chaungeth foure tymes in a yere/ & soo
they deuyde the yere in foure quarters/ that is ver
fomer/ heruest/ & wynter. And in eche of these quarters they
20 gouerne them as the seasons requyreth to theyr myndes/ &
the better it is for them. And as the season chaungeth so chaū-
ge they theyr maner of lyuyng & doyng/ & saye that chaun-
gyng of tyme without takynge good heed often engendreth
infyrmytees/ for y^t in one tyme behoueth not to vse some mee-
25 tes that ben good in another tyme/ as that vse in wynter is
not all good in fomer/ and so of the other seasons. ¶ And for
to knowe the chaungynge of tyme after these sayde parties/

[M I refo]

they confyder the course of the sonne by the .xii. fygnes/ & saye
that euery of y^e sayd .iiii. quarters and seasons dureth .iii. mo-
30 nethes/ & y^t the sonne passeth by thre fygnes/ that is to wete in
pryme tyme in pisces/ aries/ and thaurus/ & these ben the mo-
nethes. February/ marche/ and apryll/ that y^e erth and trees
reioyceth and chargeth grene leues & floures that it is plea-
sure to beholde. In fomer by Gemini. Cancer & leo/ and y^e mo-

nethes ben. May/ iune/ & Iuly/ that the fruytes of the erthe groweth and ryppeth. In heruest Virgo. Libra/ & scorpio/ & the monethes ben. Auguft/ feptembre/ and october/ y^t the erth and trees dyschargeth fruytes and leues/ and that tyme eche felleth and gadereth the fruytes. In wynter by Sagittarius 5 Capricornus/ and aquarius/ and the monthes ben . Nouember. December/ and Ianuari/ that y^e erth and the trees ben as deed/ and vnclothed of leues/ fruytes/ and of all greneneffe. After the whiche foure feasons shepeherdes deuysfeth y^e tyme that man maye lyue in foure aeges/ as youth/ ftrengh/ aege 10 and decrepyte/ & ben lykened to the foure feasones of the yere That is to wete youth to pryme tyme/ that is hote and moyft and as the herbes & trees of the erthe groweth/ fo dooth man in youth vnto . xxv . yere growe of body in ftreyngth/beaute/& vygoure. Force is lykened vnto somer hote and dry/ & the bo- 15 dy of man is in his force & vygoure/ and enryppeth vnto . xlv . yere. Aege is compared to the tyme of heruest/ colde and drye that man leueth of growynge and febleth and thynketh how to gader and spare for fere of defaute & nede whan he cometh to ftoupynge aege/ and dureth to . lvi . yere. Decrepyte is lyke- 20 ned to the feason of wynter/ colde and humyde by a abundaūce of colde humours and defaute of naturell heet/ in the whiche tyme mā ſpendeth that whiche he had gadered and kepte in the tyme paffed/ & yf ye haue ſpared nothyng/ he abydeth poore and naked as the erth and trees/ and dureth vnto . lxii . 25 yere or more. ¶ Pryme tyme is hote & moyfte/ nature of ayre

[M i verſo]

and complexyon of the fanguyne. Somer is hote & drye/ nature of fyre/ and cōpleccyon of colerycke. Heruest is colde and drye/ nature of erthe and cōplexyon of the melancoly. Wynter is colde and moyfte nature of water complexyon of y^e fleu- 30 matyke. Whan a cōplexyon is wel proporcyoned it feleth it ſelfe better dyſpoſed in the tyme ſemblable to it than it dooth in other tymes. But for that euery man is not well cōplexyoned they ought to do as ſhepeherdes done y^t is to take regyment to kepe them ſelfe after the feasones & gouerne them by theyr 35 enſygnementes and techynges the whiche they vſe in euery quarter of the yere for to lyue the longer/ wyflyer/ & meryly.

IN pryme tyme shepeherdes kepe them self metely well clothed/ not ouer colde ne ouer hote as with lynsey wolfe/ doublettes of fustyan/ & gownes of a metely length furred
 5 with lambe most comynly. In this tyme is good letynge of blode to auoyde the euyll humoures that were gadered in the the body the wynter tyme. Yf sekenesses happen in prymetyme it is not of his nature/ but procedeth of the humores gadered in the wynter passed. Prymetyme is a temperate tyme
 10 to take medecynes for them that be corporate & full of thycke humours/ to purge them. In this tyme they ought for to ete lyght metes that refressheth as chekyns/ kyddes with vergyus/ borage/ betes/ yolkes of egges/ egges in mone shyne/ roches/ perches/ pykerelles/ and all scaled fyssh. Drynke tem-
 15 porate wyne/ bere/ or ale so that they be not to ströge ne ouer swete/ for in this tyme all swete thynges ought not to be vsed & a man ought to slepe longe in y^e mornynge & not on y^e daye The shepeherdes haue a generall regle or custome for all seasons/ that auayleth moche agaynst all infyrmytes and seke-

[M 2 recto]

20 nesses/ that is/ not to lese his appetyte for etynge/ and neuer for to ete without hunger. Also they say y^t all maner of fleshe and fyssh is better roasted than soden/ and yf they be soden to broyle them on a gyrd yron or of y^e coles/ and they ben the more holsomer.

25 ¶ *The regyment for the tyme of somer . Iune . Iuyll| and August.*

THe shepeherdes in somer ben clothed with lyght gownes and synge/ theyr shyrtes and shetes that they lye in benlynnen/ for of all clothes it is the coldest/ they haue dou-
 30 blettes of fylke/ of sey/ or of canuas manerly kerued/ and they ete lyghte metes/ as chekyns with vergyus/ yonge hares/ rabbits/ lectuse/ purcelayne/ melons/ gourdes/ coucombres/ pe- res/ plommes/ and fuche fyssh as are named afore. And also they ete of all meetes that refressheth. Also they ete lytell and

often/ they breke theyr fast or dyne in the mornynge or euer y^e
 sonne aryse/ and go to souper or it dyscende/ and they ete oftē
 of the aboue sayd metes and fourer for to gyue them an appe-
 tyte. They ete but fewe salte metes/ and refrayne them from
 scratchynge/ they drynge often fresshe water soden w^t suger 5
 candy/ and other refresshyng waters/ and they do it alwaye
 whan they ben thyrsty/ sauf onely at dyner and souper tyme/
 & than they drynke feble grene wyne/ or syngle bere/ or small
 ale. Also they kepe them from ouer grete trauayle/ or ouer for-
 cynge themselfe/ for in this tyme is nothyng more greuouse 10
 than chaufynge. In this season they eschewe y^e company of
 womē/ & they bathe them ofte in colde water to aswage y^e heet
 of theyr bodyes enforced by laboures. Alwaye they haue with
 them suger candy or other suger and dragees/ wherof they ta-
 ke lytell & often/ & eche day in y^e mornynge they force them by 15
 coughynge & spytyge to voyde fleumes/ & voyde thē aboue &

[M 2 verso]

by lowe the best that they may/ and wasshe theyr handes with
 fresshe water/ theyr mouthe and theyr vyfages.

¶ *The regyment for heruest. Septembre. October/ and
 Nouembre.*

20

IN heruest shepherdes ben clothed after the maner of
 pryme tyme/ sauf that theyr clothes bē a lytell warmer
 In thys tyme they do dylygence to purge and clense them/ &
 letynge them blode to tempre the humoures of theyr bodyes.
 For it is the moost contagious tyme of the yere in the whiche 25
 peryllous infyrmytees happeneth and cometh/ and therfore
 they ete good and holsome metes/ as capons heñes/ yonge py-
 geōs that begyn to fle/ & drynketh good wynes/ & other good
 drynkes without makynge exceffe. In this tyme they kepe
 them from etynge of fruytes/ for it is a daūgerous season for 30
 axes/ and they say that he had neuer axes that neuer ete fruyt
 In this tyme they drynke no wat⁹/ & they put no parte of thē
 in colde water but theyr hand & theyr faces. They kepe theyr
 hedes fro colde in the nyght and mornynge/ and slepe not in y^e

none tyme/ and kepe them from ouer grete trauayle/ and endure not to moch honger ne thryft/ but ete whan it is tyme/ & not whan theyr mawes ben full.

¶ *The regyment for wynter tyme . December . Ianuary .
5 and February.*

The sheperdes in wynter ben clothed in thycke gounes of rough clothe hye shorne well furred with foxe for it is the warmest furringe that is/ and cattles/ conyes/ hares/ and dyuers other thycke furies that be good and holsom
10 In this tyme of wynter sheperdes doo ete befe/ porke and braune/ of hertes/ hyndes/ & all maner of veneyfō/ pertryches

[M 3 recto]

fesauntes/ hares/ foules of the ryuer & other metes that they loue best/ for that is the season of y^e yere that nature suffreth
moost grete plente of vytayle for the naturall heet that is dra-
15 wen within the body. In this tyme also they drynke ofte strō ge wyne after theyr cōplecciō/ bastarde wyne/ or ofey. Two or thre tyme in the weke they use good spyes in theyr metes For this is the moost holsome tyme of all the yere in the whiche cometh no sekeneis but by grete excessse and outrages done
20 to nature/ or by euyll gouernement. Sheperdes say also y^e pryme tyme is hote and moyste of y^e nature of ayre complexyon of y^e sanguyne/ and y^e is in y^e same tyme nature reioyceth & the poles openeth/ and the blode spredeth through y^e vaynes more than in another tyme. Somer is hote and drye of y^e nature of the fyre and complexyon of coleryke/ in the whiche
25 tyme on ought to kepe hym from all thynges that moeueth to hete/ all excessse and hote metees. Herueft is colde and drye of the nature of erthe and complexyon of melancoly/ in the whiche tyme one ought to kepe hym frome doyng excessse more
30 than in other tyme for daunger of sekeneffes to y^e whiche the sayd tyme is dysposed. But wynter is colde and moyste of the nature of water/ and complexyon of fleumatyke/ than a man ought to kepe hym warme and meanely for to lyue in helthe.
¶ Here it ought to be noted that mā is made & fourmed of y^e

iiii . elementes of the whiche one hath domynacyon alwayes
 aboue the other. And y^t man on whome the fyre domyneth is
 sayd coleryke/ that is to faye hote and drye. He on whome the
 ayre hath domynyon is sayd fanguyne/ that is to faye hote &
 moyfte. He on whome the water hath domynacōn is sayd col- 5
 de and moyfte/ that is to faye fleumatyke. And he on whome
 the erthe reygneþ is sayd melancolyke/ that is to fay colde &
 drye. Of the whiche complexyons shall be spoken in y^e begyn-
 nyng of the physonomye more largely.

[M 3 verso]

¶ *A regyment of shepeherdes of certayne thynges good for* 10
the body of man/ and of other dyuers thynges oppofyte to
the fame.

¶ *Good for the brayne.*

¶ To smell the fauour of muske/ & of quybybles/ of camamel
 to drynke wyne mefurably/ to ete sage not to moche/ to couer 15
 thy heed/ oft waffhyng of hādes & fete/ mefurable walkyng
 mefurably/ flepyng/ to here lykyng noyses of mynſtralfy or
 fonge/ to ete mustarde & peper/ to smell the reed rofe/ & waf-
 fhe thy temples with water of reed rofes.

¶ *Euyll for the brayne.*

20

¶ All maner brayne of beeftes/ glotony/ dronkenes/ late sou-
 pe/ to flepe moche after mete/ corrupt ayre/ anger/ heuynes/
 to vncouer thy heed/ to ete foftely/ to inoche heet/ to moche wa-
 kyng/ to moche colde/ mylke/ chefe/ nuttes/ to ete or thou be
 an hongred/ bathyng after mete/ onyons/ garlyke/ grete noy- 25
 fe/ to smell a whyte rofe/ & moche ſteryng.

¶ *Good for the eyen.*

¶ The reed rofe/ veruayne/ rewe/ fenell/ ſalendyne/ enfrage/
 pympernell/ oculi chriſti/ to plunge thyn eyen on clere water/
 oft to loke on grene coloure/ mefurable flepe/ to loke in a fayre 30
 glaſſe/ oft to waſſhe thy handes and feet/ make the ſtomacke
 well defyed/ and to loke oft on golde alſo.

¶ *Euyll for the eyen.*

¶ Poudre/ garlyke/ onyons/ honger/ lekes/ wakyng/ & wyn-
 de/ hote ayre/ colde ayre/ dronkenes/ glotonye/ mylke/ chefe/ 35
 moche beholdyng of a byrghth thyng as well reed as whyte

muſtarde/ anone to ſlepe after meet/ too moche ſlepyng/ too
moche wakyng to moche letyng of blode/ col wortes/ ſmo-
ke/ all thyng that is pepered/ lechery/ an hote fyre before thy
fyght/ euyll baken breed/ duſt/ to moche wepyng/ all this is
5 euyll for the eyen.

[M 4 recto]

¶ *Good for the throte.*

¶ Hony/ fuger/ butter with a lytell ſalt/ lycoras/ to ſuppe ſoft
egges/ yſope/ meane maner of etyng and drynkyng/ and
fuger candy/ this is good for the throte.

10 ¶ *Euyll for the throte.*

¶ Muſtarde/ moche lyenge vpon the breest/ peper/ anger/ al
fryed metees/ and all thyng roſted/ lechery/ wakyng/ moch
reſt/ moche drynkyng/ moche thryſte/ moche rennyng/ ſmo-
ke of enſence/ olde cheſe/ or hete/ or colde/ and all thynges that
15 be ſoure is nought for the throte.

¶ *Good for the herte.*

¶ Saffron/ borage/ laughyng/ loye/ muſke/ clowes/ galyng-
gale/ nutmygges/ the reed roſe/ the vyolet/ fuger/ maces befo-
re all other thynges.

20 ¶ *Euyll for the herte.*

¶ Benes/ peſen/ lekes/ garlyke/ onyons/ heuynes/ angre/ dre-
de/ to moche beſynes/ trauayle/ to drynke colde water after la-
boure/ euyll tydynges.

¶ *Good for the ſtomacke.*

25 ¶ Reed myntes/ reed roſe/ comyn/ fuger/ fauge/ wormwood
calamyte/ to vome euery quarter ones/ grete hunger/ euery
day to ſtande after meet/ and ſoft walkyng after meles/ eue-
ry colde thyng/ galyngale/ nutmygges/ vyneyger/ peper/ &
meſurable ſlepe.

30 ¶ *Euyll for the ſtomacke.*

¶ All ſwete thynges for they make the ſtomacke to ſwel/ nut-
tes/ olde cheſe/ mylke/ hony/ mary of bones that be not well
foden/ to ete or thou be an hongred/ to ete many ſortes of me-
tes at one fyttyng/ to drynke or thou haue thryſte/ to ete breed
35 that is not well baken/ all rawe fleſſhe/ ſtyнке/ heuynes/ dre-
de/ thought/ ouer grete trauayle/ ſtoupynge/ fallynge/ all fryed
metes/ to moche bathyng after meet/ and to moche caſtyng

ete whan thou arte ouer hote eyther of feuer or of trauayle/
all mylke of bestes is nought faue onely of gotes.

¶ *For ache of the wombe.*

¶ Make tanfey/ rewe/ & sothern wood/ and ete it with salte fa-
styngge whan thou arte afret/ & it wyll do it away. 5

¶ *For to restore the lyuer.*

¶ Take a quantyte of wylde tanfey/ & stampe it and drynke
it with wyne or ale .ix. dayes or more/ & he shall amende.

¶ *For fatnes about the mannes herte.*

¶ Take the Iuce of a fenell and hony/ & sethe them bothe tog- 10
der tyll that it be harde/ and ete it at euen and at morne/ and
it shall auoyde soone.

¶ *For hardnes of the wombe.*

¶ Take two spones full of the Iuce of yuy leues and drynke
therof thre tymes on the day/ and thou shalte be hole. 15

¶ *For wynde in the stomake.*

¶ Take comyn and bete it to pouder and mynge it with reed
wyne/ & drynke it laft at nyght/ thre dayes & he shall be hole.

¶ *For the drodpsy.*

¶ Take thycke wede/ clythers/ ale/ and otemele/ and make a 20
potage therwith/ and vse it .ix. dayes/ and euery daye fresshe
& he shall be hole.

¶ *These ben the .iiii. elementess and the .iiii. compleccyons of
man/ and how and what tyme they reygne in man.*

¶ Ayre/ fyre/ erthe/ and water. The .xxiiii. houres of the daye 25
and the nyght ruleth fanguyne coleryke/ melancoly/ and fleu-
matyke. Syxe houres after mydnyght blode hath y^e maystry
and in the .vi. houres afore noone coloure reyneth/ & .vi. how
res after none reyneth melancoly/ and .vi. houres afore myd-
nyght reyneth the fleme. 30

¶ *The gouernaunce of helthe.*

- W** Ho wyll be hole and kepe hymselfe from sekenesse
 And resyste the stroke of pestylence
 Lete hym be glad and/ voyde all heuynes
 5 Fle wycked ayres/ eschewe the presence
 Of infect places/ causynge the vyolence
 Drynke good wynes/ of holsome metes take
 Smell swete thynges/ and for thy defence
 Walke in clene ayre/ and eschewe the mystes blake
 10 With voyde stomake/ outwarde the not dresse
 Rysynge vp erly with fyre haue a sustence
 Delyte in gardyns for the grete sweteness
 To be well cladde do thy dylygence
 Kepe well thyselfe from inconuenience
 15 In stewes ne bathes/ no sojourne thou make
 Openynge of the pores/this doth grete offence
 Walke in clene ayre/ & eschewe mystes blake
 Ete no rawe fleshe for no gredynes
 And from fruyte kepe thyn abstynēce
 20 Pulletes/ and chekyns for theyr tendreness
 Ete thou with sauce/ spare for none expence
 Vergys/ vyneyger/ and the influence
 Of holsom spyces I dare vndertake
 The morowe slepe/ called gylden in sentence
 25 Gretely helpeth agaynst the mystes blake

FOR helthe of body/ couer for colde thyn heed
 Ete no rawe metes/ take good hede here to.
 Drynke holsom wyne/ fede the on lyght breed
 With an appetyte ryse frome thy meet also.

- 30 With women aeged fleshly haue not to do
 Vpon thy slepe drynke not of the cuppe

Gladde to warde bedde/ at morowe bothe two
And vse neuer late for to suppe

¶ And yf it fo be that leches do the fayle
Then take good hede to vse thynges thre
Temporate dyet/ temporate trauayle 5
Not malycyous for none aduerfyte
Meke in trouble/ gladde in pouerte
Ryche with lytell/ content with suffysaunce
Neuer grutchynge/ mery lyke thy degree
If pheyfcke lacke/ make this thy gouernaunce 10

¶ To euery tale soone gyue thou no credence
Be not to hasty/ ne fodaynly vengeable
To poore folke do thou no vyolence
Curteys of language/ of fedyngge mesurable
On fundry meet not gredy at the table 15
In fedyngge gentyll/ prudent in dalyaunce
Close of tonge/ of worde not deceyuable
To faye the best fet alwaye thy pleasaunce

¶ Haue in hate mouthes that ben double
Suffre at thy table no detraccyon 20
Haue dyspyte of folke that make trouble
Of false rauenoures and adulacyon
Within thy place suffre no deuyfyon
Within thy housholde it shall cause encrease
Of all welfare/ prosperyte and foyfon 25
With thy neyghboures lyue in rest and peas

¶ Be clenly cladde after thyne estate

[M 6 recto]

Passé not thy bondes/ kepe the promyse blyue
With thre folke be not at debate
Fyrst with thy better beware for to stryue
Agaynst thy felawe no quarell to contriue 30
With thy subget to stryue it were shame
Wherfore I counceyle purfue all thy lyue
To lyue in peas/ and gete the a good name

¶ Fyre at morowe/ and towarde bedde at eue
Gaynst mystes blake/ and aye of pestylence
Betyme at masse thou shalte the better cheue
Fyrst at thy ryfynge to do god reuerence
5 Vesyte the poore/ with entere dylygence
On all nedy haue compaffyon
And god shall fende grace and influence
The to encrease and thy possessyon

¶ Suffre no surfytes in thy house at nyght
10 Ware of rere soupers/ and of grete excesse
Of noddynge hedes/ and of candell lyght
Of slouth at morowe/ and slombyrynge ydlenes
Whiche of all vyce is chefe portereffe
Voyde all dronkenesse/ lyers/ and lechours
15 Of all vnthryfty exyle the maystresse
That is to faye dyseplayers and hafadours

¶ After mete beware make not to longe slepe
Heed/ fote and stomacke preferue ay from colde
Be not to penyf/ of thought take no kepe
20 After thy rent/ gouerne thy housholde
Suffre in tyme/ in thy ryght be bolde
Swere none othes/ no man to begyle
In youth be lusty/ fad whan thou arte olde
No worldly ioye lasteth but a whyle

[M 6 verso]

25 ¶ Dyne not at morowe before thyn appetyte
Clere ayre and walkynge maketh good dygestyon
Betwene mele drynke not for no forwarde delyte
But thyrst or trauayle gyue the occasyon
Ouer false mete dooth grete oppresfyon
30 To feble stomacke whan they can not refreyne
Fro thynges contrary to theyr complexyon
Of gredy handes the stomacke hath grete payne

¶ Thus in two thynges stondeth all thy welthe
Of foule and body who lyst them sue

Moderate fode gyueth to man his helthe
 And all surfyttes than he dooth efcheue
 And charyte to the foule is due
 This receyte bought is of no potycary
 Of mayfter Anthony ne of mayfter hue
 To all indyfferent rycheft dyetary

5

¶ Nescio quo ceco lenta papauere dormit
 Mens : que creatorem nescit iniqua suum
 En iterum tota lingua crucifigitur orbe
 En iterum patitur dira flagella deus
 Factorem factura suum stimulante tyranno
 Delectis factis deferit orba suis
 Inde fames venit . inde discordia regum
 Inde cananeis preda cibusbꝰ fumus
 Inde premit gladius carnalis spiritualem
 Et vice versa spiritualis eum
 Hinc subito atropos predatrix occupat artus
 Nec finit vt doleat peniteatqꝰ miser
 Iure vides igitur qꝰ recta ligamina necit
 Immundus mundus hec duo verba simul

10

15

20

[R. Pynson's edition 1506 14 recto]

¶ *Here endeth the pheyke of the Shepherdes & foloweth theyr astrologye.*

[Woodcut No. 2]

[14 verso]

¶ Celū celi dñō tꝰrā aūt dedit filiis hoīz. Nō mortui laudabūt te dñe neqꝰ oēs
 q̄ descēdūt in īfernū. Sed nos q̄ viuimꝰ bñdicimꝰ dñō. Qm̄ vidimꝰ celos tu-
 os opa digitorū tuorꝰ lunā & stellas q̄ tu fūdaſti. Quia ſubiecisti oīa ſub pedibꝰ
 nꝛis oues et boues. &c. Volucres celi. &c. Dñe dñs noſter. &c.

25

Nowe who ſo wyll knowe as the Shepherdes that kepeth ſhepe ī the
 feldeſ that haſſe no maner of lernynge but euyn onely by Fygures/
 whiche is graued in ſmale tableſ of wode. And therby they haue vn-
 derſtandyng of heuen/ and of the ſynes and ſtarres/ and alſo of the
 ſeuē planetys/ and of theyr courſes theyr mouynges and propertyes/ and 30
 of many other thynges the whiche that be conteyned in this preſent kalender
 of the Shepherdys the whiche is drawen out of theyr Compote and Kalēder
 in wrytynge/ So that euery man may vnderſtande and knowe the thynges

aboute reherfed or fayde. ¶ Fyrft we fhulde vnderftand and knowe the fygu-
 re and dyfpofycyon of the worlde. The nomber and ordre of the elementys
 and the mouynges of the heuens/ ought for to be vnderftonde and knownen of
 all maner of men of fre condycyon and of noble wytte/ and alfo it is a dylecta-
 5 ble thyng for to vnderftande or knowe/ and profytable and neceffarye for to
 haue many mo knowlegis/ and therefore it is fpecyally named or called the af-
 tronomy of Shepherdis ¶ Fyrft it is for to be vnderftan-
 de and knownen that the worlde is rounde lyke an aple. and as the wyfe She-
 peherde fayeth/ it is nat poffyble that any thyng in the erthe fhulde be more
 10 rounder made than the worlde is/ and it is compaffed by/ of heuen/ and of the
 foure elementys/ in fyue maner pryncypall partys. ¶ The fyrft it oughte for
 to be knownen/ that the erthe is in the myddes of the worlde. For it is the heuy-
 eft element of them all/ And vpon the erthe is the water and the fee but it coue-
 ryth nat all the places of the erthe ¶ But there is one place bare where as the
 15 men and the beftys and byrdes do leue/ and that is called the face of the erthe
 for all is hydde but that place and can nat be fene. Therefore it is named lytell
 erthe and great fee/ and yet there is many places on the erthe that is voyde/ &
 nat inhabyte with men nor beftys. For in fome places it is fo feruently colde
 conteynynge that no lyuynge creature may therin lyue/ but fhortly dye/ lyke
 20 wyfe in the fowthe/ fome parte fo hote that all brēnyth. lyke as y^e body of mā
 may nat be fene nomore but the face onely/ For the clothes hydeth all his mē-
 bres. And fo the water dothe the erthe. ¶ Than aboute the water is the ayer.
 that enclofes the erthe and is deuyded in thre maner of dyuers regyons. The
 fyrft is alowe here amonge the beftys/ and the byrdes. The feconde is in the
 25 myddes there as the clowdes be in the whiche is made impreffions as thōder

[I 5 recto]

and lyghtenyng and there it is euermore colde. the thyrd place is hyer aboute
 that/ where nouthur wynde nor rayne cometh/ nor none other maner impreffi-
 on/ and yet there is fome hylles that is fo hye that toucheth that place. In the
 moſte hye regyon/ as the hye hyll Olympys toucheth that hye regyon of y^e
 30 ayre/ and than the element of the fyr affendeth to the heuen/ and as the water
 is clerer than the erthe/ fo is the ayre clerer than the water & moche lyghter
 and than fyr is more lyghter and fayrer than the ayer/ And the heuyns ben
 equipollent all they be more clerer and fayrer than the fyre. and alfo more hy-
 er eche aboute other vwarde fro the fyr the whiche turnes with the mouyn-
 35 ges of the heuen and nereſt to the regyon of the ayre/ alfo in the whyche bothe
 engendryth comyttes the whiche be called ſtarres bycauſe: that they moue &
 ſhyneth lyke as the ſtarres. and as ſome Shepherdis fayeth the fyre is inuy-

fyble for the subtylte of it and nat for the great clerenes: For the clerer that a-
 thyng be it shulde be the more vyfyble. For we do se well the starry but nat
 the fyery: all the elementys that we se be vifyble: for the myryon the tone w^t
 the tother/ the heuens properly be nat heuy nor lyght/ soft nor harde/ hote nor
 colde: nor they haue no sauoure nor moyste: nor no coloure nor no sownde nor
 none other suche lyke quantytees: But to speke properly by theyr influens.
 The ayre alowe causethe the colde effectyfe and hydeth darknes. and lyghte-
 nes and they speke properly colde. but yet alwayes they be properly of kyn-
 de by demensyon and mesure: and nat of Turpytude nor by obscuryte nor of
 no other qualytes/ in the whyche they be not nor styres nat to no other party-
 es by adiutyde nor takynge away nor they may nat be made more ne lasse/ ne
 by none other fygyres may be fygyred: but spere lyke nor be corruppyde ne
 altered nor bereft nor retourne in none other maner: nor soner nor later in no
 parte nor in all: nor haue them none other wyse but after theyr cōmon course.
 without it were by myracle of God & by cause of thys the heuens & the starres
 be of the other natures/ and the thynges of the elementys/ and the thynges
 whiche be compofyd and be right: mouable and corruptible.

¶ Here after the great maister shepherde sheweth mo-
 re playnly of the .iiij. elementys/ & of fymylytude of the
 erthe and howe that euery planet is one aboue another
 and telleth whiche of them be masculyne/ as these fyue
 Saturne/ Iubyter/ Mars/ Soll/ and Mercury. And
 of the .ij. femynynes as Venus/ and Luna. and whiche
 of them is northly or southly and whiche be oryentall or
 oxydentall.

[I 5 verso]

[Woodcut No. 33]

¶ The elementis whiche be in it compofed/ is closed within the first heuen ly-
 ke as the yowlke of an egge is closed within the whyte of the egge. So is the
 fyrst heuen closed within the seconde. And the seconde within the thyrde. and
 so euery one closed within another. The first heuen that is nyest to vs is the
 heuen of the mone/ & nexte aboue is the heuen of marcurius/ and aboue hym
 the heuen of venus/ and aboue it the heuen of the son/ and next aboue it is the
 heuen of mars/ and next aboue it is the heuen of iubiter/ and the next aboue it
 is the heuen of saturnus/ And these be the heuens of the feuen planetys/ lyke
 as they stande in ordre. The .viij. heuen is of the sterrys fyxed/ and they be na-
 med so bycause they meue al by rule alyke/ & the planetis doth nat so & aboue
 this is the fyrst mobyll wherī shepherdes sayes apes nothīge/ yet som shepd^o

faye there is one callyd inmobylys for that tornyth not aboue the whiche there is a nother of cryfall and nexte aboue that is the heuen imperyall in the whyche is the trone of god but of that heuē it partayneth not for shepardes to speke of it/ but of the fyrste mobyll and so all that vnder the fyrste mobyll is cal-
 5 lyd the one thyng shepardes marueyle gretely/ that is howe god dystrybuts the starrys that he putteth in the .ix. heuen/ but that he puttyth soo meny is the .viii. heuen that they maye not be nombryd and in the other .vii. there is put in every one .i. stare alone and they be callyd the sonne and the mone & this aperys by the fygure aboue.

10 ¶ *Here foloweth of the mouynges of the heuyns with the .vii. planettyes.*

¶ Some mouynges of the heuens & of planettyes whiche exsisteth the vnder-
 stondynge of shepardes as is the mouyng of the fymment in whiche be the
 storrys the fyrste mobyll mouyth in one a .C. yere of one degre & the planetts
 In theyr epycyclys of the whiche the shepardes be not Ignorante here noo
 15 menfyon/ for it suffyses to them these two mouynges one is the oriente in the
 oxydent aboue the erthe/ and of the occydent in the oryent vnder nethethe er-
 the whiche is callyd the dayly mouynge that is to faye fro one mornynge to
 the other mornynge agayne in .xxiiii. houres by the whiche mouynge the .
 ix. heuen is the fyrste mobyll whiche drawes by hym selfe and makes the
 20 other to turne that is the heuen whyche is aboue it the other mouynges is of
 the .vii. planettes that is of the oryente in the occydent & aboue the erthe it is
 contrary to the fyrste & by these .ii. mouynges of the heuens that shepardes
 vnderstandes wel that they be opposyd so do they contynually & is possybyll
 as I shall shewe by ensampyl yf that a shype were in the water comynge out
 25 of theeste in to the weste and a man were within the shype in the party towar-
 the weste & that the sayde man of his proper mouynge dyd go within the shy-
 pe softly agayne the este so lyke wyse the planettes be borone with theyr he-
 uens out of the este into the weste by the dayly mouynge of the fyrste mobyl
 but more latter and other wyse than the sterrys fixyd/ by this that euery pla-
 30 net hath his proper mouynge contrary to the mouynges of sterrys by them
 self: for in a month the mone ronnethe soner about the erth than doth a stere fe-
 ryd. and also the sonne turnes one tornynge lesse in the yere and the other pla-
 nettes do in fertayne tyme euery one turnes after the qualyte of his prop mo-
 uyng: so it aperyth that the planettes meuyt at .ii. mouynges som shepardys
 35 sayth pole by Inmagynafyon y^t all the heuens sethe of mouynge of the day-
 ly mouynge y^t is fro the este in to the weste & y^t the mone maketh one turnyng

or one fercute goyng fro y^e west into the y^e este within .xxvii. dayes or there about
& faturne ī .xxx. yere or there about / for now they make turnīge & reuolafyon &

[I 6 verso]

fulfylleth theyr propre mouynges in one space of tyme here named / the propre
mouynges of the planetys is nat all ryght frome the Occydent to the oryent
but it is in byhayes & that saythe the shepherdes fencyble / for whan shepher- 5
dys beholdys on nyght the mone byfore a sterre the seconde nyght or the .iiij.
nyght they se it behynde / & more streyght ageyne the este / but it wyll be somty-
mes towarde the northe. & other whyle towarde the southe & this bycause of
the latytude of the soudyake. In the whiche be twelue synes vnder the which
meues the planetys.

¶ *Of the equinoccyall and the soudyake the whiche is
in the nynthe heuen the whiche cōteynes the fyrmamē-
te & the others vnder it.*

10

I N the concaue of the fyrst mobyll / shepherdes ymageneth that ther be
.ij. fercles & they be royall the tone is as smale as a threde & they call it
the equinoccyall & the other is as large / in maner of a gyrdyll / or a hat 15
of floures the whiche is called the sodyake. and it hathe .ii. fercles folo-
ynge it & they deuyde the one fro the other egally but nat rightly for the sody-
ake growes in byhaes / and the places where they growe is called equinoccyall
Nowe for to vnderstande the equinocciall we se all the heuen trone fro the
este into the west & that is called the dayly meuyng / they sholde ymagyn one 20
right lyne whiche passēs by the myddes of the erthe whiche comes fro one en-
de of heuen to the other ende aboute the whiche is made this mouynge & this
.ij. endys is .ij. poyntys in heuen whiche meue nat and they be called the polys
of the worlde the whiche aperes euer to vs and it is the poll artyculer septem-
trionall and the other is vnder the erthe euermore hyde callyd poll antertyke 25
or the poll australl in the medis of the whiche poll is ī the fyrste mobyll is the
cerkyll equinoxiall euyne as much in the one party as ī the other of the polys
and after this cerkyll is made and mesuryde the dayly mouynge of the .xxiii.
houris and that is a daye naturall and it is callyd equinoxiall for this cause
whan the sonne is there the day & the nyght is hole or lyche longe thorough 30
all the worlde / the large sodyake as it is sayde in the fyrst mobyll & also it is as
a gyrdell fet with studys or fygyres of ymages so is it full of synes and fygu-
red subtylly and well compofyd of the sterres fyxed as of charbūcles shynīge
as presyouse stōnes full of great vertues set by mastries right nobly / graued /

in the whiche zodyake the .iiij. pryncypall poyntes whiche deuydes them euenly in .iiii. partys on he called/ solstiffimuz/ of the fomer/ for whā the fon entred into cancer/ it is the longeſt day in fomer another is lower and called/ folstitium/ of wynter whan the fon entreth into capricorne/ and that is the ſhorteſt
5 daye of wynter/ another way fayeth the equinoccyall of autūne that the fon

[L i recto]

enteryth in lybra in the monthe of September and the other is callyd equynoxyall in vere at prymytue/ whan the fone enterythe aryes in the monthe of marche/ The whiche .iiii. partyes deuydys euery quarter into .iii. euen partys and that makethe .xii. partys the whiche is callyd .xii. fynes/ as aryes/ tau-
10 rus/ Iemeny/ Cancer/ leo/ virgo/ libra/ ſcorpio/ ſagittary/ capricorne/ aquary/ & pyſſes/ aryes begynnys in equynoxyall and corfys the ſayde zodyake/ & whā the fone is there he begynnys to declyne that is too ſaye to drawe nere to the ſeptentryon that is towarde vs and extendys to the oryente after is taurus the ſeconde fyne and then Iemeny/ The thyrd and ſo one foloweth another
15 as the fygure here after ſheweth. Alſo euery fyne is deuyded in .xxx. degreys and they be in the zodyake .iii. C. & .xl. degrees/ Alſo euery degre is deuydyd In .xxiii. momentis euery momente in .lx. ſecondis and euery ſeconde to .lx. thyrdes and this deuyfyon ſuffyſes for ſhepardes/ The ſhepardys puttyth one ſotyll varyaſyon in the heuyn and it is to vnderſtande of the ſterrys fyx-
20 yde where they be vnder the ſame degre in the fygures of the zodyake nowe whan they were create/ for to the caws of the mouynge of the fyrmamente in the whyche they be agayne the fyrſte mobyll in a .C. yere of one degre for the whiche chaungynge the fone maye one other regarde to a ſterre and other ſignyfycacyons that he hadde not in tyme paſſyd and ſuche wayes whanne the
25 bokes were made by this that the ſterre hathe chaungyde his degre or the fyne vnder the whiche it was/ and this cauſes them to falle ofte tymes that makes pronunſtycacyons and Iugementis to come/ ¶ And in eſſpecyall of Iugementis too come many kepys oppenyon that clarkes may not knowe nor haue knowlege of that thynges that is to come/ For they ſaye it is the preue-
30 tees of god/ And people that be as of knowlege blynde/ gyues noo credens to theſe pronunſtycaſyons that be made and hath/ be nobyll aſtronymars paſte and be ſome that be yet leuyng butte I ſaye veryly that they haue parfet knolege by aſtrology to knowe that ſhall fortayne in all palſes one the erthe/ bothe of fykenes and of batyllis of thonders and of lytenynges of hayles/ ray-
35 nes froſtys and ſnowes there is no thyng to them vnhydde of that thynges that ſhall fortyn on the erthe for aſtrology/ alſo is far aboue aſtronymy. For by it they knoweth the trouth to gyue parfyte Iugementys of thynges to co-

me and to shewe in what partys of the world it shalle happyne & falle & what
 londe and howe longe it shall dure/ Let all wyse people ofte to calle in mynde
 that astronymy is one of gretest of all the .vii. artys lyberall this fyens hathe
 be stodyd & laboryd with the moſte nobyll clarkes that euer was in this worl-
 de & no parſons that holdys ſo moche agayne it as the vnlernyd people/ For 5
 and a clarke ſholde ſaye in the preſence of ſome men that the leſt ſtarre in he-
 uen were as moche as all the worlde they wolde ſaye it were vnpoſſybyll.

[L I verſo]

[Woodcut No. 34.]

Solſticiū eſtatis.

Equinoxii autumne. Theſe lynys by
 the whiche the ſone dyffedys of y^e ſol-
 ſticiū of ſomer ī the ſolſticiū of winter

Equinoxii primi t̄pis. Theyr .vi.
 lynys by the whiche the ſone mon-
 tys of ſolſticiū of wynter in the
 ſolſticiū of ſomer.

Solſticiū verys.

¶ All the cerkylles of
 heuen be ſmale except
 the zodyake whiche is 10
 large and contayneth
 in lengthe .iii.C.lx. of
 degrees & in largenes
 it is deuydyde by the
 myddes .vi. degrees in 15
 one fyde and .vi. in the
 other fyde and this is
 made by a lyne called
 eclypetyke the whiche
 eclyptyke is the ſtray- 20
 the waye of the ſone/
 For neuer the ſone de-
 partyth not fro that ly-
 ne. And alſo it is euer
 more in the myddes of 25
 the zodiake/ but in the
 other planets euer mo-
 re they be in the one fy-
 de or in the other fyde
 of that lyne/ withoute 30
 it be whāne they be in
 the hede or in the tayle
 of the dragon/ as the
 mone is all y^e mōthes
 it paſſes .ii. tymes & it 35
 happyne y^f it be whan
 it renewes it is a clyp-
 pys of the ſone and yf

they be ful mone & that it be vnder the nader of the son/ yf it be ryght it is clyppys Ienerall and yf it be but one party they see it not/ whāne it is clyppys of the sone they se it not be all the clymatys be vyle in some clymat only/ but whanne the clyppys is of the mone it is Ienerall all the erthe.

5 ¶ *Of the two greate cerkyls the one is of the
 meredyen and the other is of the loryson
 the one foloweth other & goth ryghtly.*

[L.2 recto]

10 **M**erydyen is a great Serkell Imagenyd in the heuen whiche passys
by the polys of the worlde and by the poynte of the heuen and erthe
aboue ouerhede the whiche is callyd zenythe and all wayes that the
sone is comynge fro the este one to this cerkyll than it is meddaye/
For it is callyd merydyne and it is the myddes of the cerkyll aboute the erthe
and the other vnderneath whiche passēs fro the poynte of mydnyght erthely
opposyd to zenyth. and whan the sone toches that party of the cerkyll it is cal-
15 lyd mydnyght/ And yf a man go towarde the oryente or another the occyde-
te/ as nowe zenyth and nowe merydeane and it is alle wayes one for that is
the myddaye in somer/ to them whiche be towarde the oryente and they that
be towarde occydente/ and yf one man be euer in one place it is merydyne he
is euermore one/ And yf he go agayne the myddaye or towarde septentrione
20 But he may not remoue butt he haue other zenythe and they two cerkylls
merydyen and oryzoñ they folowe one another ryghtly/ oryzoñ is a grete cer-
kyll whiche deuydes the partys of the heuyn the whiche we se not and shepar-
dys sayes yf that a man be in heuyn/ he sholde se ryght the myddes of the he-
uyn the whiche they call there emyspere/ that is to saye the myddes of the spe-
25 re. And it is oryzoñ Iownynge almoste to the erthe/ of the whiche oryzoñ y^e
center is the myddell place and the place in the whiche we be/ so euery man is
euermore in the myddys of his oryzone/ and zenyth is the poll and so as man
is goynge of one place to another than he is in other plafys of the heuyn and
as one other zenyth and the other oryzoñ/ alle oryzoñ is ryght or oblyke they
30 haue ryght oryzoñ that dwellys vnder the equinoxiall/ ¶ For theyr oryzoñ
enteres and deuydys the equinoxiall ryghtly by the .ii. polys/ of the worlde/
such wyse that none of the polys is not lyftyd aboue oryzoñ nor oppresyd vn-
derneth/ but they whiche dwellys in other places vnder the equinocyal all they
haue theyr oryzoñ oblyke/ For there oryzoñ folowys and deuydys the equy-
35 noxcyall in byhayes and not ryght and it apperys to them alle tymes one of

the polys of the worlde aryfes aboute theyr there oryzon/ and the other is euer hede to them that they fe it not leffe ne more/ After the fondry dwellȳgys and after that they be of lenthe/ for the equynoxcyall/ and the zenyth is the .iiii. party merydyene or the myddes of the daye/ of the whiche to aboundys aboute y^e oryzoñ. ¶ Also of the pole vnto the equynoxcyall it is the .iiii. party of alle the rowndenes of heuyns. ¶ And also of the cerkyll meredyen/ sethe it passēs fro the polys and corfes the equynoxcyall ryghtly/ exampyll of the oryzoñ at parys after the oppenyon of shepardys aboute the whiche oryzoñ. ¶ They saye that the pole is alyftyd. xlix. degrees/ and that fro oryzone vnto zenyth whiche is the .iiii. party of the cerkyll merydyne be. lxxxx. degrees/ and fro the pole to zenyth be. xli. degrees/ and fro the pole to the solstiffyonū of somer be. xliii degrees/ and fro solsticium vnto the equynoxcyall is .xxxiii. degrees/ And fro

[L 2 verso]

the pole vnto equynoxcyall is. lxxxx. degrees which is the .v. parte of the compass of the heuynes/ and fro equynoxcyall vnto solsticionū of wynter is .xxxiii degrees/ and fro solstysynum vnto loryon is .xviii. degrees/ In the whiche 15 solstiffyonum the sone is at hye none the lengeste daye of somer. and thanne he enterythe into cancer. and that is nyeste to zenythe and other of oure partys abytabyll/ that maye be. ¶ And whanne the sone is in solsticionum of wynter it is the shorteft daye of all the yere/ and at the houre of none/ he enterys into caprycorne and that solstycyonum is than but in hythe aboute parys 20 but .xviii. degrees the whiche ryfynge and hythe we maye fynde all esely/ so that we vnderstonde one only/ and in euery regyon it is lykely after the/ the foresayde maner.

¶ *Of the .ij. other grete cerkyllys of heuyn
and of foure smalle.*

25

THe two grete cerkyllys that be in the heuyn/ be namyd Collowerius the whiche deuydys the heuens in .iiii. partys egalle. And they gothe straye and passythe by the polys of the worlde. and by the two solstiffyons: and the other by the polys. Also and the two equynoxcyallys/ the fryfte of the two smalle cerkyllys is callyd cerkyll artyke/ the case of the pole 30 zodyake that aboute the pole artyke/ and is lyke to his oppofyte or folowe namyd cerkyll antertyke. The other two cerkyllys be namyd tropykkes/ the one of the somer the other of the wynter: the tropeke of somer is the cause of the solstycynum of somer the begynnynge of cancer. and tropyke of wynter of the solstiffyonum of wynter is the begynnynge of caprycorne/ & euer they 35 be iustely betwene the one cerkyll and the other/ Here they sholde not the

defference of the pole arteke to the cerkyllartyke/ and the defferens of pole tro-
pyke of somer to the equynoxcyall of the tropyke of wynter/ and of the cerkyl
antertyke and of the pole they be within .xvii. degrees to gether/ the whiche
puttyth awaye of the quarter betwexte the pole and the equynoxcyall where
5 there is .lxxxx. it restys at .xliii. degrees and this is the defferens betwene the
the tropyke of wynter and the cerkyll artyke. And these cerkylls be callyd
letyll for they be not so grete as the other. And all wayes they be deuydyd eue-
ry one by .iiii. C. lx. degrees as the moſte greteſt.

10 ¶ *Of the ryſynge and deſſendynge of the
ſynes In the loryzon.*

¶ Oryzone emyſpeyr dyſſyrys : for oryzoñ is the cerkyll whiche deuydys the
partys of heuyn of the whiche we ſe aboue the erthe. and alſo that that we ſe

[L 3 recto]

not emſpeyr is that party of heuyn aboue the erth that we ſe. ¶ Alſo oryzone
the whiche mouythe not/ but as we moue vs of on place into a nother/ but em-
15 ſpeyr tornys conteneuwall. For on party aſſendys aboue oure oryzone/ and
the other party dyſſendys vnderne the/ ſoo oryzone ryſes not nor fallys not.
But it that comys aboue ryſes and it gothe vnderne the fallys.

¶ Alſo meredyen fallys not nor ryſes not/ equynoxcyall is the dyownnall cer-
kyll whiche ryſes and fallys regulary/ as moche in one houre as in a nother.
20 and all in .xxiiii. houres. The zodyake is a large cerkyll and crokyd in whiche
by the ſynes ryſynge and fallynge all in a daye naturall/ But not regulary.
For it is ryſe more in one houre than in a nother/ For bycauſe oryzone is cro-
kyd and deuydys the zodyake in two partys/ where the one is all tymes abo-
ue the oryzone and the other parte vnderne the/ ſo the halfe of the ſynes ryſes
25 aboue oure oryzone euery daye artyfycyall. where that it be ſhorte or longe/ &
the other halfe by nyght/ though that the daye be ſhorte and the nyght/ and
the ſynes ryſes more ſoner in the longe dayes and gothe more att layſer/ and
ſo the zodyake ryſes not regulary/ in his partys of the equynoxcyall. But the-
re is two tymes in the yere varyabyll/ For the halfe of the zodyake whyche is
30 of the begynnyng of the aries vnto the ende of virgo. All to gether puttys
as moche of the tyme to ryſe as the halfe equynoxcyall whiche is in the one ſy-
de of hym. and they begyn to lyfte in one momente and they ende alſo in one
momente/ but this myddys of the zodyake/ lyftys in the begynnyng ſoner
thanne the myddys of the equynoxcyall and more at leyſer/ and it is callyd ry-
35 ſynge oblyquely. ¶ Alſo in the other myddys of the zodyake whiche is fro
the begynnyng of lybra/ vnto the ende of pyſſes/ and the myddys of the equi-

noxcyall whiche is be fyde hym begynnys to ryfe together and fallys to gether faue onely the equynoxcyall in the begynnyng more foner and the zodyake a lytyll and more at layfer. And it is callyd the ryght ryfyng whyche is euer more lyghter than the equynoxcyall/ and yet the zodyake and he endyth bothe to gether/ Exampyll of the two mouyges of the two men/ were at London and wold go to yorke yf they departe bothe to gether and go one .i. way and a nother the other waye. and that one gothe fafte. and the other gothe softe the nere waye: yet in the myddes of the waye they maye mete. and one be as soone at yorke as the tother. ¶ Also the halfe of the zodyake fro the begynnyng of cancer vnto the ende of fagyttary in lyftyng berys more thāne the halfe of the Equynoxcyall: so that the one halfe ryfes all ryght and the other halfe of the zodyake lyftys or ryfes oblyquely.

¶ *Of deuysyon of the erth
and the regyons.*

[L 3 verso]

¶ Before that we speke of the sterrys to haue the vnderstandyng that Shep-
pardys hathe/ we wyll shewe the deuysyon of the erthe/ where of it is to mar-
ke that all the erthe is rounde/ as they go fro one londe one to a nother or to a
nother loryzon. Thanne they se a pere on party of the heuen: yf one dyde goo
septentryone straye towarde the sowthe the pol artyke shall be to hym mo-
re lower and shall appere nerere the erthe. And yf he go to the contrary it shal
apere more hyer aboue his loryzone/ by the .xxx. party and of the .vi. partety
of y^e arke meredyen/ he shal have passyd the .xxx. parte of the .vi. partys of hal-
fe the cerkyll of the erthe and the pole shall be two lower of one degree. Than
of the degree of the aboute goyng of the cerkute of the erthe/ of the whiche all
the degrees to gether/ be .CCC.lx. and contayneth one degree of the erth that
is .lxxxvi. myle and a half/ or there about/ and as the spere of the heuyn is deu-
ydyde by the .iiii. leffe cerkylls into .v. partys callyd .v. zones/ soo the erthe
is deu dyd in .v. regyons/ of whiche the fyrste is the pole artyke/ and the cer-
kyll artyke. The secōde is betwene the cerkyll and the tropyke of somer/ the
iii. is bytwene the torpeke of somer & the tropyke of wynter. The .iiii. is be-
twene the tropyke of wynter and the sercle antertyke. The fyfte is also by-
twene the antartyke and the pole antartyke/ of the whiche regyons of the er-
the some shepardys sayes that the fyrste and the .v. be without dwellyngys
for theyr grete coldnes. They be soo fare fro the sone/ the thyrde that is halfe
waye is to ny the sone and strayghte vnder it/ and there is no dwellyng for
the grete hete. The other .ii. partys as the secōde and the .iiii. be not to nye

the sone nor to fare fro the sone/so they be temperete betwene hote and colde.
And for that they be inabytyde/ and yf there be none other hortynge and pos-
sybyll yf it be fowthe/ and it be possybyll to passe to the regyon vnder the way
of the sone that is callyd/one torryda for to go to the seconde and to the four-
5 the. For shepardys saythe that there is no regyone Inabyte but the seconde
In the whiche we do lyue and all other.

¶ *Of the varyasyon whiche is in meny abytafynes
and regyones of the erthe.*

¶ The shepardys fayer yf it were possybyll that y^e erth were Inabyte about
10 putynge the questyone yf that it were so Fyrste they that dwellys vnder the
equynoxcyall as in all tymes the daye and nyghtys be egalle/ and as the
two polys of the world in to angels of theyr loryzon and they may see alle
the sterres whan they se these two polys. ¶ And the sone passes two tymes
the yere aboue theyr hedys. And that is whanne they passes by the equynox-
15 cyall. So the sone is there butte one halfe yere towarde the pole artyke. And

[L 4 recto]

by the other halfe towarde the other pole/ and for this they haue two wyn-
teryys In one yere/ wythoute greate colde/ The one whanne we haue wynter
the other season whanne we haue somer. Soo lyke wyse we haue two some-
res as one in marche. whanne we haue pryme tyme/ The other In septem-
20 ber whanne we haue automne/ by this they haue foure solstysfions two hye.
¶ whanne the sone passythe by theyr zenythe and the two lowe/ whanne he de-
clynys fro one party into a nother. And soo they haue foure shadowes in the
yere/ For whanne the sone is in the equynoxcyall two tymes the yere/ In the
mornynge theyr shadowe is In the occydente and at nyght In the oryente.
25 And in the myddys of the daye they haue no shadowe/ But whanne the sone
is In the fynes septentryonallis theyr shadowe is towarde the party of the
fynes merydyonall and of the contrarye/ Secondly they that dwellythe be-
twene the equynoxcyall and the tropyke of the somer/ as by lykelyhode two
wynTERS and to somers and foure shadowes in the yere/ and no defferens but
30 that the dayes be longe in somer and shorte in wynter/ For as the equynoxcy-
all lengthe the daye in somer/ and in these parte of the erthe is the fyrste clemē
te and nye to the halfe of the seconde as it is namyd arabye In the whyche
is the etheyopys. Thyrdely they that dwellys vnder the tropyke: of somer
they hathe the sone aboue theyr hedys/ and the daye of solstysfum of so-
35 mer/ as the myddaye/ and all the remenaunte of the yere/ they haue theyr sha-
dowe as we haue/ faue at none a lyttyll lesse/ Thanne we/ and there is a party

of the ethyope/ Fowrthely they that be bytwene the tropyke of fomer and the cerkyll artyke hathe the dayes longe of the equynoxcyall/ and lenger corfes In wynter/ And they haue neuer the sone aboute theyr hedes towarde septemtryone/ and in these parte of erthe we dwell. Fyfthly they that dwell under the cerkyll artyke of the eclipityke of zodyake and the loryzone/ whan the sone is in solstifyum of fomer the sone gyuethe lyghte hole .xxiiii. houres and that is a naturall daye/ But not foo all the wynter/ whanne the sone affendys not. ¶ The .vi. that be bytwene the cerkyll that they haue In fomer/ all maner of dayes naturall makethe the dayes artyfycyall wyth oute nyghte. ¶ Also in wynter be many dayes naturall in the whyche they haue euermore nyghte In the whyche that they drawe nye the pole and that causes the fomer dayes to be longe and abydis in one place one weke/ and in some a monthe and in some two monthes/ And in other .iiii. monthes or more ¶ And properly the wynter nyghte is lengeste. For somme of the fynes be euer more aboute theyr loryzone/ and somme vnder nethe euer more. And whanne the sone is In the fynes aboute it thenne it is to knowe that it is daye/ & whan the sone is in the fynes vnder nethe/ it is to knowe that it is nyght The vij. they that dwellys vnder the pole/ hath halfe the yere the sone aboute theyr loryzone/ which deuydes the fynes .vj. hye & .vj. lowe wherfore whan y^e sone

[L 4 verso]

is in the fynes ahye/ they haue daye/ and whan he is in the lowe fynes/ than it is nyght/ the day and nyght bothe of one lengthe. Shepherdys and other deuydes the erthe that is inhabyted in feuen dyuers manere of partys. the whiche that they do call clymatys and nameth theym. The fyrst clymat is called Dyameros. The Seconde clymat Dyatenes. And also the Thyrd clymat Alexandry. The Fourthe clymat Dearrodes. The Fyfte climat Dyaromes The Syxt clymate Dyaborystenes. The Seuenth climat darypheas. Of the whiche Eche one of theym hathe theyr lengthe and also theyr brededetermined. And for bycause that they be made by Equynoxyall/ They be in lengthe frome the Oryent vnto the Occydent/ and frome the Southe to the Northe. ¶ The Fyrst climat as saythe the Shepherdes cōtayneth in largenes halfe the Cyrcuyte of the erthe. The whiche is two hundred thousande and four hundred myle. So the fix other shall haue a hundred thousande. and two hundred myles. The seconde climat is nat so large. And the thyrd is moche lesse. And the fourthe and so forth of other comynge toward the Northe. ¶ A climat is to vnderstand a great space of the erthe that is ī lengthe frome the Este to the weste and frome the Southe vnto the Equinoxyall Northewarde. For in the erthe that is inhabyte/ The horlogischaun-

ges them/ feuen tymes in largenes of Clymat/ there is feuen. and there is the varyafyon of horlogys/ is the dyuerfyte of clymatys/ howe be it that thefe varyafyons fhulde be fpyed properly in the myddes of the clymat/ nat in the begynnynge nor in the ende/ for the nynes of one of the other. in one clymat ther
 5 is euer daye artyficyall of fomer more fhorter than the other clymat dayes be & this fhewes the differens of euery one in the myddes. & beft in the begynīg or ī the ende/ the which thyng may be fene with iye to iuge the differēs of the clymatys/ & it is to marke/ that vnder the equinoxyall dayes & nyghtes is all one in lengthe. & cōmyng towarde the northe & fomer dayes waxeth longe/
 10 & the wynter dayes fhort/ & the nerer the clymatys draweth to the north/ thā the day groweth ī fuche wyfe that in the ende of the latter clymat/ the dayes in fomer be .iiij. houres & a halfe longer/ & they were in the fyrft clymat/ & the polys be more hyer by .xvi. degrees. In y^e begynnynge of fomer the day is but .xij. houres longe & xiv. momentis/ & in the myddes of the clymat/ the daye is xij.
 15 houres lōge. & the pole ryfeth xvi. degrees. nowe the lēgeft day in fomer is xvi. houres & xv. momentys/ & the pole ryfen xx. degrees & a halfe the whiche is in length iiii. C. myle & xl of the erthe. the fecond clemat begynnes ī the ende of the fyrft. & the myddes is at the pole in lengthe aboute xxiii. houres & a halfe/ the pole ryfeth xxiiii. degres aboute the loryzon & xv. & ryfes in hyght vnto the
 20 longe day xiiii. houres & xlv momentys & the pole ryfeth xvii. degrees & a half & that cometh in lengthe ii. C. myle iuftly/ the thyrde clymat begīnes ī y^e end of the fecōde & his places is ī the lēgeft day. & hath xiiii. houres & xv. momētis

[L 5 recto]

and the polys ryfes thyrty degrees/ and fyue and thyrty momentys. and his largenes in the lengest day xiii. houres and fyftene momentis/ and the polys
 25 ryfeth viij. and thyrty degrees and xl. momentys. The fourthe Clymat begynneth in the ende of the thyrde and his medyll place is in the moſte longeſt day at xiiii. houres and a halfe/ and the polys ryfeth xxxvj. degree and xx. momentys/ the longeſt day of all is xvj. houres and a halfe .xlv. momentys and the polys ryfes xxxix. degrees and conteyneth in largenes of the erthe/ thre C.
 30 myle. The v. clymat begynneth in the ende of the iiii. & his medyll place is in the longe day at xij. houres & xlv. momentys & the polys ryfes xl. degrees. & xx. momentys & ryfeth in largenes to the longe daye of xv. houres & xv. momentys & the polys ryfes xlvij. degrees & a halfe & that is in length of the erthe ij. C. myle & xxx. The fyxt clymat begynnes in the ende of the v. & his medyll place is in the longe daye of fyftene houres & a halfe & the polys ryfes aboue the loryfon xlv. degrees and xxiii. momentis. & is in brede & hyght of the day of xv. houres & xlv. momentis. that is in length ii. C. myle. The vii. cly-

mat begynnes in the ende of the vi. & his medyl place is in the lengest daye of
all at xvi. houres & the pole ryfes xviii. degres & xl. momētys & the pole hyst.
l. degres & a halfe & cōteynes in length of the erthe ix. score myle & vi.

¶ *Here foloweth the pomeawe
of Heuen.*

5

¶ Nowe after this that is aboue sayde/ here wyll we speke of some starrys p-
tyculer/ & fyrste of it that Sheperdis callys the pōmeawe of the heuyns/ other
wyse called the north starre wherfore we shulde vnderstande that sensybylly
we may se the heuyn tourne fro este to the weste/ by dayly mouynge/ & that is
the fyrst mobyll/ the whiche maketh them aboue the poyntes contrarius or op- 10
posytes whiche be in the polys of heuen/ of the whiche the tone appereth to vs/
& that is the pole artyke/ & the other we can nat se & that is the pole antertyke
or of mydday the which is euer hyd vnder the erthe/ nere the pole artyke the
whiche aperes to vs/ is the starre that the sheperdes calles the pōmeawe of
the heuens/ by the whiche they haue knowlege of other starres & partys of he- 15
uen/ the sterres that is nye the pomeawe/ gothe neuer aboue the erthe/ & these
be they that maketh the charyot & many other/ & they that be somtyme farre
they gothe somtyme aboue the erthe. As the Son and the Mone dothe and
other planetys and Starres.

¶ *Of the Andromede that is
a starre fyxed.*

20

[L 5 verso]

¶ Aries is a fyne hote drye/ the whiche gouerneth the hede of man/ & the face
of the regyons of babylon/perfy & araby/ betokenethe smale trees/ & aboue hī
in the xvi. degree there ryfeth a starre fyxed/ andromada figured to a threde ī
the ryuage aboue the see/ put there/ for to be delyuered to the Monsters that 25
cometh forthe. But parseus the son of Iubyter fyghtes egaynst the mōster
with his sworde/ and kylled hym than andromedes was delyuered/ but they
that be borne vnder this constylacyon shall be in daungeoure to dye in pryson
but if one gode planete byholde them they ascape nat the dethe of impryson-
ment/ aries is the exaltacyon of the son/ in the xx. degree and so aries is the hou- 30
se of Mars with scorpyon/ in the whiche is and there is he moſte.

¶ *Of the starre fyxed/ named parseus lorde of the spere.*

¶ Taurus is as a tre planted & gouernes the necke of mā and the throte/ and
of the regyons euthyope/ and the lande thereabout is vnder xij. degrees/ ther

ryfeth a ftarre fyxed of the fyrft magnytude that the ſhepherdes calleth by name perſeus the ſonne of Iubyter/ the whiche did cutte of the hede of meduſa. the whiche cauſed to dye all that byhelde hir/ fuche wyſe that by no wyſe they myght nat kepe them. They ſay that when Mars is ioyned with this ftarre
5 they that be borne vnder thys conſtylacyon/ hathe theyr hedys croked/ if god make them nat ſtreght & they call this ftarre lorde of the ſworde.

¶ *Of the loryſon a ftarre fyxed.*

¶ Geminy betokeneth largenes & gode corage with it & fayrnes & clerkeſhyp & gouerneth of man the ſholders the armes & the handes/ & of theſe regyons/
10 Iugyne Armony & Cartage/ & the mydde trees & is vnder xvij. degrees & ſo there ryfeth a ftarre fyxed named the oryent/ & xxxvj. other ftarres with hym & is in the fygure of an armed man werynge on an habergeon & gyrde wyth a ſwerde/ & betokeneth great captaynes/ theſe that be borne vnder this conſtylacyon be in dangeour of ſome vyolent dethe/ & to be kylled bytreaſon/ without
15 theyr gode natiuyte ſaue them in theyr byrthe. geminy & virgo be the houſes of mercurius/ but virgo is it in the whiche he reioyſeth moſte/ & ſo is geminy i the thyrde degre the exaltacyon of the hede of the dragon.

¶ *Of the ftarre fyxed called alhabor.*

¶ Cancer hathe lordſhyp aboue the trees. And he dothe gouerne of the man
20 the Breſte/ the Harte/ the Stomake/ the Sydes/ the Ratylll/ and the Lyghtes.

[L 6 recto]

and is of the regyon of the leſſe Armony/ and the regyon of the Oryente/ and ſo it is in heyghte aboue them .viii. degrees a ftarre that ſhepherdys calles halhabor/ that is to ſay the great dogge/ And they ſaye that he that is borne vnder this conſtylacyon the whiche is at the aſſendant/ or in the myddes of heuē
25 it betokeneth good fortune and if the mone be there and with it/ and he that is borne in it ſhal be ryche/ and canſer is the houſe of the mone. and the exaltacyon of Iubyter In the xv. degre.

¶ *Of a ftarre fyxed called the harte of the lyon.*

¶ The lyon is lykened to great trees/ that is to ſaye/ that he hath lordſhype
30 aboue them/ and betokeneth a man full of faythfulnes/ and ſorowfulnes/ and of the body of man/ kepeth the harte properly the backe and the fydes/ and of the Regyons/ artyry vnto the erthe habytacle/ and they that be borne vnder this conſtylacyon as ſayeth Shepherdes they be choſen in great lordſhyp/ or

in great offys/ and after that they shal fall and be put in daūger of theyr lyfe
but if that some gode planet beholde that sayde starre/ than be they deluyered
of that peryll/ the lyon is the house of the son/ and in Aryes is his exaltacyon
lyke as it is sayde.

¶ *Of the starre fixyd whiche is caled neboloufer
and of the starre called the golden cuppe.*

5

¶ Virgo gouerneth all that is sowyn aboue the erthe/ & it betokeneth a man
of gode corage and fulfilled largely of wytte/ and gouerneth the bely and the
bowellys of man. and as of regyons all genuryta and affe we whiche is a regi-
on nye Ierusalem/ Eufrates/ and the yle of Spayne/ vnder the lenth of xv. 10
degres so ryfes a starre called nebulos or the tayle of the lyon. and in the bre-
dyth septemtryonall of the sayde fyne virgo. vnder that sayde fyne there ry-
feth a sterre fyxyd that we call the golden cuppe and it is in the .xiii. degre of y^e
sayd fyne towarde the party meredyurnall/ the whiche starre is of the nature
of venus & of marcurious/ and betokenethe they that be borne vnder this cō- 15
stylacyon shal knowe and vnderstande thynges secretyes.

¶ *Of the aspycke a starre fyxyd.*

¶ Vnderne the fygne of Lybra the whiche hathe great lordeshype aboue
the myghty great trees and betokenythe Iustys/ he hathe lordshyppe aboue
the nauyll and vnder the wombe/ and is of the Regyons/ and of the Londe of 20

[L 6 verso]

Romayne and the grece/ and vnder feuentene degres/ there ryfes a starre fix-
ed that shepherdis calleth porcarpyke. They that be borne vnder this consty-
lacyon ar fayre of face and body/ and shal do thynges wherof peple shal mar-
uayle and waxe gladde/ and betokeneth ryches by marchaundyse and they
shall be loued with ladyes and lordes/ and libra whiche ryfes vnder it a starre 25
of the house of venus/ in the other he reioysfeth moſte/ and so is the exaltacyon
of saturnus/ for that tyme he begynneth to wax colde. And it is in the month
of September. and saturne is the lorde and planet of colde/ that begynnes to
ryse whan he entreth into in Libra

¶ *Of the crowne septemtrionall a starre fixed.*

30

¶ Vnder the scorpion the whyche hathe lordeshyp aboue the trees that ben
longe and large/ and betokeneth falsnes/ and it gouerneth the mēbres of man
and of the regyons aboue the erthe/ arbergete and the felde of orabyen/ and in

his seconde degre there ryfeth a ftarre that ſhepherdys calleth the ſeptemtryonall/ and whan it is affendynge in the myddes of the heuen. it gyueth honoure and exaltacyon to them that be borne vnder that cōſtylacyō ſpecyally whā it is well beholdynge of the ſon/ the ſcorpyon is one of the houſes of mars ī the
5 whiche he reſtys moſte/ and aries is the other ſyne that mars begynneth to fall fro his exaltacyon.

¶ *Of the harte of Scorpyon a ſtarre fyxed.*

¶ Vnder the ſagittary/ betokeneth a wyfe man/ he gouernes the thyes of mā and is of the regyons ethyope/ maharobe we/ aenyth vnder his firſt greatnes
10 is a ſtarre that ſhepherdys calleth the harte of the ſcorpyon. & whan it is well beholde of Iubyter or of venus/ it reyfeth theym that were borne vnder thys conſtylacyon vnto great honoure & ryches/ but whan it is euyll by the byholdynge of ſaturne or of mars/ it putteth them to pouerte/ ſagittarius is the houſe of Iubyter in the whiche he reyfeth moſte/ and pyſſes is the other houſe/ &
15 ſo is ſagittarius the exaltacyon of the dragon.

¶ *Of the agleulant a ſtarre fyxed.*

¶ Caprycornus betokeneth a man of good lyfe/ wyfe Ierfull/ and of great iuſtyce/ and gouerneth the knees of man/ and of the regions ethyope/ and arabi goynde vnto the ſydes and xxviij. degrees the ryfeth a ſtarre called the Egyll
20 fleynge/ that betokeneth ſoueraynte/ as kynges and emperoures/ and they be borne vnder this conſtylacyon whan it is well beholden of the ſon/ and that

[M I recto]

he affendys into his lordeshyp/ & they be frendys vnto kynges prynſes caprycorne/ and aquary be the howſes of ſaturne/ but In aquaryous he is moofte Ioyfull and ſo is caprycornus the exaltaſyon of mars.

25 ¶ *Of the fyrſte myrydyonall a ſtarre fyxed.*

¶ Vnder aquaryus the whyche beholdys the leggyſ of man vnto the ancle of the fote/ and is of the regyones haynothe/ alempha and one party of the erthe of ſpayne and one party of egypte/ it is .xvj. degrees there ryſes one ſtarre that ſhepardys callys paſſyon medyownall/ They that be borne vnder theſe
30 conſtylaſyon be happy in fyſſhe and in the ſee/ of the fowthe/ and in his .ix. degrees there ryſes one dolphen that betokenythe lordſhypp aboue the ſe/ and aboue pondys and reuers/ aquaryus is the howſe of ſaturnus in whiche he reioyſethe moofte.

¶ *Of pegafus whiche betokenythe a horfe
of honowre a ftarre fyxyde.*

¶ Pyffes beholdys the feet of men/ and betokenythe a fubtyll man wyfe &
of meny colowres/ and is of the regyons/ tabarlane Iurgyne and all the par-
tys inabytyd in the north and parte of the romayn and vnder his .xvi. degre 5
There ryfes a ftarre that Shepardys callys pegafus that is the horfe of ho-
nowre and is figuryd in forme of a fayer horfe. They whiche be borne vnder
that conftylafyon hathe loue and fauore of grete lordys and cappetayns and
whan venus is with hym they be louyd of great ladyes/ fo that the ftarre be
in the myddes of the heuyn in the affendante/ And pyffes is one of the houfes 10
of Iubyter and Sagyttaryous is the other in the which he reioyfes moſte &
fo be the fayde fyffthe in the .xxvii. degre the exaltaſyon of venus. The heuyns
lykely and the erthe may be deuydyd in .iiii. partys be the cerkylls the whi-
che corfes ryghtly aboue the two polys and corfes .iiii. tymes the equynoxcy-
all/ euery one of the .iiii. partys is deuydyd in .iiii. partys egally and they ma- 15
ke .xii. partys egallys as moche in heuyn as in erthe that Shepardys callys
howſes and there is .xii. howſes of whiche there is .vi. euer aboue the erthe &
vj. vnder the erthe/ and moues not theyr howſes/ but reſtys there euer more
In theyr places/ And the fynes and the planettys they paſe all one tyme euer
more In .xxiiii. houres .iii. of the houſes be of at mydnyght goynge vnder the 20
erthe. The fyrſte/ theſeconde/ the thyrde. whereof the fyrſte vnder the erthe be-
gynnes at the oryente and is namyd the howſe of lyfe/ The ſeconde howſe of
ſubſtans and ryches : The thyrde whiche endethe at mydnyght is the howſe
of brether. The fourthe whyche begynneth att mydnyght endlonge In the

[M 1 verſo]

occydente is the howſe of patrymony/ ¶ The fyfthe is the howſe of the ſone. 25
The .vj. endythe at the occydente vnder the erth is the howſe of ſekenes/ The
ſeuynthe begynneth in the occydente aboue the erthe endynge agayne the
ſowthe is the howſe of maryage. The .viii. folowethe the houſe of dethe. The
neynthe endethe att myddaye the howſe of relygyon and of peregrynaſyon/
The tenth at myddaye agayne the oryente the howſe of honowre. The .xj. 30
howſe is of faythfull frendes/ And the .xij. that endythe aboue the erthe In
the oryente and it is callyd the houſe of charyte/ but be cauſe this mater is har-
de Shepardys lettyth it goo lyghtly of theſe that fayde is here is the figure
prefente.

¶ *Of the .xii. synes whiche be good to go Iournes and whiche to trauayle in for an euyl man may happen to harme and the good mane gothe neuer amys.*

Aryes is good taurus is not so.

5 Iemyny and cancro wyll make the glade.

But beware hardely of leo and virgo.

Libra for frendshyp full harde is scorpyo.

Sagetary good caprecorne parolous.

Aquary by water lentyll clarkes prouyth it so.

10 But beste is peffes and moſte plenthyous.

[Woodcut No. 35]

[M 2 recto]

[Woodcut No. 36]

WHo so wyll vnderſtande as ſhepardys doth/ what planet rayneth euery houre in the daye and nyght/ and whiche planet is good & whiche bad is/ loke the fyrſte what temporall houre that the ſone ryſes that daye is for the planet/ The ſecounde houre for the play-
15 net folowyng and the thyrde for the other euen as they folowe here by fygy-
res/ as fro Sol to venus/ and than to marcuryus and than to luna. And ſoo about/ and ſo the daye hathe .xii. houres and the nyght .xii. houres the whiche be hourys temporall indeferente to the houres that be artyfycyall/ ſhepardys ſaythe that ſaturne and mars be euyl lubyter/ and venus good ſol/ and lu-
20 na halfe good halfe bad/ the party towarde the good planet is good and the p-
ty towarde the euyl planet is euyl/ marcury with one good planete luynd is good and with euyl he is euyl vnderſtonde whan his influens be gode or euyl the houres of the planetys defferys of the orloges./ For the houres of the horlogys be in all tymes egall everyone of .xl. momentis/ but the houres
25 of the planetis whan the dayes and the nyghtys be euyñ that the ſone is in one of the equynoxcyallys then be they euen.

[M 2 verſo]

[Woodcut No. 37]

¶ But alſo ſoone that the daye growes ſoo dothe the hourys naturallys/ by this ye may knowe that the day is. xii. houres and the nyght xii. hourys/ And whan the

[Woodcut No. 37]

dayes belonge/ the hourys
belonge/ and whan they be
shorte the hourys be shorte/
Also one houre of the daye
with an houre of the nyght 5
to gether hathe .vj. score of
momentys as moche as .ij.
houres artyfyciall/ For that
the one leses the other takis
and take we the daye of our 10
planet at the sonne ryfynge
and not before vnto the son
goynge downe. and alle the
remnaunt is nythe/ In dyf-
fember y^e dayes be but .viij 15
hourys artyfyciallys of or-

loges so that .viii. houres artyfyciallys be deuydyd in .xii. egallys/ this shall
be .vij. tymes .xl. momentys/ and euery one party shall be one temporall hour
the whiche shall be of .xl. momentys and nomore/ and so in desfember the hou-
res temporallys of the daye hafe but as they of the nyghte as .lxxx. For in that 20
tyme the nyght is but .xvj. houres artyfyciallys whiche be deuydyd in .xij.
partys/ and there is .lxxx. momentis for eueryon houre temporall/ so In des-
fember the nyghtys houres be .lxxx. of momentys/ and .xl. momentys of one
houre of the daye. and .lxxx. one houre of the nyght makys .vj. score of momē-
tis that two houres temporall be as moche as to artyfycyall the whiche is eue- 25
ry one of .lx. momentis/ In marche and in september/ the houres and the day-
es be egall/ and in other monthes be egall porfyon/ euery planet is here aboue
fyguryd/ and the fynes whiche be the houses of the planetys as is afore sayde
caprycornyous and aquaryous be the houses of saturne/ fagyttaryus and
pyffes for Iubyter/ fcorpyus and auryes for mars leo for sol taurus and libra 30
for venus/ virgo and Iemyny. For marcuryous/ cancer for luna/ wyth other
fygnyfycafions.

¶ *Here folowes of Saturnus.*

[M 3 recto]

Saturn⁹ significat hoīez nigrū et croceū
ambulābo mergentē in ira q̄ ponderosus
est ī cessu. adiūgēs pedes & marcerrecuru⁹
habēs paruos ocl'os ficcā cutā. barbā rarā

[Woodcut No. 39]

35

labia spiffa. calid⁹ īgeniof⁹. feductor īter-
 fector homnemq³ corpe pilofum iunctis
 fupciliis.

¶ Satorne is the hyefte of all the feuen planetis and is colde and drye of na-
 5 ture and ronythe his cores in .xxx. yere/or he paffe & compaffe the .xii. fynes.

¶ *Of Saturnes properte.*

¶ He that is bore vnder faturne/ fhall be falfe/ enuyous and full of chydyng
 and full of lawe and fhall be connyng in coyryng of leder/ and a great eter
 of brede and flefhe/ and he fhall haue a ftynkynge brethe/ and be heuy thou-
 10 ghtefull and malyfuous a robore a fyghter and full of couetous/ yet he fhalle
 kepe counfayll well and be wyfe in counfelyng/ and he fhall loue fynne wyl-
 fully he fhall be a great fpeker of talys Iuftys and of cornakyllys they haue/
 lytyll iyes/ blacke heere great lypys. he fhall not loue farmondys to here nor
 to go to chyrche/ and beware of his handes/ and be holdis aboute the ratyll & a-
 15 boue his eres the planet dothe. And the childer of the fayd faturne fhall be gre-
 te Iangelers and chyders and be full of lawe and vengeaunce and fhalle ne-
 uer forgyue tyll he be reuengyd and lyke as the planete Saturne is colde and
 caufer of froftys and fnowes lyke foo he that is borne vnder hym fhall be col-
 de in charyte and not marfyfull but vengeabyll. And wyll neuer be Intrea-
 20 tyd/ Also be a grete curfer and bere malys longe in mynde and not forgete it
 and they loke to be obeyed and to haue grete reuerence & comenly wyll prayfe
 hymfelfe and ofte talke to hymfelfe and laffe at theyr owne confayte.

¶ *Here after folowes of Iupiter.*

[M 3 verso]

Iupiter fignificat holem habentē albū rubo-
 25 rem: ī facie ocl'os nō prorf⁹ nigros nares nō
 equales & breues caluū ī aliquo dentiū habē-
 tē nigre dinē pulchre ftature boni animi bo-
 nis morib⁹ pulchri corporis hoīemq³ habētē
 magnos ocl'os pupillā latā barbā crīfpan

[Woodcut No. 40]

30 ¶ *Of his proptyes.*

¶ who is borne vnder Iubit⁹ is graciuf & ryche of fubftaūce fecretre & full of co-
 nīge/ he fhall loue peas/ & in iugemēt mercyfull/ ioyfull/ true/ &/ louyng right/
 & defyrus to knowe the vertu of pcyous ftones & the arte of negramācy/ he is
 whyte of coloure mixed with a lytell rednes/ great ies & great browes/ curlīge

heir & grete nofethrylles. he fhall loue fayre fpeche/ & fhall fay behynde one no
euyll/ he fhall loue grene coloure & gray he fhall be happy ī marchandife & haue
golde & fyuer plente/ & loue to fynge and to be honeftly mery. & of the man he
gouernes the ftomake the bely and the armys. ¶ *Of mars ppertes.*

Mars fignificat hoīem rubeū. habentē ca-
pillos ruffos et faciem rotūdā leuit⁹ hoīes
de honeftatē habentē ocl'os croceos. horribi-
lis affpectus. audacē habentē in pede signū
vel maculā. hoīemq; ferocē habentē acutū
afpectū. fuperbiam leuitatem et audiciam.

[Woodcut No. 41]

5

10

¶ He that is borne vnder mars In all vnhappyenes he is experte/ he is redde
and angry with heer blake & lytell iyen/ he fhall be a grete goer by the erthe/ &

[M 4 recto]

a marker of fwerdes & knyues/ a grete fpyller of mānys blode & a lechere & a
fpeker of rybaudry red berde roūde vyfage & good to be a barbare to let blode
and drawe tethe/ & parylus of his handis. And a wyl be ryche with other māns
goodis/ & of the body of mā kepe y^e gal & the erys. ¶ *Of the ppertes of fol.*

Sol fignificat hoīem hntē colorē int⁹. croceuz
et nigrū id est fufcuz tectū cum rubore breuis
ftature. crīpū caluū pulchri corporis capillos
parū rubeos. ocl'os aliq; tulū croceos & mixtā
habet naturā cū planeta q̄ cū eo fuerit dūmo
do dignorē habeat locū ei⁹ infequitur naturā

[Woodcut No. 42]

20

¶ He y^t is bore vnder the fon/ he fhall be fayr of face/ but they be fecret ypocrit⁹
& fhall be keps of other/ he fhall gyue gode coufel & fhall haue pfyt by wemē/ he
fhall be fat of face/ & his iyes gray/ the lyon gouernes y^e harte of man.

25

¶ *Of the properties.*

Venus fignificat hoīem albū trahentē ad ni-
gredinē. pulchri corporis et capyllor⁹. habētē
paruā maxillā. pulchros oculos et pulchrā fa-
ciem. multos capillos habentem. ad album
confectum rubore crassum et beniuolentem.

[Woodcut No. 43]

30

¶ He that is bore vnder venus/ he fhall be a great elecher and a gaye fpeker

[M 4 verso]

and loue fayre womē & gay clothes/ gay iewels & fayre floures/ he fhall loue
other as well as hym felfe/ moche folke fhall loue hym/ he wyll nat fwere but
it fhall be true/ vnder venus kepyng the membres & the thyys.

35

¶ *Of mercury.*

¶ Mercurius significat hoīem non multuz
album neq; nigrum habentem colorem. frō-
tem eleuatum longam faciem & nasū longū
5 barbam in maxillis: oculos pulchros non ex
toto nigros. longosq; digitos. atq; pfectum
magistrum.

[Woodcut No. 44]

¶ Next vnder venus is mercury/ he is ful drye of his nature/ his two fynes is
Ieminy & Virgo/ he passeth the fynes in iij. C. & xxxviii. dayes.

10 ¶ *Of his properte.*

¶ They that be borne vnder mercuryus/ be subtile of wyt & shall be of good
gouernaunce/ for women he shall haue blame/ and he shall nat set by mariage
he wyll loue ladyes and he shulde be a gode man of the churche and relygious
and be happy to marchandyse/ he shall gader great gode and be crafty in rete-
15 ryke phylosophy and gemetry/ he shall loue all maner instrumentys of musy-
ke/ and a clothemaker/ he shall haue a hye forhede longe face and a thyn ber-
de and a great pleder/ Vnder his gouernaunce is the flanke
the thyes and the bely.

¶ *Here after foloweth the mone.*

[M 5 recto]

20 ¶ Luna significat hoīem albū cōfectū rubo-
rē iūctis supliis beniuolū habentē oculos nō
ex toto nigros faciē rotūdā pulcrā staturā & ī
eius signū in īcio ante crescit significat omne
quod faciēdū est quia crescitet in plenitudine
quod destruendum quia deicit.

[Woodcut No. 45]

25 ¶ The lowest planet is the mone and is colde of nature/ the scorpion is his fy-
ne in xxvij. dayes and passeth the xij. fynes shortly.

¶ who so is borne vnder luna/ shall be rounde vyfaged and shall be pacyent/
and shall leue chastely/ they shall loue clothe of dyuers coloure/ he shall be true
30 and loue well company to talke with and to ete with/ his speche shall plesse pe-
pyll/ oneft women he shall loue/ he shall haue many chyl dren of gode corage/ &
Luna kepeth the lyghtes and the braynes.

¶ *A great questyon bytwene the sheperdys of the starres.*

¶ One shepde axeth his felowe howe many starres be in the xii. parte of the
35 zodyake/ that is to say vnder one syne/ the other shepherde sayde if there were

a pefe of erthe lx. mile lōge & xij. myle brode & were styked as ful of nayles w^t brode hedys as. j. can styke by another/ & I faye that there be as many ftarres as nayles & rather mo. the other fayd howe pueft thou that/ he fayd there is no man can p^oue thīges vnpoſſyble/ therfore this ſuffyſeth.

¶ *Here endeth the aſtrology & foloweth phyſnamy.*

5

¶ Phyſnamy is a ſyne that ſhepdes knowes the inclynacyō gode or euyll of men to that they be dyſpoſyd moſte the mē wyfe & vertuous may be al other wyfe/ thā the planetis ſheweth of thē the mā by his wyfdom foloweth nat y^e yll inflēwēs of the ſeleſtyal bodys aboue but yet the natural ſynes hath dñā-
fyon in thē whiche they be in/ I put the caſe they haue it or nat/ euer ſhepdes
ſayth the moſt part mē & wymē folow their īclynafyōs to wyfe or v̄tues & by
cauſe the moſte parte be nat cōnige & wyfe as they ſholde be/ for they vſe nat
the vertu of theyr vnderſtādīge/ but foloweth theyr ſēſualyte. & this is ſene ī
thē by outward ſynes of this/ & it is deuydyd īto .iiii. ptis y^e is to ſay prime ty-
me/ ſomer/ autume/ and wynter/ and theſe be lykened vnto foure elementys/ as
pryme tyme/ vnto the Element of the ayre/ Somer vnto the Element of the

10

15

[M 5 verſo]

fyer/ autume to the erthe/ and wynter to the water. Of the whiche .iiij. elemen-
tys all men & women be made/ without theſe foure we can nat lyue/ The fyer
hote and drye/ the water colde and moyſte/ the erthe colde and dry/ the ayre ho-
te and moyſte. He the whiche the fyre hathelordſhyp ouer is coleryke of cōplex-
yon/ and the ayre hathelordſhype ouer all ſanguyne that is hote and moyſte/
he that the water hathelordſhyp ouer is of compleccyon ſlematyke moyſte &
colde/ and he that the erthe hathelordſhyp ouer is of complexyon Malencoly
drye and colde/ of which complexcyons we deſerne one fro another by theſe ſy-
nes that be here after folowyng :

25

[Woodcut No. 46]

¶ *Here foloweth of the foure cōplexyōs.*

¶ The coleryke is of the nature of the fyre/ hote and drye/ naturally his iyen
ſmalle/ couetous full of yre/ haſty & mouynge braynles folyſſhe/ malyſious/ dif-
ceyuable and ſubtyle. and vſeth as the lyon whan that he hathel well dronken
fyghtes and ſtryues/ and of all coloures they loue gray. The ſanguyne hathel
his nature of the ayre hote and moyſte. He is large and plentuous/ Louynge
ſportys/ and alſo to be mery with laughynge and ſyngynge/ ferfull rede and
grafyous as wyne of the nappe/ that is to ſaye the more in drynkīge the more

30

[M 6 recto]

meryere/ he louythe well women and deſyres gownys of hy colowre.

¶ The flematyke man/ as nature of the water that is colde and moyfte/
 He is thowghtfull/ heuy and flepy fultyll and fulle of fleme and hafty whan
 he is mouyd/ and is fate in the face and is as the romnay motones /that is to
 faye whanne he hath dronken he is moſte wyſeſte/ And vnderſtondes more
 5 naturally and loueth grene colowre/ The malyncoly is of nature of the erthe
 that is drye and colde/ he is faulſe/ heuy/ couetous and a negarde ſuſpecyous
 malyfuous and ſwerer/ as wyne of the fowe/ that is to faye whanne he hathe
 well dronken ſekethe nawghte but flepe/ naturally/ and louythe gownys of
 black colowre

10 ¶ Nowe for to come to the purpoſe of ſpekyng of the ſynes/ we wyll begy-
 ne at the ſynes of the hede/ and fyrſte we byd you beware of alle tho that lac-
 kythe any of theyr natuerll lemys and membres as hondes/ fete or Iyes/ or
 any other member whate euer they be/ and in eſpeſyall fro a man that hathe
 no brede. For ſuche be inclyned to many vyſes and euyllys/ kepe you fro
 15 ſuche people/ as fro youre dedly enmyes. Nowe ſhepardys ſhewes other to-
 kyns as they that hathe redde heer be ofte tymes Iryous and ſmalle wyt-
 tyde and vnfaythefull/ he that hathe the heer blacke and the berde redde/ is
 lecherous and deſſayuabyll/ falſe and vnfaythefull and a boſter of his ſynne/
 a parſone that hathe blacke heer and a good veſage with good colowre/ beto-
 20 kentythe/ ryght loue of Juſtys/ the harde heer betokenyth loue peas and con-
 corde/ and of good wytte and fultyll/ curlynge heer and blonte betokenyth a
 man louyng merth and lecherous and dyſſayuabyll. The blacke here that is
 curlynge/ betokenyth a man malycyous lecherous/ yll thynkyng and very
 large. The heer hangyng betokenyth the wytte with malles/ and great plente
 25 of heer betokenyth in wymmen bowſtyouſnes and couetous. That parſon
 that hathe grete lees/ is a ſwerer not ſhamfaſte and wyll not abay/ and thyn-
 kes hym ſelfe wyſer and other be/ and whan the iyes is not very great nor ve-
 ry ſmale and that they be not ouer blake ſuche a parſone is trewe and faythe-
 full. The parſon that hathe brode bleryd iyes/ betokenyth the malys vengeaun-
 30 ce and treaſone and Iyes that be greate wyth longe Ibrowes betokenyth
 folyſſhe wytte and of euyll nature/ The iyes that moues ſoone. And the iyes
 ſhorte ſuche parſone is full of fraude and thefte and euyll to truſte to/ the iyes
 that is blacke as Iete. and in the myddes clere and ſhenyng : it betokenyth
 wytte and dyſcreſyon and ſuche parſons be to loue for they be full of goode
 35 condyſyons. The iyen that be euermore burnyng : that betokenyth the greate

[M 6 verſo]

harte and hye/ the iyen that be full of fleſſhe/ betokeneth a man enclyned vnto

fynne and lechery and is full ouertwhart/ the persone that hathe his iye gray
 and sharpe betokeneth malyffyous hardy and spekyngge cruelly and if a lytel
 vayne apere bytwene the iye and the nose of womē and it be very smale it be-
 tokeneth virginyte and subtylyte of vnderstandynge and it be great & blake
 it betokeneth corrupcyon hete and malencoly in women/ and in men rudenes 5
 and faute of wytte but that vayne apereth euermore/ the iyen that be euer ye-
 lowe betokeneth mefylry and yll dysposyon/ also longe iye browse betokenes
 rudnes stuborne of wyll and lecherous/ the iye browes that be ioyned togeder
 aboue the nose betokeneth malyce cruelte and enuy with lechery/ & whan the
 iye browse be smale and longe betokeneth subtylness of wytt and faythfulnes 10
 the face that is shorte and lytell & that the necke be shorte and the nose smale
 betokeneth a grete harte hafty and crabed/ the longe nose and hye betokeneth
 worthynes and hardynes/ the camoke nose betokeneth hastynes lechery hard-
 nes. and a vndertaker/ a grete nose and hye betokeneth wyfdome in a man/ y^e
 vyfage fayre and longe/ betokeneth a persone vnfaythfull dypytfull and full 15
 of yre and cruelte/ and they that hathe a great mouthe is syne of yre and hastes-
 nes. great erys betokeneth foly in a man but he is in gode mynde. lytell erys
 betokeneth lechery & theft/ that hath a gode voyce wel fownynge/ is wyse and
 well spekyngge/ the voyse midway in the p^{er}son that is nat to great ne to smal
 betokeneth wytte/ puruyauns/ trouthe and ryghtuousnes/ the persone that 20
 speketh hastely and small/ is great of valure. a great voyce in a woman is an
 euyll syne. a swete voyce betokeneth a parson fulle of enuy and susspeccion
 and full of lesynges. also a voyce to small betokeneth a proude harte and foly
 the persone that hathe a shorte necke is full of dysfauiges and wyles and full
 of malys/ we shulde/ lyghtely truste suche a person. the persone that hath the 25
 fete large and the Sholders faylynge afore betokeneth worthynes hastynes
 faythfulnes and wytte. great handes and large fyngers betokeneth strenght
 hastynes hardynes of wytte. clere nayles & shynynge of gode coloure betoke-
 neth wytte and growynge to honoure. the naylys that be shorte betokenethe
 a man couetous and lecherous. proude of hart full of wyt and malys. the per- 30
 sone that hath the fleshe soft and nat ouer hote nor colde that p^{er}son betoke-
 neth well disposyd to helthe and of gode vnderstandynge. and betokenethe
 growynge of goodes and of honoure. the persones that laughs lightly they
 be faythfull wyse and lecherous. Shepherdes sayeth that many of these sy-
 nes in man and woman be sumtyme contrare/ but iuge moſte comonly after 35
 the synes of the vyfage/ and fyrst of the iyes/ for they be the moſte faythfull &
 prouable/ and they say that god made neuer no creature so wyse as man/ and
 yet there is no maner that can be p^{er}perty founde in beste/ but it may be founde
 also in man. the condicyons of beste be appropryte to man/ naturally a man is

as hardy as the lyone/ and wyfe as the oxe/ large as y^e kocke couetous as the
 dogge/ harde and sharpe as the harte/ true as the tyrtyll doue/ malyfyou as
 the leparde/ preue as the doue forowful & deffayuyng as the tode fempyl and
 good as the lame/ kythte as the horfe/ fwete and petyfull as the bere/ dere & pre-
 5 fyous as the olyfaunte foule & flowthfull as the ase. Inobedyens as dragon
 curteys as the pegon/ fell and folyfhe as the wolfe and profytabyll as the em-
 met/ gentyll and fayne as the kyde dyffpytefull and prowde lyke the fefaun-
 te/ fwete as the cony/ lecherus as the fwyne/ ftrōge and myghty as the camel
 as well auyfed as the mowfe/ refonabyll as aungels/ And for this he is callid
 10 the lytyll worlde for he takes parte of all/ where that he is callyd all creature/
 and he takes parte of the condyfions of all creatures.

¶ Shepardys praetyfes there cadrante of the
 night here after figuryd in the maner that ye
 fe/ by the figure here after we maye vnderftō-
 15 de the houres of the nyght In maner as folo-
 wyth be it knowen the ftarre that we calle the
 pomeawe of heuen and erth vnder it is the fon
 at the houre of mydnyght and the places of y^e
 ftare aboute the erthe we calle the angyll of the
 20 erth/ The whiche we may fe without Iye/ we
 fhoulde be holde oure pomyawe as I do vnder
 a corde/ & than the ende of my corde benethe is
 the angylle of erthe and the fone ryght aboue
 the grete lynes the whiche gothe ouerthwarte
 25 the ftare of the figure callyd the pomeawe of
 heuen feruys. For .ii. houres and the lytyones
 for one houre euery one/ whan they wolde kno-
 we of the houres/ but yet faruyth the fayde ly-
 nys for to other thynges that is to the chaun-
 30 gyng of the ftarre the whiche fynes the myd-
 nyght and fo the other houres for the gret hou-
 res feruys for the month and the fmayll to .xv
 dayes/ foo be it honge the corde that they fee it
 righte a pone the pommeawe/ marke fome ftar
 35 aboute the corde that they may euer well kno-
 we it For it fhall be he the whiche fhall teche vs
 to knowe the houres In the night after Ima-
 gyne one cerkyll aboute the pommeawe and

the defferens of the starrys to be markyd/ In
the whiche cerkyll be the lynys In the fygure

[N 1 verso]

so many defferens of the starrys notyd shall be byfore the corde there shall be
so many houres before mydnyght/ and as many as byhynde the corde so ma-
ny houres shall be after mydnyght/ so vnderstonde the starrys markyd chan- 5
gys in .xv. dayes of the defferens of one hour & in a month the dyfferns of .ii.
houres/ Therfore take to mydnyght in .xv. dayes more & the spase of an hour
and in the monthe two houres./ In to monthes of .iiij. In .iiij. monthes of .vj.
fuche wyse that in .vj. monthes that the starrys markyd that was ryght abo- 10
ue the pomeawe is ryght vnder & in other .vi. monthes it comys to the poyn-
te/ where it was fyrste markyd/ so we sholde not change the starrys markyd
for none other we sholde chese theme ofte tymes for the moſte vnderſtandyn-
ge & the moſte hyeſte to fynde them amonge the other.

¶ *By this fygure ſhepardys knowes of the nyght in the feldeſ in
all tyme what houre it is/ before mydnyght or after.* 15

¶ The .xxiiij. letters about the fygure be for .xxiiij. houres of the naural day
& the .xij. within be for the .xij. mōthes the myddys is the pomeaw of heuen.

[Woodcut No. 48]

[N 2 recto]

For to vnderſtonde by myd-
nyghte the plaſe of myddaye
as of it of mydnyght/ the hye 20
oryente and the hye occyden-
te/ and the lowe oryent and the lowe
occydente. Also the plaſys in heuen
that euery ſyne ryſes ſhepardys v-
fyth fuche a way as to hange a corde 25
that is faſtenyd bothe aboue and be-
nethe/ thāne is there a nother with a
plomet that grees to it/ and there is
lytell defferens betwene the tone and
the tother and they doo dreſe them 30
fuche wyſe that they do ſe the ſtar of
the pommeawe is ryghte vnder the .
ij. cordys to geder that cauſes the plo-
met to abyde both hye & lowe/ nowe

[Woodcut No. 49]

ho so wolde se hye none/ be it nyghte
or daye let hym loke by the other p-
tys the corde and he shall se the plase
of myddaye and lowe by the fyrst cor-
de and thou shalt se the plase of myd-
nyght though that it be day/ For the
hyest poynte of the zodyake is the lō-
gest daye in somer that shal be seen a-
boue the two cordys at hy none/ and
yf it be after y^t it towches the cordys
and notyfy In the corde towarde y^e
sonne the hynes that they haue sene
after by mydnyght/ but marke some

[Woodcut No. 49]

starrys that ye maye knowe many of them/ In that plase that is the goynge
15 of solstyffyll of somer/ And whanne the dayes be moſte ſhorteſt/ the ſtarrys
that they ſe at mydnyght be they that be nyest the ſolstyffyll of ſomer/ why-
che hathe one fyne nye towarde the oryente/ and canſer is towarde the occy-
dente/ Iemyny/ and ſuche other they maye be a lowe by the ſolstyffyll of wyn-
ter that they ſe at myddaye whanne the dayes be ſhorte/ aboue the ryght pla-
20 ſes of mydnyghte and is nexte the fyne towarde the oryente is caprycorne/ &
towards the occydente/ ſagyttary. ¶ Also they maye marke the hye oryente
and the lowe/ and it is of ſome tyme longe and ſome tyme ſhorte. and the def-
ferens betwene the oryente is deuydyd in .vj. partys/ and by euery one ryſyn-

[N 2 verso]

ge two ſynes/ but the fyrſte party of the hye oryente ryſes Iemyny and can-
25 cer/ the ſeconde taurus and leo/ by the thyrd/ aries and virgo. By the fourth
peſſes and libra. By the .v. aquary/ and ſcorpyo/ by the .vj. nere the occydente
is caprycornyous and ſagittaryous. And many other thynges they may pra-
ctiſe in the heuyn as the ſhepardys with his .ij. cordys.

¶ Shepardys that lyes the nyghtys in the feldeſ do ſe many Impreſſions
30 In the ayer aboue the erthe that they that lythe in theyr beddys ſees not/ ſo-
me tyme they ſee in the ayer comynge in the maner and faſſyon of a dragone
ſpetynge fyer by the throte/ and ſome tyme as a lepynge fyer/ in maner of .ij.
kyddys the whiche lepyth without longe abydyng and ſome tyme one why-
te Impreſſyon the whyche apperyth all tyme be nyght and at all houres the
35 whiche they call the grete waye of ſaynt Iamys in galys.

¶ The fleyng dragon. The lepyng keddys. The waye to ſaynt Iamys.

¶ Other Impreffions be as fyer caſtynge lowe the whyche mowntys the other as glowynge that gothe a fyde/ the other hath fyer abygyng and this laſtys longe/ the other be they that maketh a grete flame and laſtis not longe the other be as candellys ſomtyme grete ſomtyme ſmale & they be ſene in y^e ayer aboue the erth/ a nother comet falleth fro heuē lyke to a ſpere bronyng. 5

¶ *The fyer aſſendynge/ Lowe brennyge/ trees
brennyng fyre whiche fallytbe.*

¶ Also ſhepardys ſayes of the comettes other manerys/ that is to vnderſtonde in faſſyon of a very pyller that ryſes a grete hyght. A nother ſtare ſleyng and it is ſoone paſſyd/ but the thyrde comet/ trayleth and it is it that ryſes mo- 10 ſte of all. Also they ſe .v. ſtarrys erratrykes that is to ſay bydynge in one place that goth not as the other/ and as they whiche be callyd planettis/ but they haue forme of ſtarrys/ and theſe they be Saturne/ Iubyter/ Mars/ Venus/ and marcurys And alſo they ſe ſtarrys that is callyd mownſamonth a ſtarre with a berde/ and the other ſtarre chewalew/ And the thyrde that is callyd 15 nottywell.

¶ *The brennyng pyller. The ſleyng ſtarre.
The comet taylyd/ ſtarres erratrykys.*

¶ Theſe thre latter ſtarrys one is the berdyd ſtarre the other the rowthe ſtarre/ and the taylyd ſtarre.

20

Quattuor his caſibus ſine dubio cadit adulte.
Aut hic pauper erit aut ſubito morietur.
Aut cadet in cauſam qua debet iudice vinci
Aut aliquod membrum caſu vel crimini perdet.

TO you people ye maye ſe that theſe Impreffions be very maruelous/ 25 and yet ſome Ignorante people wyll not beleue it and wyll thynke it vpoſſybyll/ but you ſhalle vnderſtande that in the yere of our lorde a thouſande. .CCCC.lxxx. and .xij. the .vij. dayeof nouember/ therefell

one thyng mooste maruelous in the shyre of ferrat it happenyd in the duke-
dome of autryche by a towne namyd ensychyne/ and one the daye beforfayd
fell a grete and orybyll thonder in the feldys/ and there felle a greate thonder
stone/ the whiche dyd way .CC.xl pounce and more/ the whiche stone is the-
re present and kept yet in the sayde towne that all maye see it that wyll come
of the whiche stone here foloweth the eppataffe wreton vnderneath it.

¶ *The epytafe of the grete thonder-
stone folowythe.*

- 10 **P**Er legat antiquis miracula facta sub annis.
Qui volet: et nostra comparet inde dies.
Vifa licet fuerint potentia/ horrendaq; monstra.
Lucere/ e/ celo flamina: corona: trabes.
Astra diurna/ faces/ temor/ et telluris hyatus.
Et bolides typon sanguineusq; polus.
15 Circulus/ et lumen nocturno tēpore vsum.
Ardentis clipei/ et nubigeneq; fere.
Montibus et visi quondam concurrere montes.
Armorū & creuitus/ et tuba terribilis.
Lac plueret/ e/ celo visum est frugesq; calibisq;.
20 Ferrum etiam/ et lateres/ et caro/ laua cruor.
Et sexanta aliis/ ostensa ascripta libellis.
Prodigiis ausum vix simulare nouis.
Visio dira quidem Frederici tempore primi.
Et tremor in terris/ lunaq; solq; triplex.
25 Hinc cruce signatis Frederico Rege secundo.
Excidit in scriptus gramate ab ymbre lapis.
Austria quem genuit senior fredericus in agros.
Tertius hunc proprios: et cadere arua videt.
Nempe quadryngentos post mille peregerat annos.
30 Sol nouiesq; decem signifer atq; duos.
Septem preterea dat ydus metuenda nouembris
Ad medium cursum tenderat illa dies.
Cum tonat horrendum crepuitq; per aera fulmen.
Multifsonum: hic ingens condidit atq; lapis.
35 Cui species delte est aciesq; triangula: obustus.
Est color et terre forma metalligere.
Missus ab obliquo fertur visusq; sub auris.

Saturni qualem mittere fidus habet.

Senferat hunc Enficheim sunt gaudia fenfit in agros.

Illic infiluit depopulatus humum.

Qui licet in partes fuerit distractus vbiq.

Pondus adhuc tamen hoc continet ecce vides.

5

Quin mirum est potuisse hyemis cecidisse diebus.

Aut fieri in tanto frigore congeies.

Et nisi anaxagore referant monumenta molarem.

Casurem lapidem credere et iste negem.

Hic tamen auditus fragor vndiq. lithore rhemi.

10

Audiit hunc vri proximus alpycola.

[Woodcuts Nos. vii* ; ii* ; vi* ; iii*]

WE sholde beleue that it is faythfully trewe that the .xij. monethes & seasons chaunges .xij. tymes the man/ euyn as the .xij. monethes chaungys them in the yere .xij. tymes as euery one after the other by the corse of nature/ and so mannys lyfe changys euery .vj. ye- 15 re and so after that furth vnto .xij. ages and euery age lastyth .vj. yere/ and soo the .xij. tymes .vj. maketh .lx. and .xij. And soo longe euery man may prefarue and kepe his body without fekenes yf that they kepe them self well in theyr youthe by good dyate and good gouernaūce/ for ye knowe well that many men kyllys theym selfe/ and dyes longe or they sholde doo/ as by 20 surfettes as by ouer salte metys or ouer colde metys/ or to hote in operasyon

[N 4 verso]

contrary to theyr complexyon/ or by takynge great hete and after great colde or by euell Ayers/ or by takynge of thoughte/ or by great wete to go in the rayne/ and be wete to the skyne or goynge wete with his fete/ or ouermoche vsynge women/ or by fyghtynge in his youthe and lesynge some of his blode/ or be 25 grete anger/ or by falles or burdens/ or by to grete study ouer reche his mynde These with many score mo men may alter theyr cōplexions and shorte theyr lyues and all for lake of gode gouernynge in theyr youthe. And they that lyue tyll lx. and xij. is by theyr gode lyuynge and gode dyet. and than they may lyue aboue in the decrepyt age tyll lxxx. or i. C. yere. but fewe passe that. All is 30 at goddys ordynauns to length and shorte theyr dayes at his plesauns.

¶ *Ianuary.*

¶ The fyrst monthe of Ianuary/ the chylde is without myght/ tyll he be vi. yere olde/ he can nat helpe hymselfe.

¶ *Feueryere.*

¶ The other vi. yere. that is the fyrst tyme of the spryngynge of all flowres & fo the chylde tyll xij. yere spryngeth in knowlege and lerninge and to do as he is taaught.

5

¶ *Marche.*

¶ Marche is the bodynge tyme & in that vi. yere of Marche the chylde waxeth bygge and apt to do feruyce and lernyng fyens fro xii. to xviii. suche as is shewed hym.

¶ *Aprell.*

10 ¶ Aperell is the spryngynge tyme of flowers and in that .vj. yere a gothe to mannys state in hyghte and largenes and wexeth wyse and bolde but thane be ware in that age/ of sensuallite for he is than .xxiiij.

¶ *May.*

15 ¶ May is the season that all flowers is sprede/ and be thenne in theyr moost vertue with good fwete fauoure/ in these .vj. yere he is in his moost luste and Iolyte/ but than let hym gader the flowers of gode maners by tyme for and he tarry paste that age it is happy & euer he take them for than he is xxx. yere.

¶ *Iune.*

20 ¶ In Iune he begynnys to close his mynde and waxe stabyll and thāne he begynneth to waxe rype for than he xxxvj.

¶ *Iulii.*

¶ At Iulii. he is xlii. and he begīneth a lytell to declyne and feleth hym nat fo prosperens as he was.

¶ *August.*

25 ¶ In August/ he is by that vi. yere xlviii. yere and than he gothe nat fo lustyly as he dyd but studyeth howe to gader to fynde hym in his olde age.

[N 5 recto]

¶ *September.*

30 ¶ In September he is liiii .yere. he than puruayeth agaynste the wynter to cheryfhe hymselfe withall/ and kepeth nye the goodes togeder that he gat in his youthe

¶ *October.*

¶ Than is man in October lx. yeres full/ if he haue ought than is he gladde & he haue no gode he wepeth.

¶ *Nouember.*

35 ¶ Than is man lx. & vi. yeres. in Nouember/ he stoupeth and gothe slowly & lesfeth all his beauty and fayrnes.

¶ Than is man lx. & xii. yeres. thā had he leuer haue a warme fyre than a fay-
er lady/ and after this age he gothe into decrepetus to wax a chylde agayne &
can nat welde hymselfe/ and than yonge folke be wery of theyr company/ and
without they haue moche gode/ they be full lytell take hede of god wote. and 5
the more pyte/ for age sholde be worshyped in the honoure of the Fader of he-
uyn/ and for his sake chyrysthed.

¶ Here foloweth the medyta-
cyons of the Passyon of our lor-
de Ihū cryste/ that Shepther- 10
des and all other people shulde
thynke on whan they pray.

[Woodcut No. 55]

WE ought to thynke
before or whan we
do praye/ of that ho- 15
ly wordes that our
lorde sayde in the gardyne befo-
re his bleffyd passyon/ whanne
that he feryd in maner dethe &
fwete water and blode that it 20
ran to the erthe/ and thanne he
sayde/ fader yf it be so possybyll
that man maye be redernyd by
eny other waye. Lette me not
dye father thys crewell dethe 25

[N 5 verso]

and his soule may nat be holpen out of payne but by my dethe/ than so be it.
Thy wyll fader be done and nat myne (Lo man) a fe howe god loueth the.
Therefore loke that thou thanke hym. Also thynke that Iudas betrayde Ie-
su and sayde/ hayle maister and kyssed hym. and that fwete Iesu turned nat
his face fro that traytoure/ and than the Iewes toke Iesu and spete at hym & 30
bounde hym and than all his dyspyles forfoke hym/ and thynke howe in the
house of Anne and Cayphas/ they mocked hym and bobbyd hym and blend-
fylde hym spytfully. and thynke howe afore pylate he was accused and stray-
tely examyned/ an howe he was bounde to a pyller afore a great multytude
of people/ and beten with scourgis and than crowned with thornes and presē- 35

tyd afore the people in a purple mantell with the crowne of thorne vpō his he-
 de/ and than they all cryed Crucifige crucifige and than Pylate iuged hym to
 that bytter and cruell dethe/ and made hyme to bere the crosse with great pay-
 ne. and wente toward the hyll and there fell downe vnder the crosse and shed
 5 his blode. and than was he nayled on the crosse and late fall in the mortis/ and
 than gaue hym eyfell and gall to drynke and than he yelded vp his holy soule
 and thynke howe that the spere cleft his holy hart a sonder/ and in howe grete
 forowe his moder was in/ that weped terys of blode and water. and thynke
 howe Ioseph toke his lordes body downe fro the cros/ & buried it ī his owne
 10 sepulcre/ and remēbre howe the cruell Iewes caused foure knyghtes ī harnes
 to kepe the sepulcre. And on the thyrd daye man thynke that thy lorde rose
 frome deth. And went and fet the foules out of hell. ¶ It is to be knowen to
 them that wyll haue theyr dedys to Profyte the sowles that be in purgatory
 of theyr frendes. as masses/ prayers/ or almes dedys. it must be done ī charyte
 15 or ellys it pfytes lytell the soule. Also almes sholde haue .iiii. cōdicyōs It shol-
 de be done meryly. as sayth saynt Poule. Secundo ad Corintios .ix. Hilarez
 dotarem diligit' deus. Secundly it sholde be gyuen habundantly. Tobie iiij.
 Quomodo poteritis esto misericors. &c. Eche man after his poure of moche gi-
 ue moche. of lytell gyue lytell. Thyrdly gyue it hastely and dylygently. Pro-
 20 uerbiorum quarto. Ne dicas amico tuo/ vade et reuerte cras cuz statis possis
 dare. The iiij. concondysyone gyue almys deuoutely : danyellis : elimosinis
 peccata tua redime. whiche sholde be vnderstande of harte contryte/ and thus
 with deuosyon almes sholde be gyuen.

25 ¶ *Here foloweth a lytell treatyse for to
 knowe what Planet the chylde is borne
 vnder.*

[Edition of 1508 T 2 verso]¹

¶ *To knowe the fortunes and destenies of mā borne vnder
 the .xii. sygnes after Ptholomeus prynce of astronomy.*

[Woodcut]²

30 **T**O knowe vnder what planet a man is borne it is
 nedefull to wete that there is .vii. planettes on y^e
 fkye/ y^e is to say Sol. Venus. Mars. Mercurius.
 Iupyer. Luna/ and Saturnus. Of the seuē pla-
 nettes is named the .vii. dayes of y^e weke/ for eue-

¹ [Here folio N 6 is lacking in the Grenville copy of the edition of 1506.]

² [The woodcuts occurring on T 2 verso, and on T 3 recto are very coarsely
 executed, and not found in any other edition.]

ry day hath his name of y^e planet reygnyng in y^e begynnynge of it. The auntyent phylozophres sayth that Sol domyneth the foday/ the cause is they say for the sonne amōge y^e other planets is moost worthy/ wherfore it taketh y^e worthiest day that is foday. Luna domyneth the fyrst houre of mondaye. 5 Mars the fyrst houre of tuesday. Mercury of wednesday. Iupyer for thursday. Venus for fryday. And Saturnus for saterday. The day naturell hath foure and twenty houres/ and in euery houre reygneþ a planet. ¶ It is for to be noted y^t whā a man wyll begyn to rekē at foday/ he must reken thus 10

[T 3 recto]

Sol. Ven^o. Mercurius. Luna. Saturn^o. Iupyer. Mars. And whan the nombre is fayled he must begyn at the houre y^e he wold knowe what planet reygneþ. The mōday he ought to begy at Luna. The tuesday at Mars. The wednesday at Mercury. The thursday at Iupyer. The fryday at Venus. 15 The saterday at Saturnus. And euer whan the nombres of the planettes is fayled he must begyn by ordre as is sayd. It is to be noted also that the grekes begynneth theyr day in the mornyng/ the yewes at noone/ and the crysten men at mydnyght/ and there we ought to begyn to reken/ for at one of the 20 clocke on foday in the mornyng reygneþ Sol/ at two reyneth Ven^o/ at .iij. reygneþ Mercury/ at .iiij. reygneþ Luna at .v. Saturnus/ at .vi. Iupyer/ at .vij. Mars. And at .viii. begyn agayne at sol/ at .ix. venus/ at .x. Mercury/ and consequently of the other by ordre in euery houre. ¶ Whan a chyl- 25 de is borne it is to be knowen at what houre/ & yf it be in the begynnynge of the houre/ in the myddes/ or at the ende. yf it be in the begynnynge he shall holde of the same planet/ & of y^t other afore. If it be in the myddes/ it shall holde of that onely. yf it be borne in the ende it shall holde of the same/ & of that y^t 30 cometh next after/ but neuertheles y^e planet that it is borne vnder ne shall not domyne the other/ & that of the day shall be aboue it whiche is y^e cause that a chylde holdeth of dyuers planettes/ & hath dyuers condycyons. ¶ He that is borne vnder Sol shall be prudent and wyse/ a grete speker/ & that whiche 35 he prayseth he holdeth vertues in hym selfe. Who that is borne vnder Venus is loued of euery man/ good to godwarde &

reguler/ who y^e is borne vnder Mercury is well berded/ sub-
 tyll/ mylde/ verytable/ & is not moost prudēt. Who y^e is borne
 vnder Luna hath an hye forheed/ ruddy/ mery vyfage/ sha-
 mefast/ and relygyous. Who that is borne vnder Saturne is
 5 hardy/ curteys/ of shorte lyuyngē/ & is not auarycious. Who
 that is borne vnder Iupiter is hardy/ fayre vyfaged & ruddy

[T 3 verso]

chaft and vagabunde. Who y^e is borne vnder Mars is a grete
 fpeker/ a lyer/ a thefe/ a deceyuer/ bygge and of reed coloure.

¶ They that wyll knowe of this more euydently lette theym
 10 torne to the propriytes of the feuen planettes afore reherced.

¶ *A prologe of the auctour vpon the xii. sygnes.*

I Confyde-
 ryngē the
 cours of y^e
 15 Celestyall
 bodyes/ &

y^e puyffāce of y^e hye
 god omnyipotēt the
 whiche hath made

20 y^e fōne to shyne on
 y^e good & euyl/ that
 gouerneth all thyn-
 ges conteyned in y^e
 fyrmamēt & on the

25 erth haue taken on
 me for too endyte
 this lytell treatyse
 for to instructe & en-
 doctryne y^e people

30 not lettred. Fyrst to

knowe god theyr maker/ secōdly to gouerne theyr boyes and
 eschewe infyrmytes/ and thyrdly to knowe the course of y^e fyr-
 mament & of the celestyall bodyes conteyned in it. But who
 that wyll knowe his propriytes ought fyrst to knowe y^e mon-

[Woodcut]¹

¹ [See note 2 on p. 156.]

the that he was borne in/ and the fygne that the sonne is in the
same daye. I wyll not faye that suche thynges shall be/ but y^t
the fygnes haue suche proprietes/ and is the wyll of god. Af-
ter poetes and astronomyers. Aries is y^e fyrst fygne y^t sheweth
the fortunes of men and women as sayth. Ptholomeus.

5

[R. Pynson's edition O 1 recto]

[Woodcut No. 1.]

¶ *The fyrste syne is Aryes.*

ARyes is the fyrste syne/ that childe that is borne vnder this syne as
fro mydde marche to mydde aperell/ he shalle be of grete wytte. & he
shall not be very ryche/ ne ouer power/ he shall haue hurte by his ney-
bours he shall be ryche by dede pepels goodes/ he shall be soon angry 10

[O 1 verso]

and soon appesyd he shall haue many fortaynes & haue moche stryfe/ he shall
desyre techyng and connyng with eloquente people/ and he shall be made
preuy of many secretys and counsayles/ he shall be a lyer/ he shall take venge-
aunce of his enmyes/ he shall be better dysposyd in yowthe than in age/ vnto 15
xxxij. yere/ he shall not be ouerpore nor ouer ryche/ he shall be a grete lechore/
and fornycator/ and he shall be maryed at .xxx. yeres and yf he mary not then
he shall not be chaste/ he shall be a medyator for some of his frendys/ and shall
be besy and medyll in the worke of other/ he shall haue chylderne and he wyll
haue spyte to them & horte them/ he shall haue a syne in his cholder/ & in his he-
de & in his body/ his fyrste sone shall not leue longe/ he shall be hurt with bestis 20
of .iiij. fete/ he shall haue gret sykenes in age of .xxij. yere/ and yf he shall lyue.
lxxxv. yeres after nature. The woman that is borne than shalbe Irefull and
shall haue dayly grete hurte/ she shall be a grete lyer/ and shall lese hyr fyrste
husbonde/ and get a better. she shall be syke in the age of .v. yere she shall be in
daungere of dethe: and yf she skape she maye leue tyll .xliij. yere and she shall 25
haue grete sorowe in her hede: and shall be lyke the shepe: as to gete euery ye-
re a flese of wolle and than leses it: and than it growethe agayne. sondaye
is good bothe to man and woman.

¶ *Here endeth the seconde syne of Aryes.*

THe childe that is borne fro myd Aperyll to myd May shall be ryght hardy and fulle of stryfe : delyfyous and haue goodys gyuyn to hym by other. And that they desyre shall be done shortly/ in his yowthe he
 5 shall dyspraise many folke and prayse hym selfe: he shall be very hasty he wyll go many pylgermagis : and wyll go fro his frendes to dwelle amonge strayngers: and he shall be set in offys and shall kepe it well. And shall be made ryche by his wyfe : and shall not be thankyd for his good seruys done : and for his dede shall not be rewardyd: and yet he shalle come to better estate and
 10 wyll take vengeance of his enmyes : and shall be betone of a doge : he shalle suffer many paynes by wemen & shall be in parell. And in. xxxij. yere he shal be in parell of water : and shall be hurte by fekenes and venome : and thanne he shall reche to ryches and maye lyue .lxxxv. yeres and .iiij. monethes after nature. ¶ The woman that is borne in that tyme shall euer be dysposyd to grete
 15 labour and shall vse to lye and shall suffer shame/ she shall haue goodis by herfrendys: that that she thynkys moſte on shall come to effecte : she shall haue many husbandys and many childer she shall bere of her body : she shall be at the poreſt estate at .xvj. yere : and in the myddis of her body is a marke: she

[O 2 recto]

shall heue fekenes/and yf she eskaſe ſhe ſhal lyue .lxxxvj. yere after nature/ ſhe
 20 ſholde bere rynges and preſyoutones aboute her/ monday and thurſdaye is to them ryght good/ and tewyſday is bad as well to the man as to the womā And they maye be lekēid to the bowle the whiche drawes in the plowe to ere the londe to ſawe the corne and yet whan the whete is rype and threche/ the bull hathe but the chaffe for his parte therfore theſe people ſhall be greate ke-
 25 pers of good and ſhall be callyd vnkynde people.

¶ *Here begynneth the ſyne of Iemyny.*

AMan that is borne fro myd may vnto myd Iune ſhalle haue many woundes he ſhall be fayer and marſyfull/ he ſhall lyue a reſonabyll
 30 lyfe and ſhall receyue moche money/ & he ſhall goo many plaſes that he knowes not and ſhall make many pylgremagys/ and ſhalle not abyde there as he was borne/ he ſhall be couetous & happy to ryches tyll .xxxv yere/ his fyrſt wyfe ſhall not lyue longe and he ſhall take ſtraynge wemen/ he ſhall be bytten of a doge and hurte. Alſo by fyer or water & he aſkaſe a maye lyue nye a .C. yere. ¶ The woman that is borne in that tyme/ ſhall come to

honowre and shall holde the goodes of other by pryde and she shall be repro-
uyd of false cryne and slander/ she shall be fewer of a husbonde at .xvj. yere
yf she wyll be chaste/ she shall be in greate perell and shall lyue .lxx. yere. And
shall honoure god/ wensdaye and soday is to them good/ and mondaye and
frydaye is to them yll. As well the man as the woman and they shall gader 5
the goodes of theyr fokefellores and kepe it couetously.

¶ *Of the syne of canser.*

WHat man that is borne fro myd Iune to the mydis of Iulii he shall
be malyfuous/ he shall loue well women he shall be wyfe and shal ha-
ue keypyng of other mennys goodes/ he shall haue stryfe and debate and som 10
shall hurte hym by enuy/ he shall take vengeance oon his enmyes/ For his
hasty wordes many shall mocke hym/ he shall be in pell of water he shall kepe
his counseyll in hym selfe/ he shall fynde trefores and hyde money/ he shall la-
boure moche for his wyfe and his goodys shall go backe warde an at .xxx. ye-
re and shall passe the se/ & lyue .lxxij. yere with good fortune. ¶ The woman 15
that is borne is this monthe shal be hasty vnyeweste soon fory and soon mery
she shall be wyfe & seruabyll and suffer many euyllys shall be a grete laborer
and take grete payne and trauell vnto .xxx. yere/ but after she shall haue reste
she shall haue many sonnes she muste nedys be maryed at .xiiij. yere honoure
and geftys shall folowe/ she shall haue woundys but she shall be holpe by me- 20

[O 2 verso]

dyfne/ and shall haue parell in water she shall be beten of a dogge and shalle
lyue .lxxij. yere to them thursdaye and frydaye is good/ and thewyfday is bad
as well to the man as to the woman they shalle haue the victory of theyr en-
myes.

¶ *Of the syne of Leo.*

25

WHo so is borne fro myd Iulii. vnto mydde Auguste shall be fayer
and hardy and shall speke openly and shall be marfyfull he wyll
lyghtly wepe with them that wepys and shalle be very hasty in
wordys they shall hurte hym in a tyme sodenly/ and at .xxxv. ye-
re some shall be aboute to doo hym wronge but he shalle asskape 30
all parell and for the gyftys that he geuyth a shall haue noo thanke/ he shalle
be honowryd of ryght good people and shall obtayne that a shall begyue/ he
shall haue goodys by temporall seruys/ he shall be enemy vnto theuys and he
shall be grete and myghty/ he shall haue charge of comonete and as moche as
he hathe losse he shall wyne/ he shall come to dignyte and shal be by louyd/ he 35

take the fortayne of .iij. wemen he shall feke pylgrymages and suffer fekenes
 in his eyes he shall fall for some hye place/ he shall be frayde ī water he shall be
 in parell of some grete lorde and at .xxxvij. yere he shall be bettyn of a dogge &
 he shall be helyd with grete payne and shall lyue .lxxiiij. yere after nature/
 5 ¶ The woman that is borne in this tyme shall be stoberne a lyer/ wel spekyn-
 ge marcyfull plefaunte/ and maye not se men wepe hyr fyrste husbände shall
 not lyue longe/ she shall haue fekenes in the wome and stomacke/ hyr neybou-
 res shall haue hyr in suspecte at .xvij yere and shall come to ryches & she shall
 haue chylderne by .iij. men she shall be louabyll and she shal be of a gret hygh-
 10 te/ and lyue .lxxvij. yere after nature/ the day of wenfday/ tewysday/ and son-
 daye be to them good/ and fatterdaye is to them fulle euyl/ as moche to men
 as to women/ and they shall be hardy quarolus and marcyfull.

¶ *Of the syne of virgo.*

Ho so 'is borne fro myd Auguste vnto myd september he shall be ve-
 15 w ry hafty to his wyfe he shall be wyfe and connyng and futtel of cra-
 fte and all that he sayes a couetes he shall be Irefull attones and a
 shall ouercome his enmyes he shal be longe with his fyrste wyfe and shall ha-
 ue good fortune at .xxxj. yere he shall not hyde the rychest that he hath he shal
 be in parēll of water and be woundyd with some Iron and shall leue .lxx. ye-
 20 re after nature. ¶ The woman that than is borne shall be shamfull and a
 well doer and shalle suffer grete payne/ and shall be neclygente and mary at.

[O 3 recto]

xij. yeres and she shall be but lytell space with hyr fyrste husbonde/ hyr fecon-
 de shall longe lyue and haue moche good with another woman/ she shall fall
 fro a hye/ and shall be in parell to dy shortly she shall suffer fekenes at .x. yere
 25 of age and she skape this sykenes she maye lyue .lxx. yere after nature/ wenf-
 daye and sondaye to them is ryght good as well to the man as to the woman
 and tewysdaye is to them yll/ and they shall delyte to liue in chastyte/ But
 they shall suffer moche where euer they be.

¶ *Of the syne of libra.*

30 Ho so be borne fro the myddys september vnto the myddys Octo-
 w ber shall be myghty and honowred in the seruys of captayns & shal
 go many cōutres and shall wyne in straynge londys he shall mar-
 ry and breke his wedlocke/ and take other mennys goodys/ and be mennys
 sextowres and shall haue anger amonge his neyboures/ he shall haue moche

cattell and some shall dyffauye hym/ he shall be ryche by wemen and haue no
 good fortune many shall axe coufeyll of hym & he shall lyue .lxx. yere and .iiij.
 monthes. ¶ The woman that thenne is borne she shal be louabyll and of gre-
 te corage she shall goo in strayinge places/ she shall reioyse hyr husbände & but
 she be maryed at .xiiij. yere she shall not be chaste she shalle haue no sonnes by 5
 hyr fyfte husbände she wyll go many pylgremages & at .xxxiiij. yere she shall
 waxe ryche and lounge and soone after she shall be greuyfly fyke and shalbe
 hurte by fyre aboute the fete at xij. yere and after nature shalle lyue .lx. yere
 frydaye and mondaye is to hym ryght good and wenyfdaye is euyll as well
 the man as the woman shall be in doubte vntyll the dethe and there is grete 10
 doubte in the ende.

¶ *Of the syne of Scorpyus.*

Ho so is borne fro myd October vnto mydde Nouember shall haue
 w good fortune he shall be a fornycatoure/ the fyrst woman that he shal
 loue to haue in maryage shal be relygyous/ he shall suffer sekeneis in
 his members many facultys shall he haue and goo many countres and shall 15
 ouercome his enmyes by his wyfe he shall haue many goodys and haue fyke-
 nes in the stomake and shalle company hym with mery people by his fwete
 wordys he wyll many dyffayue he shall be hurte by iron and somtyme with
 someother kefte/ he shall be in doubte & haue some enmies in the age of .xxxiiij
 yere he shall be fyke and a skepe he shall lyue .lxxxiiij. yere. ¶ The woman 20
 man that is borne thenne shall be fayer and amyabyll and shall not be longe
 with hyr fyrste husbonde but after she shall reioyse with another and by his

[O 3 verso]

good and faythfull seruys she shall haue honoure and victory of his enmyes
 and shall lyue .lxx. yere after nature/ tewysfdaye and satterdaye is good to the-
 ym and Iubiter is euyll and they shall haue fwete wordis with a venemous 25
 styntyng of the tayle and shall faye wordes of other wother wyfe and they
 wolde that people sholde faye by them.

¶ *Of the syne of Sagyttaryus.*

HE that is borne fro myd Nouember vnto myd Deffember shall be
 marcyfull and goo Indyters places very daungerous and shall co- 30
 me agayne with wennyng at .xij. yere of age he shall be hurte and
 than passe the fe and wynne moche and shall .lxxviij. yere and viij.
 monethes after nature. ¶ The woman that thanne is borne shall haue me-

ny thoughtys and be a negarde and shal haue moche stryfe but she louythe
not to se men wepe she shall ouercome hyr enmyes/ she shal spende moche mo-
ney by euyl company she shal haue hyr frendys goddys and shal be desefyd
In here these and shall haue enuy and shal lyue .lxxij. yere after nature mon-
5 daye with frydaye is good to them and tewysdaye and fatterdaye be bad as
well to the man as to the woman they shall haue good confyens and be mar-
cvfull and loue god well and cheryfthe strayingners.

¶ *Of the syne of caprycorne.*

Ho so is borne fro myde dyssember to myd lenyuer shall be Irefull
10 w and a lechoure and full of laboure he shalle haue moche stryfe and be
owner of bestys with .iiij. fete and he shalbe longe with his fyrst wy-
fe and suffer moche trobyll and he shal haue ryches and than shall falle to po-
uerte and he shall company with oneste people and shall be ryche by wemen
and he shall dyspayue maydens and shall lyue .lxxvij. yere after nature.
15 ¶ The woman that thanne is borne shalbe shamfull and dredefull and shal
ouercome hyr ennemyes she shall haue chylderne by foure men and wyll go
many pylgremagys and shall fortune to grete goodys In hyr beste estate she
shalle haue payne In hyr iyes aboute .xxxj. yere and she shall lyue .lxxij. yere
and .iiij. monethes after nature that dayes of tewysdaye and fatterdaye is to
20 them ryght good and sondaye is euyl to them as well the man as the wom-
man shall be refonabyll and also enuyous.

¶ *Of the syne of Aquaryus.*

[O 4 recto]

25 **H**E that is borne fro myd Ianyuere to myd Feuaryere/ shall be well fa-
uoured and Ierfull and euer shall lyue in vayne/ he shall haue money
at .xxiiij. yere/ and wyne/ & shal be seke & also hurt with yron & be ferid
in water and after haue gode fortune and go in many places. The wo-
man that than is borne shal be delycyous and many tymes haue stryfe for hir
chyl dren/ and at xxxiiij. yere she shall be in great perell. and shall be hurte with
bestys of foure fete and she shall lyue lxxij. yere after nature/ fryday and mon-
30 day is to theym gode and tuyfday and faterday is bad as well to the man as
to the woman.

THey that be borne vnder Pyffes fro the myd Feueryere vnto y^e myd Marche he shall be wyfe and conynge/ in many sciens and shall go far and be a wedloke breker and a mocker and very couetous/ he shall say one/ & do another he shall fynde hyden money. he shall trust in his wyf- 5
dome and shall defende wydowes and maydens/ and motherles chyl dren/ & shall passe very lyghtely all his troubles/ & shall lyue lxxij. yere/ after nature. The woman that than is borne shal be delycyous/ famulyer plesaūt of corage and shall haue grete sekenes In hir iyes and be sclanderyd and defamed. hir 10
husbande shall forsake hir/ and with that she shall haue great payne with strā- geours and she shall nat haue it that is hir owne/ she shall haue sekenes in hir stomake and in hir chyldebed/ she shall leue .lxxij. yere after nature saterday & tuyfday. is to them euyll/ as moche the man as the woman/ and they shall ly- ue faythfully.

¶ Here endeth of the xij. fygnes as Arayes/ Taurus/ 15
Iemyny/ Cancer/ Leo/ Virgo Scorpio/ Libra/ Sage- taryus/ Caprycornus/ Aquaryus/ and Pyffes. And it is lykely that the chylde whiche is borne vnder these fy- nys shall haue suche fortune as is reherfyd byfore. And gyuen thē by cōstylyacyon of the heuēly bodyes aboue. 20

¶ Here foloweth to sheweth of the x. cristen nacyons that be recoūted but as Infydyllys for be cause they beleue parte of oure faythe and not all/ and ther- fore we begynne with oure faythe.

¶ *The fyrste nacyon spekes of bytans.*

[O 4 verso]

[Woodcut Nos. iii* ; v* ; i* ; 52]

IN this I purpose to speke of many nacyons bothe crysten & hethen/ & 25
if I do amys I put it to your amēdemēt. ¶ Nowe fyrst in the nacyō of laten ouer vs our great maister is the pope/ & the Empour/ & many other kynges. as Fyrst the noble kynge of englōde/ the kynge of frāce the kynge of spayne/ the kynge of hūgry with all other. Theerle of florēs/ the duke of venysē with other dukedomes & erledomes that be true to the fayth 30
of holy church.

¶ *The seconde nacyon spekes of grekes.*

¶ we cōplayne of the nacyon of grece for the vexacyō that that they haue had in tyme past/ There is a patryarke at Cōstātynople. & bysshopes & abbotis of

the spūalte/ & lōgyng to the tempall Empour/ dukes & erles/ they be now but fewe ī nōbre. For the great turke hath taken almoste all that cōtres & the turkes now is nat obeydēt to the church of rome. they be cōdāned by the church for y^t they say that. Spūs fāct⁹ nō pcedit a filio et quod nō est purgatoriū.

5 ¶ *The thyrd of preſter Iohns lande in bye ynde.*

¶ This empour called preſt⁹ Iohā his lōde is maruelous & moche more than all cryſtēdome/ this empour hath vnder hī lxxij. kīges that doth hī obeyſaūce & whā he rydes ī peas he hath a croſ of tre borne afore hym & ī ware ii. croſes the one of golde/ the other of ꝑcyo⁹ ſtones/ & there leythe ſāit thomas of ynde

10 ¶ *The fourth nacyon ſpekes of Iacobytes.*

¶ To ſpeke of the nacyon of Iacobytes that taketh theyr names of Iames the Erytyke dyſciple to the patryarke Aexāder. theſe Iacobytes hath take a great parte of Affye to the Oryent & the londe of mēbre that is ny to Egipte

[O 5 recto]

and the lande of Ethyope. there is more than xx. kyngdomes. and the chylde-
15 ren that be borne in that londe be circumcyſed and pabyſed with an hard yrō-
and prent the ſyne of the croſſe in the forhede and in other partes of the body/
and in the arme and in the brest/ they ſhryue them to god onely and nat to the
preſtys/ and in the prouynce of yndoyens and agaranoryens they do ſay that
Cryſte Ieſu hath only but nature deuyne/ ſome amonge theym ſpeketh the
20 language of Caldee and the other of Arabe/ and many that ſpeketh other lang-
guages after the dyuerſytes of the nacyons they were condāned in the coun-
ſell of Cacedom.

¶ *The v. nacyon ſpekes of the neſcoryens.*

¶ The naſyon neſcoryens is named ſo after an Erytyke whiche was at con-
25 ſtantynople/ the ſayde Eryteke Neſcoryens putteth in Ihū Cryſtee ii. perſo-
nes one god the other man/ denyes the virgin mary/ to be moder of god/ but
they ſay well that Ihū is a man they ſpeke the language of Caldee/ and ſacri-
fyce the Body of Ihū Cryſte in leuende brede they dwelle in Tartary and ī
ynde the great theyr londe is as moche aboute as all Almayne and Italy the
30 Erytyke was condemned In the counſell of eſſeſium and was deuyde fro y^t
churche of Rome/ and they abyde ſtyll īn theyr opynyon.

¶ *The vi. nacyon ſpeketh of the moryens.*

¶ Roboſte is the nacyon of moryens Called After an Erytyke that was mo-
ryen/ this Nacyon puttes in Ihū Cryſte one vnderſtandyng and one wyll

and they dwell in lybe in the prouyns of Fenys & they be a great nombre they vse bowes and arowes and in theyr contre bellys/ they haue there bysshopes y^t hathe myters & staues crofyers/ as the latens/ they vse holy scrypture/ & of and of the letter of Caldee/ and in the wryte/ vulgare and lett^o of Araby/ they haue be vnder the obedyens of holy churche of Rome. Theyr patryarke was 5 in the generall counsell of Saynt Iohn of the latrende/ And songe at Rome vnder the pope Innoſent the thyarde. but fyns they be retourned vnto theyr euyll opynyon in whiche they contynwe.

¶ *The ſeuenth ſpeketh of the ermynes.*

¶ They ſaye that theſe Nacyons of Armonyes is very nye vnto Antyoche/ 10 and alſo they vse all one manere of language in the Holy ſcrypture/ and alſo in the ſeruyſe of the holy churche/ But they do ſynge in theyr mother tonge

[O 5 verſo]

as we do in englyſſhe and the men and the women vnderſtandes all togeder/ they haue theyr prymate that they call Catholyke the whiche all they do obey as to the Pope in great deuotyōn and reuerens. They faſt the lente and ete no 15 fyſſhe & drynke no wyne/ and ete fleſſhe the Saterday.

¶ *The viii. nacyon ſpeketh of the Georgiens.*

¶ This Nacyon was called Georgiens of Saynte Gorge/ and they bere his ymage in batayle/ for he is theyr Patrone they be of the Eſte ptis/ they be mē myghty and ſtronger/ and they be halfe Pharyſeis/ and halfe aſſuryens. they 20 ſpeke a folyſſhe langage and makes the ſacramentis as the grekes dothe/ the preſtys hathe theyr crownes rounde ſhaue and the clarkes that be no preſtes hathe theyr crownes ſquare. and whan they got to the holy ſepulcre/ they pay no trybute to the Sarafyns. But they entre into Iheruſalem with open ſtāderdys/ for that the Sarafyns dredys them the wemē vſyth wepyn to fight 25 with as men/ and whan that they wryte vnto the Sowden/ he gyueth them theyr aſkyng.

¶ *The ix. nacyon ſpeketh of the Surryens.*

¶ I fynde that the nacyons of ſurryens takes theyr name of a fete called ſurrey/ and is bytwene the other londes and the londe of Surrey/ the people for 30 vulgare language ſpeketh ſarafyn/ the holy wryte and offyce of the maſſe: is in grece tonge they haue byſſhops that kepeth the Conſtitucyons of grekes/&

obayes to them in all thynges/ they make sacryfyce of leuen brede and as the opynyons of the grekes and the latynes. there is some crysten in the holy londe the whiche folowes them and be called Samarytanes which was conuerted in the tyme of the Apostoles but they be nat very gode crysten people.

5

¶ *The .x. nasyon spekes of the morabyens.*

¶ we shall make ende of the moryabyens the whiche was in noumbre great in tyme passed in the londe of Affreke and spayne/ but nowe they be but fewe y^t be called morabyens/ For this they helde the maners of the crysten people beinge in Araby. they vseth the latyne language in the offyce of holy thynges.
10 and obeyeth to the churche of Rome/ and to the bysshop of latynes. they shryue them in the language Azymonyenne/ or in latyn/ they be different/ to thē of laten/ for in theyr holy offyce they haue theyr houres very lāge and for that the day naturall is deuoyded in xxiiii. houres of the day & nyght so y^t they haue

[O 6 recto]

offys: owres. falmys. Immys: & alle other orysons is very longe the whyche they saye not after the costome of latyns for this that the latynes sayes in the begynnynge they saye in the myddes or in the ende/ somme deuoydes the holy sacrament in .iiij. partys or in .x. these nasyon is deuoute people they wed none in maryage but a be borne in theyr owne londe. The straynge men shall not mary wemen of that countre. And yf a mannys wyfe dye there he shalle
20 wedde no more but lyue in chaastyte. The countres nowe is full of erytykes & yet no man fyndes a remedy.

¶ *Here endeth of the .x. crysten nasjons.*

¶ *The awtor*

¶ O ye clarkes famos and eloquente.
25 ¶ Connyng is kauth by redynge and excersyfe.
¶ Of nobyll materys full exellente.
¶ And remember salamoness sayes the wyfe.
¶ That prayfyt the besynes/ and Idylnes dyspyfe.
¶ And say the he that many bokes do rede and se.
30 ¶ It is full lykely wysdome haue shall he.

¶ Remember clarkes dayly dothe theyr delygens.

¶ In to oure corrupte speche maters to translate.

- ¶ yet betwene frenche and englyſſhe is grete deffens.
 ¶ There longage In redynge is douſe and dylycate.
 ¶ In theyr mother tonge they be ſo fortunate.
 ¶ They haue the bybyll and the apocalypys of deuynyte.
 ¶ with other nobyll bokes that in Englyche may not be. 5
- ¶ And remember reders where euer ye go.
 ¶ That hony is ſwete but conynge is ſwetter.
 ¶ Caton) the grete clarke ſome tyme ſayd ſo.
 ¶ Howe golde is good and lernynge moche better.
 ¶ yet many full good be that neuer knewe letter. 10
 ¶ And yet vertuous none can be of leuynge.
 ¶ But fyrſte of preſtes or clarkes they muſte haue lernynge.
- ¶ wherfore with paſyens I you all deſyre.
 ¶ Be ware of the ryſynge of falſe eryſy.
 ¶ Lette euer parfyte faythe ſet youre hartys a fyre. 15
 ¶ And the chaffe fro the corne clene out to trye.
 ¶ They that beleuythe a myſſe be worthy to dye.
 ¶ And he is the greteſt ſole in this worlde Iwys.
 ¶ That thynketh that no mānys wytte is ſo good as his.
- ¶ Thus endeth here the ſhepardys kalender. 20
 ¶ Drawen into englyſſhe to goddys reuerence.
 ¶ And for profyte and pleaſure ſmale clarkes to chere.
 ¶ Playnly ſhewed to theyr intellygens.
 ¶ Oure parte is done/ nowe reders do your dylygens.
 ¶ And remember that Pynſon ſaythe to you this. 25
 ¶ He that leuyth well/ maye not dye amys.
- ¶ Here endeth the kalender of ſhepardys/ drawen out of Frenche into Englyſſhe in the honowre of Iheſu cryſte and his bleſſyd mother mary and alle the ſayntes of heuen Impryntyd at London in flete ſtrete at the ſygne of the George by Rycharde Pynſon the dat of oure lorde a. M.CCCCC and .vj. 30

NOTE TO PAGE 17.

While testing my text with the originals, I noticed, to my great regret, that in the stanza of March on page 17 (in the passage supplied from the edition of 1508), by an inexplicable accident one line is omitted. In order to remedy this defect I here give the whole stanza correctly :

¶ Marche.

¶ Marche am I called/ in nobleſſe flouryſhyng
Whiche amonge moneths am of grete nobleſſe
For in my tyme all fruytes doth budde and ſprynge
To the ſeruyce of man in grete largeſſe
And lente is in me the tyme of holynesse
That eche man ought for to haue repentaunce
Of his ſynnes doone by long contynuaunce.

APPENDIX.

ADDITIONS FROM WYNKYN DE WORDE'S EDITION
OF 1508.¹

[O 4 recto]

¶ *A meruaylous confyderacyon of the grete vnderstandyng
of shepeherdes.*

I F case were after y^e length of y^e clymates one myght go
about therth fro oryent to occydēt to his fyrst place/ so-
me shepeherdes say y^t this cōpasse may almooft be made. Sa- 5
ynge y^t yf a man wēt this cōpasse in .xii. naturall dayes goyn-
ge regularly towarde occydet/ and began now at myddaye/
he sholde passe euery day naturall the .xii. parte of y^e cyrcuyte

[O 4 verso]

of the erth/ and ben .xxx. degrees/ wherof behoueth y^t the soñe
make a course about the erth & .xxx. degrees ferder or he be re- 10
torned on the morowe at the merydyen of the sayde man/ and
so the sayd man shold haue his day & nyght of .xxvii. houres/ &
sholde be ferder by the .xii. parte of a naturall daye than yf he
rested hym/ wherfore it foloweth of necessitye that in .xii. natu-
rall dayes the sayd man sholde onely haue but .xi. dayes/ & .xi. 15
nyghtes & somewhat lesse/ & that the sonne shold lyght hyz but
.xi. tymes/ & rescōse .xi. tymes/ for a .xi. dayes & .xi. nyghtes eue-
ry day and nyght of .xxvi. houres maketh .xii. naturall dayes
eche daye of .xxiiii. houres. By semblable confyderacyon beho-

¹ To conclude from the number of folios, these passages were not part of the edition of 1506, but they occur partly in the French original, partly in the edition of Paris, 1503.

ueth that an other man that sholde make this cours goynge
 towarde oryent haue his daye and nyght shorter than a natu-
 rall day by two houres/ than his day and nyght sholde be but
 of .xxii. houres. Thā yf he made his cours in lyke space that
 5 is to say in .xii. dayes hyz behoueth of necessitye to haue .xiii. da-
 yes & fomwhat more. Thus yf Iohan made y^t course towar-
 de occydent/ and Peter towarde oryent/ & that Robert abode
 them at y^e place fro whens they departed the one as soone as
 y^e other/ and that they mete at Robert bothe togyder. Peter
 10 wolde say that he had two dayes and two nyghtes more than
 Iohan/ and Robert that hath rested a day lesse than Peter/ &
 a daye more than Iohan/ how well that they haue made this
 cours in .xii. naturall dayes/ or in an hondred/ or in .x. yere/ all
 is one. This is a pleasaunt consyderacyon amonge shepeher-
 15 des how Iohan and Peter aryueth in one selfe day/ put case
 it were on fonday. Iohan wolde say it is saterday. Peter wol-
 de saye it is monday/ and Robeert wolde saye ts fondaye.

[S 4 recto]

¶ *How plowmen sholde do.*

¶ Peers go thou to plowe/ and take with the thy wyfe
 20 Delue and drawe/ fowe barly whete/ and ry
 Of one make ten/ this is a perfyte lyfe
 As sayth Arystotle in his phylozophy
 Thou nede not study to knowe astrology
 For yf the weder be not to thy pleasaunce
 25 Thanke euer god of his dyuyne ordenaunce.

¶ *Of an affaute agaynst a snayle.*

[Woodcut]

[S 4 verso]

The woman speketh with hardy courage
 ¶ Go out of this place thou ryght vgly beest
 Whiche of the vynes the burgenynges doost ete
 30 And buddes of the trees/ bothe more and leest
 In dewy mornynges agaynst the wete

Out of this place or I shall the fore bete
With my dystaffe betwene thyn hornes twayne
That it shall founne in to the realme of spayne

The men of armes with fyers countenaunce.

¶ Horryble snayle lyghtly thy hornes doune laye 5
And frome this place out fast loke that thou rynne
Or with our sharpe wepons we shall the fraye
And take the castell that thou lyeest in
We shall the fley out of thy skynne
And in a dyffshe with onyons and peper 10
We shall the dresse/ and with strenge vyneyger.

There was neuer yet any lombarde
That dyde the ete in fuche maner of wyfe
And breke we shall thy hause so stronge and harde
Wherefore gete the hens by our aduysfe 15
Out of this place of so ryche edyfysfe
We the requyre yf it be thy wyll
And lete vs haue this toure that we come tyll.

The snayle speketh.

¶ I am a beest of ryght grete myruayle 20
Vpon my backe my hous reysed I bere
I am neyther fleshe ne bone to auayle
As well as a grete oxe two hornes I were
yf that the armed men proche me nere
I shall them soone vaynquyshe euerychone 25
But they dare not for fere of me alone.

[S 6 recto]

¶ *The saynge of a deed man.*

Man loke and fe
Take hede of me
How thou shalte be
Whan thou arte deed
Drye as a tree
Wormes shall ete the
Thy grete beaute
Shall be lyke leed

[Woodcut]

¶ The tyme hath ben
 In my youth grene
 That I was clene
 Of body as ye are
 5 But for myn eyen
 Now two holes bene [Woodcut]¹
 Of me is fene
 But bones all bare

Now entende
 10 For to amende.

¶ O mortall cretures faylynge in the wawes of myfery
 Auayle the fayle of your conſcyence vnpure
 Fle fro the perylles of this vnſtedfaſt whery
 Dryue to the hauen of charyte mooft ſure
 15 And caſt the ankers of true confeſſyon
 Faſtned with the grete cable of contrycyon clene
 Wynde vp thy marchaundyſe of hole fatiffaccyon
 Whiche of true customers ſhall be ouer fene
 And brought to the warehouſe of perfeccyon
 20 As perfyte marchauntes of god by eleccyon

[S 6 verſo]

¶ *Here foloweth certayne oryſons & prayers/ an fyrſte a de-
 cyſyon theologycall on a queſtyon to knowe yf prayers/
 orayſons/ maſſes/ and ſuffrages done for the ſoules in pur-
 gatory ben meritoryous and auaylable for theyr helpe and
 25 delyueraunce.*

YE deuout people ought to note how for to gette &
 acquyre welthe whiche companyed the eſtate of
 ſome or is acceſſary to the fayde eſtate the werke
 of ſome maye prouffyte/ not onely De congruo/
 30 but with it De condigno. This may be in two ma-

[1 The woodcuts occurring in this portion of the edition of 1508 are very
 ſmall and roughly done. They are not found in any other edition ſave
 Wynkyn de Worde's ſecond (1528).]

ners. Fyrst for the comunycacyon the whiche is rote of the me-
 rytoryous werke/ that is of charyte whiche is rote of all good
 dedes. And thus of ech persone they haue prouffyte and helpe
 of y^e godes of other yf ther be a charge. Iuxta illud. particeps
 ego sū. &c. Secondly for thyntencyon of the doer/ whan ony 5
 dooth ony werkes to thēde that they may prouffyte to other
 And fuche operacyōs apperteyneth onely to them for whom
 they be doone/ as gyueth of hym that dooth theym. And they
 maye auayle to satiffy and accōplysſhe the satiffaccyō of some
 or to some other thyng that ne beholdeth his estate/ & in the- 10
 ſe two maners auayleth the ſuffrages of the chyrche/ not one-
 ly to the quicke but alſo to the deed/ not to thende y^t the ſayde
 ſuffrages may moue theyr estate/ but that they may be delyue-
 red fro paynes. For as ſayth ſaynt Auſtyn in the boke named
 eucherydyon as longe as they haue lyued in this worlde they 15
 haue deferued that the ſuffrages may prouffyte to them. Dū
 in hac vita viuerent meruerunt vt hec ſibi prodeſſent. The ho-
 ly appoſtle ſayth in the ſeconde chapytre to the Corinthians
 in the fyfth chapytre. Vnuſquiſq₃ propriam mercedem accipi
 et prout geſſit in corpore/ as to be dampned or ſaued for theyr 20
 deſceuyng/ for euery man ſhal haue paradyſe or elles hel for

[S 7 recto]

his owne dede and not for the dedes of other. Thus is vnder-
 ſtande whiche is wryten. Eccleſiaſtes .ix. Mortui non habēt
 partem in opere quod ſub ſole geritur quod intellige verum-
 q₃ſtum ad mutationem ſtat⁹. Or elles we ſpeke of/ opere ope- 25
 rato. That is to ſay of the ſuffrage in hym ſelfe. And thus y^e
 ſacramēt of the auter and other ſacryfyes haue effycacy and
 vertue of themſelfe without that whiche the operacyon of h^y
 that dooth them encreaſe or demynyſſhe theyr effect/ but ben
 made egally by euery persone good or euyll. But yf we ſpeke 30
 of opere operantis it behoueth to dyſtyngue/ for ony ſacryfy-
 ce may be done by an euyll mā/ as the maſſe ſayd by a ſynner
 And this may be done in two maners : Fyrſt vt per actorē. y^t
 is to ſay that the ſacryfye be done by the ſynner as auctour
 of the ſayd ſacryfye/ and this ne prouffyteth but accyidental- 35
 ly/ and conſequently is to be knowen that by the almes of

an euyll man/ the poore folke to whome the sayd almēs is gy-
 uen ben excyted to praye vnto god for the foules of them for
 whome the sayd euyll hath gyuē them. Secondly vt per mi-
 nistrū/ & this may be done in two maners/ for where y^e sacry-
 5 fyce or offyce is done by y^e mynyster publyke of the chyrche/ as
 the preeft that celebreth the masse of requiem/ and suche sacri-
 fices prouffyteth alwayes/ for the malyce of the mynyster no-
 yeth not to the werke of a good auctour as the chyrche is. Or
 the sayd sacryfices ben done by a mynyster of some preuy per-
 10 sone. And than they ben done by the commaundement of so-
 me persone beyng in charite/ as yf thou make to say a masse
 by a preeft that is in synne & thou beyng in grace and charyte
 it prouffyteth to the or to h̄y y^e made it to be sayd yf he be deed
 But yf at the commaundement of hym that is not in charyte
 15 whan he cōmaundeth ony good werke to be done/ suche wer-
 ke prouffyteth not to hym ne to a soule/ but yf afterwarde he
 come to good estate whyle suche werkes is in doynge. And it
 suffyeth that he be in charyte whan he commaundeth suche

[S 7 verso]

good werkes to be done though that he be not whyle they bē
 20 executed. And therfore it is a grete welth whan suche as gy-
 ueth almesse/ or that maketh a masse to be sayd/ & he to who-
 me it is gyuen or the masse commysed be in charyte as in the
 present case. For yf thou gyue in the name of thy fader that is
 in purgatory & in grace of this chyrche for to be partycyping
 25 in the suffrages ben merytoryous of bothe partyes/ that is to
 wete ex opere operato & ex opere operantis. Hec Ricardus in
 iiij. distinc. .xlvi. articulo .iiij. questione .ij.

¶ Note that he that receyueth dyuers ymo all y^e worlde hath
 the partycypacyon of his godes hath not lasse prouffyte of his
 30 good werkes than yf he had receyued all for hymselfe/ but be-
 reth to hym more prouffyte as to the augmentacyō of prayse
 or glory/ and as to the satysfaccyon of his synnes/ and dymy-
 shyng of the payne for them due/ to y^e whiche thynges auay-
 leth the sayd assocyacyon as sayth Ricard^o de media villa in
 35 the place afore alledged.

S Aynt gregory in the .ij. questyon of the .xiiij. cause
 in the chapytre. Gregorius sayth/ that the soules
 in purgatory ben soone delyuered by .iiij. maners
 and ben the .iiij. keyes that euery deuout persone
 ought to hange at theyr gyrdelles for to open pur- 5
 gatory whan he cometh to the chyrche. ¶ The fyrst keye is y^e
 oblygacyon of preestes. To this purpose by fygure/ by aucto-
 ryte/ & by example sheweth. Se macha .xij. that Iudas Ma-
 chabeus sent .xij. M. dragmes of syluer in oblacyon & offryn-
 ge for the synnes of the Iewes y^e were occysed in the batayle 10
 wherby is gyuen vs to vnderstande that y^e oblacyon of y^e pre-
 cious body of Iesus gyuen to god his fader is of moche gre-
 ter vertue for to demynyshe the paynes of theym that ben in
 purgatory than the sayd syluer. And it is moreouer wrytē in
 the aboue sayd place that yf Iudas machabeus had not had 15

[S 8 recto]

esperaunce y^e they whiche were slayne sholde ryse ones agay-
 ne it had ben to h^y a thyng superfluous and vayne to haue
 prayed for them. Wherof it foloweth that it is a thyng holy
 and salutary to praye for them that ben dysceased to thende
 that they may be delyuered of theyr syñes. This reason is ap- 20
 proued by the auctoryte of doctours of the holy scrypture/ as
 of saynt Austyn/ and saynt Georgy in the place afore aleged.
 It is proued by example of a bysshop that was vexed with a
 hete in his fete that none myght refreshe them/ it happed in
 fomer on a day as fysshers fyshed in y^e see they caught a gre- 25
 te yse the whiche they bare to y^e bysshop whiche put it vnder
 his fete a certayne houre/ and than the bysshop herde a voyce
 that complayned the whiche he adiured/ & it answered. I am
 the soule of a preeft that suffreth here my purgatory/ and yf y^u
 were in thestate of grace and sayd an hondred masses for me 30
 I sholde be delyuered and saued/ y^e whiche was done. Now
 take hede thou hast not an hondred/ but one. Purgatory by
 the lawe is no partye of helle/ but by dyspensacyon it may be
 in euery place. ¶ The .ij. keye is orayson and prayers on sayn-
 tes by the whiche ben delyuered the soules from y^e paynes of 35
 purgatory. And this appereth by auctoryte in thappocalyps/
 in the .viij. chapytre. Ascendit fumus aromatū id est orationū

odor de orationibus sanctorū de manu angeli corā deo. It appereth also by the auctoryte aboue sayd. Sctā et salubris. &c. It appereth by an example of saynt Martyn as saynt Gregory recounteth of a preeft that prayed deuoutly to saynt Martyn the day of his feest for the soules in purgatory/ and as he prayed he sawe .lxx. soules at the corner of the auter that thāked hym of y^t they were delyuered by y^e prayer of saynt Martyn. Beholde than what the sayntes wyll do at the prayer of the vyrgyn Mary. Thou wylt peradventure say I perceyue
 10 not theyr prayers. I axe the whan thou sayst. I had almoost brokē my necke/ or fallen from myn hors/ or frome an hye tre

[S 8 verso]

or that my chylde is not deed/ who dyde kepe the/ beleue that it is the pryers of sayntes. These two fyrst maners ben more effycaced of as moche as they ben reported in god. ¶ The .iii.
 15 key is almesse of the frendes and parentes by y^e which the paynes in purgatory to be demynysshed. Ecclesiastici. vii. Pauperi porrige manum tuam et mortuo non phibeas gratiā. Et ecclesiastici. xxii. Sup mortuū plora defecit enī lex eius. Ruth. primo. Faciet de^o vobis cū mīam sicut feceritis cū mortuis. To
 20 this purpose saynt Gregory recyteth of a knyght of y^e kynge Charles the grete that by his testamēt left to his felawes his harneys & his hors to thend that he shold gyue them to poore folke within .xxx. dayes/ or elles he recyted hym to the Iugement of god. At the ende of y^e .xxx. other dayes he mocked hym
 25 of the cytacyon and dyfferred to do y^e whiche was enioyned to hym. Than the kynge appered to his felawe in bewaylynge hym. And anone came two blacke moryens that toke hym & bare hym ouer mountaynes and valeys tyll he was all brokē and frushed in pyeces. Do than almes and fulfyll the wyl of
 30 thy frende without makynge delay. Almes ought to haue .iiii. condycyōs. Fyrst it ought to haue dede ioyously/ as saynt poule sayth. Se. ad corī .ix. Hylarem datorē diligit deus. It ought to be done habundaunily. Thobie. iiii. Quō poteris esse misericors. After thy faculte and puyssaunce y^t is to wete lytell and
 35 lytell. Thyrdly hastely and dylygently. Prouer. .iiii. Ne dicas tuo vado et reuertere cras cum statī possis dare. Fourthly deuoutly. Danielis. iiii. Elemosinis peccata tua redime. y^t is w^t

hert contryte and deuout. Do almes whiche as Thoby fayth delyuereth frome eternall deth. Doo not so that the foules of thy frendes dysceased maye crye after the whiche is wryten Iob . xix. Miseremini mei . &c. and also dereliquerūt me propī qui mei et qui me mouerūt obliti sūt mei. It is wryten. Iob. 5 xx. diuitias quas deuorauit euomet et de ventre eius extrahet illas deus. That is to saye that the executour or parent y^t

[T 1 recto]

withholdeth the goodes of theym that ben dysceased shall vome them in hell amonge the paynes where as deuylls shall plucke them awaye with grete hokes of yron. ¶ The .iiii. keye 10 is the fastynge of the frendes of them that ben dysceased by y^e whiche whan they ben made of thē beyng in the state of grace is made a grete parte of the dymynysshynge of theyr payne This appereth euidently by a fygure of the byble. xxi. regum iii. where as we rede that after that Abner had be slayne by 15 treason of Ioab & that it was comen to the knowlege of Dauid he sayd to all the people that were about hym. Gyrde you and clothe you with sackes/ and wepe and fast vnto euenfong for the foule of the sayd abner in esparaūce that he sholde euyte dampnacyon. In the whiche it appereth clerely by the pro- 20 phete ryall that fastynge and doynge of penaunce for the foules in purgatory prouffyteth moche to them for the dymynysshynge of theyr paynes. ¶ Now thou hast here prayers/ dyryges/ fastynges/ almesdedes/ and orysones in whiche y^e mayste rendre partycypynge thy frendes and kynnesmen/ the whiche 25 thou ought not to deferre to do. For euen as thou doost beyng in this worlde/ so shalt thou be done for whan thou arte deed. ¶ Supra illud prealegatum faciet deus vobiscum misericordiam. &c.

¶ These foure keyes aboue sayd as it is wryten ought for to 30 be hangynge at the gyrdles of euery faythfull crysten man and crysten woman beyng in the estate of grace/ charytably to open the gates of purgatory/ that is to say/ delyuer the foules whiche lyeth in paynes abydyge delyueraunce by the merytoryus werkes of good people.

35

¶ *How euery man and woman ought to cease of theyr synes
at the sownynge of the dredable horne.*

[T 1 verso]

[Woodcut]

- H**O/ ho you blynde folke derked in the clowde
Of ygnoraunt fumes/ thycke and mystycall
5 Take hede of my horne totynge all alowde
With boyfious fownes/ and blastes boryall
Guyunge you warnynge of the Iugement fynall
The whiche dayly is redy to gyue sentence
On peruers people replete with neclygence
10 ¶ Ho ho betyme/ or that it be to late
Cease whyle ye haue space and portunyte
Leue your folyes or deth make you chekmate
Cease your ygnoraunt incredulyte

[T 2 recto]

- Clense your thoughtes of immundycyte
15 Cease of your pecunyall pensement
The whiche defyleth your entendement
Ho ho people enfecte with neglyhence
Cease your synnes and many folde crueltees
Drede god your maker and his ryghwyse sentence
20 Cease your blyndnes of wordly vanytees
Leeft he you fmyte with endles infyrmytees
Cease your couetyse/ glotony/ and pryde
And cease your superfluous garmentes wyde
Cease of your othes/ cease of your grete swerynge
25 Cease of your pompe/ cease of your vayne glory
Cease of your hate/ cease of your blasphemynge
Cease of your malyce/ cease of your enuy
Cease of your wrathe/ cease of your lechery
Cease of your fraude/ cease your decepcyon
30 Cease of your tonges makynge detraccyon

Fle faynt falsehode fekell foule and fell
Fle fatall flaterers full of fayrnes
Fle fayre faynyng fabels of fauell
Fle folkes felawshyp frequentlyng falsenes
Fle frantyke facers fullfylled of frowardnes
Fle foles falaces/ fle fonde fantasyes
Fle from fresshe fablers faynyng flaterers

5

¶ *Thus endeth the horner.*



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